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D. M. Bennett.

THE

WORLD'S

SAGES, THINKERS AND REFORMERS,

BEING

BIOGRAPHICAL SKETCHES

OF

LEADING PHILOSOPHERS, TEACHERS, SKEPTICS, INNOVATORS,
FOUNDERS OF NEW SCHOOLS OF THOUGHT,
EMINENT SCIENTISTS, Etc.

BY D. M. BENNETT,

Editor of THE TRUTH SEEKER.

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CONTENTS.

	PAGE.		PAGE
ANAXIMANDER,	90	BARLOW, WARREN SUMNER	937
ÆSOP,	95	BUECHNER,	955
ANAXIMENES,	105	BELL, W. S.	983
ARISTIDES,	106	BUCKNER, MRS. HENRIETTA	994
ANAXAGORAS,	150	BRADLAUGH, CHARLES	1001
ASPASIA,	156	BOYER, A. J.	1027
ANTISTHENES,	160	BESANT, MRS. ANNIE	1034
ARISTOTLE,	167	BENNETT, D. M.	1060
APOLLONIUS,	216		
ANTONINUS PIUS,	277	CHRISTNA,	21
AURELIUS, MARCUS	280	CONFUCIUS,	57
AVERROES,	342	CLEANTHES,	184
ALLEN, ETHAN	554	CHRYSIPPUS,	188
ALTMAN, MORRIS	806	CARNEADES,	189
AMBERLEY, LORD	808	CICERO,	200
ANDREWS, STEPHEN PEARL	867	CELSUS,	288
ANTHONY, SUSAN B.	899	COPERNICUS,	347
ABBOT, FRANCIS E.	1025	CAMPANELLA,	365
		COLLINS, ANTHONY	422
BUDDHA,	39	CONDILLAC,	480
BIAS,	92	CONDORCET,	576
BACON, ROGER	345	COUNT RUMFORD,	612
BRUNO, GIORDANO	355	CABANIS,	632
BACON, FRANCIS	365	COMBE, GEORGE	700
BURNET, THOMAS	403	COMTE, AUGUSTE	737
BOLINGBROKE,	427	CARLILE, RICHARD	711
BERKELEY,	431	CARLYLE, THOMAS	811
BUFFON,	478	COOPER, PETER	814
BURNS, ROBERT	642	CHILD, LYDIA MARIA	835
BYRON,	706	CHAPPELLSMITH, MARGARET	838
BUCKLE,	798	CHAPPELLSMITH, JOHN	843
BURT, D. R.	849	COLBY, LUTHER	860
BISMARCK,	874	COLENSO,	877
BUCHANAN, J. R.	879	CHASE, WARREN	906
BERGH, HENRY	895	COLLYER, ROBERT	930

	PAGE.		PAGE.
Cervantes, A. L.	959	Gibson, Ella E.	950
Conway, Moncure D.	991	Graves, Kersey	974
Crookes, William	1006	Gambetta, Leon	1014
Democritus,	123	Hesiod,	71
Diagoras,	144	Heraclitus,	111
Diogenes,	158	Hippocrates,	114
Descartes,	388	Hipparchus,	193
Diderot,	464	Hillel,	196
D'Alembert,	482	Hierocles,	299
D Holbach,	485	Hypatia,	310
Darwin, Charles	846	Haroun al Raschid,	338
Draper, John William	864	Herbert, Lord	379
Denton, William,	932	Hobbes,	386
Davis, Andrew Jackson	942	Hume, David	460
		Helvetius,	476
Euclid,	146	Hutton,	494
Empedocles,	147	Herschel I.	551
Epicurus,	179	Herschel II.	717
Epictetus,	268	Humboldt,	662
Evans, George H.	756	Hegel,	669
Emerson, Ralph Waldo	825	Higgins, Godfrey	680
Eliot, George,	915	Hamilton, Sir Wm.	702
		Heine, Heinrich	744
Franklin, Benjamin	447	Holyoake, Austin	801
Frederick the Great	471	Holyoake, George Jacob	888
Fichte,	655	Hugo, Victor	822
Fourier,	677	Helmholtz,	917
Fox, Wm. Johnson	691	Heinzen, Carl Peter	940
Feuerbach,	753	Huxley, Thomas Henry	941
Fuller, Margaret	781	Henderson, G. L.	946
Froude, James Anthony	900	Heywood,	976
Frothingham, O. B.	919	Hull, Moses	984
Foote, E. B.	968	Haeckel, Ernst Heinrich	1009
Fiske, John	1028	Hollick, Frederick	1018
		Herttell, Thomas	1048
Galen,	286		
Galileo,	373	Inman, Thomas	795
Gibbon,	513	Ingersoll, Robert G.	1007
Goethe,	580	Jesus,	233
Girard, Stephen	599	Julian,	296
Gall,	635	Jefferson, Thomas	557
Greeley, Horace	787	Jussieu,	732
Garrison, Wm. Lloyd	829	Jones, S. S.	902
Garibaldi,	833	Jamieson, W. F.	999

	PAGE.
KANT,	489
KNIGHT, RICHARD PAYNE	606
KNEELAND, ABNER	696
KELLEY, ABBY	937
KNOWLTON, CHARLES	1057
KERR, MICHAEL	1051
LYCURGUS,	75
LUCRETIUS,	203
LUCIAN,	274
LOCKE, JOHN	391
LEIBNITZ,	411
LINNÆUS,	458
LAPLACE,	596
LYELL, CHARLES	730
LINCOLN, ABRAHAM	769
LICK, JAMES	819
LEWES, GEORGE H.	885
LEISS, PH. FREDERICK	910
LECKY,	993
LANT, JOHN A.	1030
LESSING,	1044
MENU,	11
MENCIUS,	65
MAGUS, SIMON	228
MARCUS AURELIUS,	280
MOHAMMED,	318
MADAME ROLAND,	615
MADAME DE STAEL,	658
MICHELET,	735
MARTINEAU, HARRIET	746
MILL, JOHN STUART	758
MAZZINI,	767
MARTIN, EMMA	790
MOTT, LUCRETIA	817
MENDUM, JOSIAH P.	858
MASQUERIER, LEWIS	872
MULLER, MAX	924
MCDONNELL, WILLIAM	961
MASSEY, GERALD	965
MOORE, T. J.	972
NEWTON, SIR ISAAC	405
OWEN, ROBERT	672
OFFEN, BENJAMIN	695
OWEN, ROBERT DALE	831
PYTHAGORAS,	98
PARMENIDES,	120
PLATO,	134
PROTAGORAS,	140
PERICLES,	153
PYRRHO,	172
PHILO JUDÆUS,	198
PLINY THE ELDER,	261
PLINY THE YOUNGER,	271
PLUTARCH,	264
PIUS, ANTONINUS	277
PORPHYRY,	292
PROCLUS,	312
PRIESTLEY, JOSEPH	506
PAINE, THOMAS	517
PROUDHON,	776
PARKER, THEODORE	783
PILLSBURY, PARKER	861
PHILLIPS, WENDELL	862
PARTON, JAMES	923
PEEBLES, JAMES M.	926
PIKE, J. W.	963
PETERSON, R.	978
PROCTOR, RICHARD A.	1016
POTT, SCHUENEMANN	1038
ROUSSEAU,	466
RUMFORD, COUNT	612
ROLAND, MADAME	615
READE, WINWOOD	803
RENAN, JOSEPH ERNEST	935
ROSE, EARNESTINE L.	949
RAWSON, A. L.	979
SOLON,	85
SOCRATES,	126
SENECA,	210
STRABO,	215
SIMON MAGUS,	228
SEUTONIUS,	273
SERVETUS, MICHAEL	352

	PAGE.
Shakspere,	369
Spinoza,	395
Saint Simon,	653
Stael, Madame de	658
Schelling,	666
Somerville,	679
Shelley, Percy Bysshe	719
Smith, Gerrit	733
Sand, George	748
Strauss,	785
Sumner, Charles	793
Seaver, Horace	856
Stanton, Elizabeth Cady	883
Spencer, Herbert	909
Slenker, Elmina D.	952
Strange, T. L.	956
Swinburne, Algernon Chas.	1013
Schopenhauer,	1040
Thales,	82
Theodorus,	186
Tacitus,	266
Theodoric,	315
Telesio,	350
Tindal, Matthew	414
Toland, John	417
Thompson, Benj.	612
Talleyrand,	618
Thorild, Thomas	649
Taylor, Robert	685
Tyndall, Prof. John	912
Taylor, T. B.	957
Tuttle, Hudson	986
Tylor,	992
Underwood, B. F.	1019
Virgil,	209
Vanini,	382
Voltaire,	435
Volney,	625
Vander, Weyde	892
Washington, George	495
Wollstonecraft, Mary	640
Wright, Francis	726
Warren, Josiah	742
Wright, Henry C.	778
Weyde, Vander	892
Whitman, Walt	894
Wallace, Alfred Russell	921
Weatherby, C. M.	997
Watts, Charles	1004
Wixon, Susan H.	1032
Xenophanes,	102
Xenocrates,	163
Youmans,	938
Zoroaster,	49
Zeno,	175

PREFACE.

LITTLE claim is made in these pages to originality or literary merit. The work is largely a compilation drawn from a variety of sources. Faithfulness has been aimed at, but possibly mistakes may have occurred. In many instances the sketches have necessarily been abbreviated—often more than would have been wished had space been abundant—but the object has at all times been to retain the most essential facts. The works that have been made tributary are the British and American Cyclopedias, Chalmer's "Biographical Dictionary," Thomas' "Biographical Dictionary," "Heroes and Martyrs of Freethought," "Half Hours with Freethinkers," "Men of the Time," Lewes' "Biographical History of Philosophy," "Eminent Women of the Age," various individual biographies, etc.

It is not claimed that just the most judicious selection of characters has been made that could be; doubtless some have been admitted that more properly should have been excluded, and many omitted that should have appeared. Many more would have been added if the prescribed limits of the work would have allowed. Several living characters would have been added had the necessary data been easily obtained.

If errors are found, either typographical or otherwise, the reader is begged to exercise leniency, on the ground of the disadvantages in point of time in which the work was prepared. Although the work had been premeditated a year, four months ago some fifteen of the sketches only were written: all the rest has been done since, including searching authorities, writing, type-setting, proof-reading, etc., besides attending to a weekly paper—"The Truth Seeker"—other publishing work, a numerous correspondence, and much besides.

Right here the undersigned gratefully acknowledges the assistance that friends have afforded in the preparation of these pages. Especially is this due to S. H. Preston, and T. C. Edwards, who have rendered very essential aid. Others have

also lent a helping hand in a lesser degree. Grateful thanks are extended to each and all.

This work was first issued under the title "The World's Sages, Infidels and Thinkers," but the word *infidel*, being objectionable to some, has been dropped. All prominent characters have been *infidel* to the creeds they did not accept. The Brahmin regards as infidels all who do not embrace his particular creed. The Buddhist takes a similar circumscribed view. The Chinese worshiper of Foh thinks all are infidels or barbarians who do not acknowledge his stupid God, and are not residents of the "Flowery Kingdom;" the descendant of Abraham regards all those as infidels or gentiles who do not accept Moses and the prophets; the Mohammedan boldly pronounces all to be infidels who do not shout for Allah, bow their heads towards Mecca, and acknowledge Mohammed to be the prophet of God; the Romish Catholic Christian pronounces all to be infidels or heretics who do not bow down before the Virgin, acknowledge the immaculate conception, the infallibility of the Pope, and yield obedience to bishops and priests; the Protestant Christian thinks all infidels or benighted who do not agree with him in opposing the Pope, and in acknowledging faith in a personal God, a personal Devil, the equality of the Son with the Father in age and power; the Mormon regards all as infidels or heathens who do not accept the Book of Mormon, and the prophets Joseph and Brigham. Thus it has been all over the world and in all time, the devotees of nearly every system of religion the world has known have looked upon all others as infidels who do not embrace the faith they embrace; who do not see the truth as they see it, and who do not worship the same God they worship.

It cannot be denied there has been too much intolerance and illiberality entertained by the adherents of all systems of religion towards all opposing systems, and this spirit, carried to excess, has led to the most cruel tortures and deaths, the most bloody and devasting wars the world has known. The truth is, there have been elements of goodness in every system of religion that mankind have devised. There is no system but what, to a certain extent, has possessed truth and has had a beneficial influence upon the human race. On the other hand, all systems of religion that have yet prevailed among men have contained

superstitions, fallacies and errors. The world has not yet found a perfect religion, one wholly free from mysticism, fables, and wrongs. This position will, however, be disputed by every religionist in the world. Every one will insist that *his* system is all right, all excellent, all true—sufficient to save the world if it will only adopt it.

Religions are subject to the same great law of *evolution* that everything else is. Change and progress are the universal law. We can stand still in nothing. The ideas, the philosophy, the science, the arts, the religions of five thousand years ago, of two thousand years ago, of one thousand years ago, are not all that we should search for, not all that we need at the present hour. It is our privilege and duty to discard all that proves to be unreliable, all unworthy of our confidence, and to accept in its place that which proves true and better adapted to our present needs. When a system of religion is presented to us for acceptance that admits of no change, no advance, no improvement, we may safely conclude it is wrong, that it is not the religion the world needs. All ideas, all systems of belief must be free to change and to improve. The law of evolution must operate in religion as in everything else.

In analyzing and defining the word *Infidel*, Webster shows us that the prefix *in* means *not; fides—faith;* the two mean literally *not faith*—not faithful—not full of faith. The accepted definition is *unbelief;* unbelief in revelation, and especially in the divine origin of Christianity. This is the sense in which the word is used in the title of this work. The most of the characters treated were unbelievers in Christianity, but not all. Some of the latter were great thinkers, and introduced to the world such great truths, such new science or philosophy as led others to be *infidel* to the past. Of this class were Copernicus, Galileo, the two Bacons, Newton, Locke, and others. They all made numerous unbelievers in preëxisting systems, and led the world forward to higher planes of truth. Hence the propriety of including them in this work.

It is believed that the reader, in perusing the brief accounts of the "old worthies" who lived in the ages that are passed, will find that all taught wise precepts and good morals, and that no one sage, no one teacher, no one reformer had any exclusive

claim to all the beauty, all the excellence, all the truth, all the morality that have existed. All have shared nearly alike in these qualities. The great mistake which the devotees of many of the systems of religion that have prevailed in the world have made, has been to cherish a feeling of exclusiveness and illiberality. They have imagined that their particular system or creed contained all that was good in morals and virtue, and that other systems were wrong, and should be suppressed. This spirit among men has been productive of great cruelties and suffering. If a more charitable feeling could have governed men—if they could have seen that which was good and commendable in the religions of others, the happiness of the world would have been greatly increased.

There have been but few original systems of religion in the world; the later have borrowed from the earlier, and appropriated preëxisting dogmas, legends, rites, and superstitions. This has been the rule in all ages, and the system which now prevails in our own country is no exception to it. It has not a dogma, a rite, a sacrament that did not exist in other older systems before its own origin. Its best moral lessons were also taught at a date earlier than its own advent. Moral precepts and maxims have been common with nearly all religions. Our duty to-day is to select all the really good and to reject all that is fallacious—all that does not meet the necessities of the present hour.

It is hoped that the following pages may prove interesting and instructive to the reader, and aid him somewhat in his search after truth.

D. M. BENNETT.

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PART I.

FROM MENU TO JESUS.

MENU.

Menu, Manu, or Manou, was the revered law-giver and legislator of the ancient Hindoos, and his history reaches farther back into antiquity than any law-giver known to the world. Around him, as around many of the characters and events of antiquity, there rests not a little obscurity and uncertainty; but, as he is the reputed and venerated author of a remarkable code of laws and morals, known as "The Institutes of Menu," upon which has been, in part, founded one of the most ancient systems of religion among men, and which has a following to-day — including Brahmists and Buddhists — of over six hundred millions of human beings, it is most fitting that he should have a conspicuous place among the sages of early times.

It is not, perhaps, singular that some disagreement should exist as to the time when Menu lived; but it is well known that his advent was far back in the early ages, when chronological dates were not deemed as of so much consequence as in later epochs. It is known that his code is among the most ancient literary productions of the Hindoos, and that it was cotemporaneous with the Vedas or Sacred Scriptures of India, and in which he was mentioned and referred to. They were written in Sanskrit, the most ancient language of the world

that has been handed down to this age. As the Sanskrit, in the evolutions and changes in India, passed out of use some four thousand years ago, the sacred writings originally transcribed in that tongue must necessarily possess great antiquity.

The opinions of Sanskrit scholars differ as to the age of the hymns of the Rig-Veda, and the Institutes of Menu; Prof. Max Muller placing them 1,500 years before the Christian era; Prof. Whitney, 2,000 years; Dr. Haug, 2,400 years; while Jacolliot says, "The Hindoo laws were codified by Menu, more than three thousand years before the Christian era; copied by entire antiquity, and notably by Rome, which alone left us a written law — the code of Justinian, which has been adopted as the base of all modern legislations." The Brahmins assign him a still more ancient epoch.

The latter author, with other distinguished ethnologists and philologists, concede that India is the world's cradle — the common mother of the religions, the morals, the literature, and the languages of the human race. The ancient Aryan nations which peopled Central Asia, and from which the Hindoos descended, existed many, many thousand years ago. As ancient as is Egypt with her lines of kings, and her pyramid-building races, India is older. As early as Chaldea and ancient Persia existed, the Aryans were earlier; as old as the Jewish race may be supposed to be, the Aryans and the Hindoos were much older. With China, India competes for priority in literature, civilization and early history.

The Indian races early penetrated into Europe and founded nations and languages. The nations of Europe may well be considered the natural and legitimate offspring of ancient India. The Greek language is clearly traceable to Sanskrit. Jacolliot cites very many parallels between the two languages, and shows conclusively that the ancient Greek was an outgrowth of the Sanskrit. The same may be said of the Celtic, the Sclavonic, the Gallic, the Latin, and the other languages and nationalities which for succeeding centuries existed in Europe. India was thus the parent of the religions, the literature, the poetry and romance, even to the fairy creations and nursery tales which Europe has been credited with having originated.

The labors of Strange, of Colebrooke, of Sir William Jones, of Weber, Lassen, Burnouf, Max Müller and Jacolliot have thrown much light upon this vast and important subject. The latter said that "Menu inspired Egyptian, Hebrew, Greek and Roman legislation, and his spirit still permeates the whole economy of all European laws." Cousin says, "The history of Indian philosophy is the abridged history of the philosophy of the world." Jacolliot says, "I sought to understand those laws of Menu which were administered by Brahmins under the porches of pagodas, ages and ages before the tables of the Hebrew law had descended midst thunders and lightnings from the heights of Sinai. And thus did India appear to me in all the living power of her originality. I traced her progress in the expansion of her enlightenment over the world. I saw her giving her laws, her customs, her morals and her religion to Egypt, to Persia, to Greece, and to Rome. I saw Djeming and Veda-Vyasa precede Socrates and Plato; and Christna, the son of the Virgin Devanaguy, (in Sanskrit, *created by God,*) precede the son of the Virgin of Bethlehem."

"And then I followed the footsteps of decay. . . . Old age approached this people who had instructed the world and impressed upon it their *morale* and their doctrines with a seal so ineffaceable, that time, which has entombed Babylon and Nineveh, Athens and Rome, has not yet been able to obliterate it. I saw Brahmins and priests lend the sacerdotal support of voice and sacred function to the stolid despotism of kings, and, ignoring their own origin, stifle India under a corrupt theocracy that soon extinguished the liberty that would have been its overthrow, as the memories of those past glories which were its reproach. And then I saw clearly why this people, after two thousand years of religious thralldom, were powerless to repulse their destroyers and demand retribution, bowing passively to the hated domination of English merchants; while night and morning, on bended knees, imploring that God in whose name sacerdotalism had effected their ruin."

He afterwards says: "In the same manner as society jostles antiquity at each step; as our poets have copied Homer and Virgil, Sophocles and Euripides, Plautus and Terence; as our philosophers have drawn inspiration from Socrates, Pythagoras,

Plato, and Aristotle; as our historians take Titus Livius, Sallust, or Tacitus as models; our orators, Demosthenes or Cicero; our physicians study Hippocrates, and our codes transcribe Justinian, so had antiquity's self also an antiquity to study, to imitate and to copy. What is more simple and logical? . . . Do not peoples precede and succeed each other? Does the knowledge painfully acquired by one nation confine itself to its own territory, and die with the generation that produced it? Can there be any absurdity in the suggestion that the India of six thousand years ago, brilliant, civilized, overflowing with population, impressed upon Egypt, Persia, Judea, Greece, and Rome a stamp as ineffaceable, impressions as profound, as these last have impressed upon us?"

He further says: "The Sanskrit is itself the most irrefutable and most simple proof of the Indian origin of the races of Europe, and India's maternity. . . . In point of authenticity, the Vedas have incontestible precedence over the most ancient records. These holy books, which, according to the Brahmins, contain the revealed word of God, were honored in India long before Persia, Asia Minor, Egypt, and Europe were colonized or inhabited."

Sir William Jones, the celebrated Orientalist, who in the last century spent many years in India in examining her ancient history, studying and translating her voluminous literature, poetry and sacred writings, says, "We cannot refuse to the Vedas the honor of an antiquity the most distant." This, for a man of his thorough education, extensive opportunities, raised, as he was, under the influence of Christian teaching, is a most important admission, and settles conclusively the futility of setting up Hebrew history, Hebrew theology, and Hebrew literature as being the oldest in the world. The more thoroughly Oriental history is understood; the more that is known of her ancient religion, poetry, laws and literature, the more thoroughly we become convinced that it has an antiquity greater than that claimed by the Hebrews.

Menu, in the Sanskrit, implies *man, the most excellent man*, and it was common for his loyal admirers to claim that he was the first man; that he was the son of the Self-Existent — a direct offspring of Brahma himself. They believed the "Insti-

tutes" were transferred from Brahma to Menu, and that they contained the excellence, the wisdom and the holiness of duty. The Brahmins claimed that the code of Menu, as originally transcribed, consisted of one hundred thousand verses. This number, by codification, compounding and revising, was reduced to twelve thousand verses; and when Sir William Jones made a translation of the code in 1796, he found the number to be three thousand six hundred and eighty-five verses.

The Code embraces a wide range of subjects, and imparts instruction for duties and conduct in all departments and conditions of life, including history, philosophy, religion, morals, social life, the relations of the sexes, civil law, regulations for the industrial and servile classes, etc., etc.

Hindoo society was divided into four general classes; first, the Brahmins, or priesthood; second, the princes and warriors; third, the industrial and agricultural classes; fourth, the servile classes — the pariahs, who performed all menial services, and were allowed no opportunity to emerge from their degraded condition. The classes were scrupulously kept distinct, and were not allowed to commingle and associate together. The laws of Menu applied to each class separately, prescribing duties and service to each respectively.

Although the Institutes, in the eyes of modern civilization and intelligence, contain not a little that appears crude, they are, in consideration of the age of the world in which they were written, a most remarkable production, and are well worthy the close study of antiquarians, philosophers, religionists, moralists, the literati and the legal profession. They are divided into twelve chapters, and treat upon subjects in the following order:

Chapter I. On Creation, and the early description of the world. II. Education. III. Marriage, and relations of the sexes. IV. Economics, and private morals. V. Diet, purification, and women. VI. Devotion, and sacred duties. VII. Government, and the military class. VIII. Judicature, law, private and criminal. IX. Conscience, and the soul. X. Mixed classes. XI. Penance, and expiation. XII. Transmigration, and final beatitude.

A few extracts, taken from different parts of the code as

translated by Sir William Jones, and as quoted by Louis Jacolliot, will give a very fair view of the nature of the inculcations therein contained. The following is the opening verse:

"Menu sat reclined with his attention fixed on one object, the Supreme God, when the divine sages approached him, and after mutual salutations in due form, delivered the following:" Then follows a detailed account of the creation of the world and the different forms of life, with much of a metaphysical and philosophical nature; after which:—

"To declare the sacerdotal duties and those of others in due order, the sage Menu sprung from the Self-Existing, and promulgated this code of laws."

"A code which must be studied with extreme care by every learned Brahmin, fully explained to his disciples, but must be taught to no other man of an inferior class."

"The Brahmin who studies this book, having performed sacred rites, is perpetually free from offense in thought, in word, and in deed."

"He confers purity on his living family, on his ancestors, and on his descendants, as far as the seventh person, and he alone deserves to possess the whole earth."

"This most excellent code produces everything auspicious; this code increases happiness; this code produces fame and long life; this code leads to supreme bliss."

[Requirement for a Brahmin student.] "To abstain from gaming, from disputes, from detraction, from falsehood, from embracing or wantonly looking after women, and from disservice to other men."

"Let him constantly sleep alone; let him never waste his own manhood; for he who violently wastes his manhood, violates the rule of his order and becomes an *avarcirni.*"

"Let him [a Brahmin] not marry a girl with reddish hair, nor with any deformed limb, nor one troubled with habitual sickness, nor one either with no hair, nor one immoderately talkative, nor one with inflamed eyes."

"Let a man continually take pleasure in truth, in justice, in laudable practices and in purity; let him chastise those upon whom he may chastise in a legal mode; let him keep in subjection his speech, his arm, and his appetite."

"Wealth, and pleasures repugnant to law, let him spurn, and even lawful acts which may cause future pain, or be offensive to mankind."

"Let him walk in the path of good men, the path in which his parents and forefathers walked; while he walks in that path he can give no offense."

The following quotations show the estimation in which women were held by the great law-giver; and it must be admitted they compare very favorably with the crude laws and customs in regard to females of nations and religions of much more modern date:

"Women should be nurtured with every tenderness and attention by their fathers, their brothers, their husbands, and their brothers-in-law, if they desire great prosperity."

"Where women live in affliction, the family soon becomes extinct; but where they are loved and respected, and cherished with tenderness, the family grows and prospers in all circumstances."

"When women are honored, the divinities are content; but when we honor them not, all acts of piety are sterile."

"The households cursed by the women to whom they have not rendered due homage find ruin weigh them down and destroy them, as if smitten by some secret power."

"In the family where the husband is content with his wife, and the wife with her husband, happiness is assured forever."

The veneration of women, engendered by the inculcation of sentiments such as these, produced in India an epoch of adventurous chivalry, during which the heroes of Hindoo poems accomplished high and valorous deeds, which reduce the exploits of the Amadis, Knights of the Round Table, and the Paladins of the Middle Ages, to a degree of comparative insignificance.

The following quotations also allude to women, and the sexual relations:

"The husband may be abandoned, if he is criminal, impotent, degraded, afflicted with leprosy, or because of a prolonged absence in foreign countries."

"The child born in a house belongs to the husband of the woman."

"If, from circumstances, it is proven with certainty that the real father is some other than the husband, the child is adulterous, and deprived of all rights in the family."

"It is the nature of women in this world to cause the seduction of man; for which reason the wise are never unguarded in the presence of females."

"A female, indeed, is able to draw from the right path in this life not fools only, but even a sage, and can lead him into subjection, to desire, or to wrath."

"Let no man, therefore, sit in a sequestered place with his nearest female relations; the assemblage of corporeal organs is powerful enough to snatch wisdom from the wise."

"That pain and care which a mother and father undergo in producing and rearing children, cannot be compensated in one hundred years."

"To send flowers or perfumes to the wife of another; to sport or jest with her; to touch her apparel and ornaments; to sit with her on the same couch, are held to be adulterous acts on his part."

"To touch a married woman on her breasts, or any other place which ought not to be touched, or being touched unbecomingly by her, and to bear it complacently, are adulterous acts with mutual assent."

A few quotations will be given of a miscellaneous character.

"Those men marked with the brand of dishonor, should be abandoned by their relations, paternal and maternal, and merit neither compassion nor regard."

"We may not eat with them, nor sacrifice with them, nor study with them, nor intermarry with them; let them wander in misery on the earth, excluded from all social ties."

"Of all the things pure, purity in the acquisition of riches is the best. He who preserves his purity in becoming rich, is really pure, and not him who is purified with earth and water."

"Wise men purify themselves by forgiveness of offenses, by alms, and by prayer."

"The Brahmin purifies himself by study of the Holy Scriptures. As the body is purified by water, so is the spirit of truth."

"Sound doctrines and good works purify the soul. The intelligence is purified by knowledge."

The following passages illustrate the supremacy which the priesthood early held over the masses, and explain the source whence was derived the immense influence of priestly power, prerogative and immunity which the world in all the succeeding centuries has been compelled to sustain:

"Never shall the king slay a Brahmin, though convicted of all possible crimes; let him banish the offender from his realm with all his property secure and his body unhurt."

"No greater crime is known on earth than slaying a Brahmin; and the king, therefore, must not even form in his mind the idea of killing a priest."

The striking similarity of name and character between Menu, of India, Menes, of Egypt, Minos, of Crete, and Moses, of the Hebrews, can hardly escape the attention of the observer. Each was a legislator that composed or codified a system of laws for the government of his people, upon subjects religious, political, civil and social. There can be no difficulty in deciding which had priority of existence. The history and civilization of India, as has been shown, date much farther back into antiquity than either of the other nations referred to; and from her each of the others borrowed language, literature, laws and religion.

The literature of the Hindoos was of the most voluminous character imaginable. Sir William Jones said it was "absolutely inexhaustible, reminding him of infinity itself." "The Iliad of Homer," wrote Johnson, "numbers twenty-four thousand verses; but the Mahabhawata of the Hindoos, four hundred thousand; and the Puranas, comprising only a small portion of their religious books, extend to two millions of verses." With these facts in view, it can be well understood that the productions of the Hindoo scholars were as profuse in quantity as rich in quality.

Egypt, from its geographical position, would necessarily be one of the first countries colonized by Indian emigration; one of the first to receive the influence of that civilization which has radiated even to us.

This truth becomes still more striking when we study the

institutions of this country, so constructed after those of Upper Asia, as to preclude other conclusions, and that the most obstinate prejudice must give way before the imposing mass of proofs that may be presented in the matter.

The most irrefutable proofs of the influence of India and Greece, is in the fact on which we have already dwelt at length. That the name of the law-giver of Egypt should be so similar to him of India is no more singular than that the laws, customs, grades of caste, the privileges of the priesthood, religious rites and ceremonies of the former should partake of the character of the latter.

The strongest proof, as already indicated, exists of the influence of India on Greece. The names of the fabulous and heroic epochs of gods and demi-gods, the names of persons that Greece has transmitted to posterity, are nearly all pure Sanskrit. Minos was doubtless of Asiatic origin. Greek history makes him come from the East when he settled in Crete, where the people were soon struck with his wisdom, and besought his legislation. He afterwards traveled into Egypt, and studied her institutions; he also traveled in Asia and Persia when he returned to give the Cretans the book of laws so highly prized by his countrymen. It is not improbable, as a consequence of these travels and the laws he established, that he received the name of Minos, which, in Sanskrit, means *legislator*. That he derived his inspiration from the works of the Hindoo and Egyptian legislators, can hardly be doubted.

Moses, the Hebrew legislator, was learned in the literature and laws of Egypt, having been raised and educated in the palace, and if he did not derive from India direct the knowledge of her institutions and religion, he did so through her Egyptian pupils. Thus it can be understood how, in the most natural way in the world, the laws of the Hindoo legislator were copied and utilized by the principal nationalities of the old world.

CHRISTNA.

The descent of God upon earth to regenerate his creatures, and to lead them from the wiles of the Evil One, is the basis of the Hindoo religion. That God incarnated himself by overshadowing a selected virgin; that this resulted in a miraculous conception, and that at the termination of the usual period of human gestation, he was born into the world, a puling, helpless infant; passed through the years of childhood and adolescence; that he afterwards engaged in his divine mission, was first taught and believed in India.

Five thousand years ago the Brahmins of that country taught their devout followers that Vishnu, the second person in the Hindoo trinity, had several times incarnated himself in the manner alluded to, for the purpose of revealing himself to the children of men, and teaching them the truths of divine wisdom.

It is not claimed that CHRISTNA, CHRISHNA, or KRISHNA was the first incarnation of this second person in the God-head, but he was one of the most popular and important incarnations ever accepted in that extensive country, especially with the women, with whom he was a great favorite; and for thousands of years he was worshiped as a Redeemer and Savior of men.

Laying aside the divine character and the godly paternity attributed to this distinguished personage by the Hindoo priesthood, whose teachings were reverently accepted by an emotional, highly religious people, there is slight room for doubt that such a person as Christna once existed. The tendency of the human mind to deify distinguished characters, and convert them into gods as objects of worship and adoration, has been marked; and perhaps nowhere in the world has this tendency been more conspicuous than in the land of the Hindoos.

It is not for a moment to be supposed that the mythical ideas of primitive minds, that the Creator of the Universe actually held sexual commerce with a daughter of humanity, and

begot a hybrid offspring, partaking equally of the divine and the human character—an incarnation of himself—is based on truth. The creation, wherever devised, must be attributed to the domain of imagination, invention and deception. The honor—if honor it be—of the originality of such an absurdity, is wholly due to the Orientals of the land of India, and it is rank injustice in those who have appropriated the idea to deprive the original inventors of it.

In giving the account of the conception, the birth, the life and labors of Christna, the teachings of the sacred writings of the Hindoos, and notably the "Bhagvad-Gita" are the sources of information. The reader will remember that the Hindoos were an imaginative, speculative people who delighted in mysterious, weird, mythical conceptions; whose marvelousness, credulity and ideality—by the Fowler scale—would be marked seven, *plus;* and in this way he can account for the great preponderance of invention, wonder and impossibility in the Hindoo theology.

Christna, the most renowned demi-god of Oriental lands, and the most celebrated hero in Indian history, was held to be the eighth Avatar, or incarnation of Vishnu. It is not claimed that he belonged to the Epic age, where Menu can more properly be assigned, but to the Puranic. When Christna's story is divested of the marvelous, he will be found to have been a historical personage, belonging to that epoch when the Aryan race, leaving the northwestern corner of the Asiatic peninsula, began to make their way by gradual conquests toward the interior and the East. The Aryans had long been a nomadic people, pasturing their herds of cattle at the foot of the Himalaya range of mountains, and in the plains of the Punjab.

The legends of that far-back age lead us to believe that the primitive, elementary worship of their ancestors had yielded, little by little, to the more systematic and philosophical religion of Brahminism, though corrupted as it was, with the relentless institutions of Caste.

There is a somewhat wide divergence of opinion among Oriental scholars, as to the time when Christna existed. Sir William Jones estimates that he lived in the time of Homer, nine hundred years before the Christian era; Prof. Max

Muller carries his advent back between one and two thousand years, B. C.; while Jacolliot, J. Cockburn Thompson, and others, insist that he must have existed three thousand years before Christ. Christna's birth and life being described in the Puranas and in the Sanskrit Dictionary, at all events, carries his advent far back into antiquity.

According to the noted legends bearing upon the history of this distinguished personage, his birth was foretold by the tongue of prophecy, and the pious predictions were clothed in the elegant, poetic language of that age and people. A few specimens of these prophecies will be given as they are transcribed from the collection of Ramatsariar, from the *Atharva*, the *Vedangas*, and the *Vedanta:*

"He shall come crowned with lights, the pure fluid issuing from the great soul, the essence of all that hath existence; and the waters of the Ganges shall thrill from their sources to the sea, as an enceinte woman who feels in her bosom the first bound of her infant."

"He shall come, and the heavens and the worlds shall be joyous; the stars shall pale before his splendor; the sun shall find his rays too feeble to give light; the earth shall be too narrow for his boundless vision—too small to contain him."

"For he is the infinite, for he is power, for he is wisdom, for he is beauty, for he is all and in all."

"He shall come, and all animated beings, all the flowers, all the plants, all the trees; the men, the women, the infants, the slaves, the proud elephant, the tiger, the lion, the white-plumed swan; all the birds, and all the insects, all the fish, in the air, on the earth and in the waters, shall together intone the chant of joy; for he is the Lord of all creatures and of all that exists."

"He shall come, and the accursed *Rackshasas* shall fly for refuge to the deepest hell."

"He shall come, and the impure *Pisatchotas* shall cease to gnaw the bones of the dead."

"He shall come, and all the unclean beings shall be dismayed; ill-omened vultures and foul jackals shall no longer find rottenness for their sustenance, nor retreats in which to hide themselves."

"He shall come, and life shall defy death, and the period of dissolution shall be suspended in its sinister operations, and he shall revivify the blood of all beings — shall regenerate all bodies and purify all souls."

"He shall come, more sweet than honey and ambrosia; more pure than the lamb without spot, and the lips of a virgin, and all hearts shall be transported with love. Happy the blest womb that shall bear him! Happy the ears that shall hear his first words! Happy the earth that shall support his first footsteps! Happy the breasts that his celestial mouth shall press! It is by their blest milk that all men shall be purified."

"From North to South, from the rising to the setting, that day shall be a day of exultation: for God shall manifest his glory, and shall make his power resound, and shall reconcile himself with his creatures."

"It is in the bosom of a woman that the ray of the divine splendor will receive human form, and she shall bring forth — being a virgin — for no impure contact shall have defiled her."

"The lamb is born of a ewe and a ram, the kid of a goat and a buck-goat, the child of a woman and a man; but the divine Paramatma (soul of the Universe) shall be born of a virgin, who shall be fecundated by the thought of Vishnu."

"Let the *Yackchas*, and the *Rackshasas*, and the *Nagas*, tremble, for the day approaches when he shall be born who shall terminate their reign upon the earth."

"There shall be strange and terrible sounds in the heavens, in the air, and on the earth. Mysterious voices shall warn holy hermits in the forest. The celestial musicians shall chant their choruses. The waters of the seas shall bound in their deep gulfs with joy. The winds shall load themselves with the perfume of flowers. At the first cry of the divine child all Nature shall recognize its Master."

"In the early part of the Coli-Youga shall be born the son of the Virgin."

According to the Brahminical legends, the conception and birth of Christna was not only attended to by God himself, but his mother, Devanaguy, was closely watched over, even previous to her birth, and prophecies were said to have been

made in reference to her. Vishnu is held to have appeared in a dream to the mother of the unborn infant several days previous to the mother's accouchement, in all the *eclat* of his splendor, and revealed the future destiny of the unborn child. Thus it appears that she, who was to be the mother of the future incarnation of God, was prepared for the express purpose by divine instruction and power.

Vishnu said to the mother Lakmy: "Thou shalt call the infant Devanaguy (in Sanskrit, formed by, or for God), for it is through her the designs of God are to be accomplished. Let no animal food approach her lips. Rice, honey and milk should be her only sustenance. Above all, preserve her from union with a man by marriage—he, and all who would have aided in the act before its accomplishment, would die."

When the child was born, the prescribed name was given to it. The mother, Lakmy, fearing her brother Cansa, the Rajah of Madura, with whom she lived—a wicked man—who had become impressed with the belief that the offspring of the new-born child would drive him from his throne, she decided to take her departure from the Rajah's home, and conveyed the child to the house of one of her relatives named Nanda, lord of a small village on the banks of the Ganges, and who was distinguished for his excellence of character.

The journey of Lakmy to the Ganges was a triumphal march. Although her brother, the Rajah, had allowed her an escort of two elephants only, it seems Vishnu sent one hundred elephants, richly caparisoned in gold and conducted by men richly clad. And when night came on, a column of fire appeared to guide and guard them. The populace from all sides flocked to her and sang her praises, and did her great honor. They strewed flowers in her way, and made her rich presents of fruit.

The Rajah of Madura, much enraged at the departure of the mother and child, and urged by Rackshasas, "the Prince of Darkness," interfered to thwart the designs of Vishnu. The latter, however, was the most powerful, and for the period of sixty days, which was the time required to perform the journey, he protected her, not only from the evil influence of dark spirits, but from the wild beasts that existed in the country.

The people along the route were charmed with the beauty of the young infant, which, though only a few days old, had a face suited to a woman of nearly mature years, and whose mind seemed as greatly developed as her face. Nanda being informed by a messenger from Vishnu, of the approach of the mother and child, came out a two day's march from his habitation to meet them. He saluted them with the utmost kindness, and escorted them to his home.

The young child passed her days very pleasantly in the house of Nanda, surpassing all her companions, not only in beauty, but in the ability to perform all the accomplishments of a young lady. When but six years of age, she knew how to discharge the duties of the household; to spin flax and wool, and to diffuse joy and cheerfulness throughout the entire family, in a manner superior to any of her companions.

One day when she went with a number of women to the Ganges to perform ablutions, a gigantic bird came sailing over her head, and gently descending, deposited upon her head a crown of lotus flowers. All her companions were greatly amazed at this, and devised at once that she was destined for some very important purpose.

Not far from this time the death of Lakmy, her mother, took place; but the child seemed not to grieve at the loss, knowing she had gone to the blest abode of Brahma, where she would be perfectly happy.

When the cruel uncle, the Tyrant of Madura, heard of the death of his sister, he became incited by a strong desire to recover possession of the child. He judged the moment to be propitious, and with treacherous designs he sent ambassadors to Nanda with many presents, and with the request that, inasmuch as the child's mother was dead, that she be returned to him, her nearest relative. Nanda was greatly grieved at the thought of giving up the child to which he had become so dearly attached, but he felt that the Rajah's demand was but reasonable, and upon taking leave of her, his heart was very sad, and he bid her remember she would ever be welcome to his house should misfortune overtake her.

The misgivings he felt as to the evil designs of the Tyrant of Madura were not unfounded. When the Rajah had secured

possession of the child, he threw off the mask of hypocrisy and confined her in a tower, and he commanded the doors to be walled up so as to preclude the possibility of her escape. The Virgin, however, was not distressed. Vishnu held communion with her, and kept her heart from being depressed, and she patiently awaited the time appointed by God to accomplish his celestial designs.

The Tyrant, in view of the many hideous crimes he had committed, conceived it would be a desirable thing to have the young Virgin removed from life, and to this end he caused poison, extracted from the most deadly plants, to be administered to her, and great was his surprise when he found she was entirely unaffected by the poison. Next he tried to starve the young Virgin, and allowed no food to be conveyed to her for many days. This treatment caused no inconvenience to the young lady, for she obtained food from an invisible source, and she suffered no inconvenience from the cruel machinations of her uncle. Seeing that he could neither poison nor starve his prisoner, he ceased his efforts in that direction and was content to keep her closely guarded and watched by a strong force, which he caused to surround the prison, threatening the soldiers with the most severe punishment should they allow the Virgin to escape.

Then it was, when she was thus shut out from the world, confined within the walls of a dreary prison, that Vishnu passed through the solid prison walls to join his well-beloved. Here within the confines of this prison, did the great God Vishnu proceed to incarnate himself, and carry out the grand plan for the salvation of the world, and to fulfill the prophecies that had been made upon the subject.

One evening as the Virgin was engaged in prayer, her ears were agreeably charmed with celestial music, her prison suddenly became illuminated with the glory of heaven, and Vishnu appeared in all the *eclat* of his divine majesty. Devanaguy fell in a profound ecstacy, and was then and there *overshadowed* by God himself, *and she conceived.* [This is from the Sanskrit.]

The period of her gestation was one of continued delight and enchantment. The divine infant which was gradually

developing in her was so much a source of enjoyment to her that she regarded not her captivity and deprivations. She forgot earth and almost her own existence.

On the night of the Virgin's accouchement, soon after the illustrious new-born infant had uttered its first wail, a violent wind opened a passage-way through the walls of the prison that had confined her, and a messenger from Vishnu conducted the Virgin and child to a sheep-fold belonging to Nanda, situated on the confines of the territory of Madura.

The newly born was here named Christna (in Sanskrit, *sacred*). The shepherds becoming informed of the distinguished personage that had come among them and had been confided to their care, prostrated themselves upon the ground before the young demi-god, and worshiped him. The same night the good Nanda was informed by a dream of what had been done, and in the morning with servants and with wise and good people, he started in search of the Virgin and child.

The Tyrant of Madura hearing of the accouchement and escape of the Virgin, and still being impressed that her son was to supplant him, immediately set out to have her destroyed, so that his power might remain untouched. He passed an edict that all the male children within his States, on the night of the birth of Christna, should be put to death, thinking he would thus surely reach the one whose coming power he feared would drive him from his throne.

When the soldiers of the Rajah approached the sheep-fold of Nanda, and as the infant was nursing at the Virgin's breast, those in attendance became greatly alarmed for the safety of the child and were preparing to defend him, when all at once the child commenced to grow, and in a few seconds attained the size of a child of ten years, and ran out to amuse himself with the sheep. The soldiers passed him without the slightest suspicion who he was, and thus he escaped their evil designs.

Nanda deeming the place insecure for the mother and child, caused her to be removed to the banks of the Ganges, where Devanaguy was once more enabled to enjoy the scenery with which her childhood had been familiar.

The childhood and early youth of Christna will be hurriedly passed over. Suffice it to say, many miracles and wonderful

works are ascribed to him during this period, and the poems that were written upon the subject by his admiring countrymen, and the praises that were sung in adulation of his early career, would fill several volumes.

When he arrived at the age of sixteen, he quitted his mother and relative Nanda, and commenced his mission, traveling over India and preaching to the people. Jacolliot thus speaks: "In this second period of his life, Hindoo poetry represents him in his constant strife against the perverse spirits, not only of the people, but also of the princes; he surmounts extraordinary dangers; contends single-handed against whole armies sent to destroy him; strews his way with miracles, resuscitating the dead, healing lepers, restoring the deaf and the blind, everywhere supporting the weak against the strong, the oppressed against the powerful, and loudly proclaiming to all that he is the second person of the Trinity; that is, Vishnu come again upon earth to redeem man from original transgression, to eject the spirit of evil, and to restore the reign of good. The pupulations crowded his way, eager for his sublime instructions, saying: '*This is indeed the Redeemer promised to our fathers.*'"

Passing over the details of his mission life, the account of the numerous miracles he performed, we see that he gathered around him a band of faithful disciples, the principal among whom was Arjuna, a young man of one of the families of Madura, who became very closely attached to his master, and daily hung upon him and listened to the utterances that fell from his lips. The dialogues which passed between Christna and Arjuna, and the teachings of the former to the latter, make a volume of themselves, and is called the "Bhagvad-Gita." Sir William Jones made the first translation of this poem into English. J. Cockburn Thompson, an English philologist, made another. This work has been reprinted in this country, and largely sold. It contains many exalted sentiments, clothed in the rich, poetical language of the East, and may well be regarded as a most valuable contribution to the present age of the literature of four or five thousand years ago.

Christna and his disciples for many years led a wandering life, replete with hardships and cares, and spent their time in proclaiming the will of heaven and in performing good works.

They had many hardships to endure and many dangers to meet. The evil influences seemed to follow them to do all they could to harm and annoy them.

The teachings of the Hindoo Reformer, and the examples of purity which he set, are said to have wakened the people to new realizations of duty. "A spark of reviving vitality began to circulate throughout India," and the partisans of the past, urged on by the Tyrant of Madura, sought to lay snares for Christna and his disciples, to persecute them, and to obtain power over them. Soldiers were sent to arrest them, and to throw them into prison, but without effect. Sometimes whole villages of the populace would rise and defend Christna and his followers against the machinations of those who conspired against them; and sometimes the soldiers themselves, moved by the divine spirit which attended Christna, laid down their arms, besought his pardon, and begged to be allowed to follow him.

One day a chief of the troops sent against Christna, and who, though having sworn to withstand both fear and persuasion, having surprised the great Teacher in an isolated place, was so much struck with his majestic bearing, that he stripped himself of his symbols of power, and entreated to be allowed admission into the number of the faithful. His request was complied with, and from that time the new faith had no more ardent defender than this same *Sarawasta*, who afterwards attended his divine master.

Christna often retired from his disciples to commune apart and to test their ability to pass difficult moments without his assistance. When their courage was sinking in despair he would suddenly reappear among them and re-inspire them with new ardor and zeal. During these absences Arjuna governed the little community and took the master's place at sacrifice and prayer, and all cheerfully submitted to his authority.

As the teachings of Christna are of more importance than a recital of the miracles he performed and the events that befell him, we will pass over the latter and give more space to the former. At the period of his death it is claimed that the much larger portion of India had adopted his doctrines and principles. An active, young, vivid faith had become implanted

in the breasts of the people and permeated all classes. Their lives had been purified, their conduct had been largely improved, and their tendency to evil actions greatly lessened —"the regeneration promised by Brahma was accomplished."

Christna's teachings, when addressed to the people, were simple and familiar; when addressed to his disciples they were philosophical and elevated. A favorite style of teaching with him was by parable, he seeming to prefer this symbolic manner of imparting instruction. Fable and allegory were favorite forms with the Orientals in imparting moral lessons, and the Hindoo Redeemer readily adopted them.

Among the voluminous moral and philosophical teachings ascribed in Brahminical poems to Christna, the following are presented, more as samples of his style of teaching, than to give an idea of their aggregate amount:

"Those who do not control their passions, cannot act properly towards others."

"The evils we inflict upon others, follow us as our shadows follow our bodies."

"Virtue sustains the soul, as the muscles sustain the body."

"When the poor man knocks at your door, take him in and administer to his wants, for the poor are the chosen of God."

"Look not upon a woman with unchaste desires."

"Avoid envy, covetousness, falsehood, imposture, slander and sexual desires."

"Above all things, cultivate love for your neighbor."

"Do good for its own sake, and expect not your reward for it on earth."

"Never take delight in another's misfortune."

"It is better to forgive an injury than to avenge it."

"What you blame in others, do not practice yourself."

"He who rules his temper conquers his greatest enemy."

"The wise man governs his passions, but the fool obeys them."

"Be at war with men's vices, but at peace with their persons."

"There should be no disagreement between your lives and your doctrines."

"Spend every day as though it were the last."

"Lead not one life in public, and another in private."

"We must master our evil propensities, or they will master us."

"He who hath conquered his propensities, rules over a kingdom."

"As the sandal-tree perfumes the ax which fells it, so the good man sheds good upon his enemies."

"The wounds of the soul are more important than those of the body."

"The virtuous man is like the banyan-tree, which shelters and protects all around it."

"The virtuous woman will have but one husband, and the right-minded man but one wife."

"It is a high crime to take advantage of the weakness of woman."

Space will not allow the teachings of Christna to be given with any degree of fullness, as they would of themselves fill a volume. To summarize his moral teachings and life, it may be said he spent his time in working miracles, raising the dead, healing lepers, restoring the deaf, giving sight to the blind, healing the sick, befriending the weak, and in comforting the afflicted. He taught peace, charity, love to man, self-denial, self-respect and the practice of all the virtues.

He taught the immortality of the soul, the doctrine of future rewards and punishments, and the necessity of resisting and vanquishing *Rackshasas*, the Prince of Evil.

In the language of Jacolliot, "he inculcated the sublimest doctrines and the purest morals. He forbade revenge, and commanded to return good for evil. He lived poor, and loved the poor. He lived chaste, and enjoined chastity upon his disciples. Problems the most pure and lofty, morals the most pure and sublime, and the future destiny of man, were themes which engaged his most profound attention." "Christna, we will venture to say, was the greatest of philosophers, not only of India, but of the entire world. He was the grandest moral figure in ancient times. He was a moralist and a philosopher. His moral lessons are to be admired for their sublimity and purity. He was recognized as the 'Divine Word,' and his disciples gave him the name of Jezeus, which signifies 'pure

essence.' He was often styled the 'promised of God,' and the 'Messiah.'"

To show his humility, it is recorded of him that he washed the feet of his disciples. To show his power, as well as his appreciation of the adoration of his admirers, it is written of him that on one occasion, when he walked among a large concourse of people, two women of the lower order drew near to him, and poured upon his head the perfumes they had brought in a little vase, and they worshiped him. Upon this, some of the people murmured at their boldness, when Christna said kindly to them: "Women, I accept your sacrifice; the little which is given by the heart is of more worth than all the riches afforded by ostentation. What desire you of me?" They answered: "Lord, the brows of our husbands are clouded with care; happiness has fled from our homes, for God hath refused us the joys of being mothers." Then Christna raised them from their knees and from kissing his feet, and said to them: "Your demand shall be gratified. You have believed in me, and joy shall re-enter your houses." It is related that afterwards, in due time, these women, named Nichdali and Sarasvati, were each delivered of a son, who afterwards became holy personages whom the Hindoos held in great reverence.

From the earliest records of Christna, he has been the favorite deity of the Hindoo women, and their adoration of him has been greater than of any incarnation or representation of deity.

On a certain occasion, when the Tyrant of Madura had sent a large army against Christna and his disciples, the latter were greatly terrified and sought to escape danger by flight. Even Arjuna himself seemed to falter. Christna, who was praying near them, and hearing their complaints, soon appeared in their midst and said: "Why are your spirits possessed with such senseless fear? Know you not who he is that is with you?" It is said, in connection, that he then abandoned the mortal form and appeared to their eyes in all the *eclat* of his divine majesty, as his father Vishnu had done before him. His brow was encircled with light; and Arjuna and his companions, unable to endure the brilliance, threw themselves upon their faces in the dust, and prayed to Christna to pardon their

unworthy weakness. Upon resuming his usual form, he said: "Have you not, then, faith in me? Know that present or absent, I shall always be in your midst to protect you." They were greatly struck by what they had witnessed, and assured him they would never again doubt his power. Again they called him Jezeus—an emanation from the pure, divine essence.

This was near the close of his earthly career. He declared that his work was accomplished. Not less than three millions of the people of India had become believers in him. The nation felt a younger blood coursing in its veins. "Everywhere labor was sanctified by prayer; hope and faith warmed all hearts." Christna disclosed to his disciples that the hour had come for him to quit the earth, and to return to the bosom of his Father who had sent him.

"Forbidding his disciples to follow him, he went one day to make his ablutions on the banks of the Ganges and wash out the stains that his mortal envelope might have contracted in the struggle of every nature which he had been obliged to sustain against the partisans of the past. Arrived at the sacred river, he plunged himself three times therein, then kneeling and looking to heaven, he prayed, expecting death. In this position he was pierced with arrows by one of those whose crimes he had unveiled, and who, hearing of his journey to the Ganges, had, with a strong troop, followed with the design of assassinating him. This man was named Angada; according to popular belief, condemned for his crime, to eternal life on earth, he wanders upon the banks of the Ganges, having no other food than the remains of the dead, upon which he feeds constantly, in company with jackals and other unclean animals." [Jacolliot.]

The body of the demi-god Christna was suspended upon a tree by the men who murdered him, and was left there to become the prey of vultures. Other legends have it that he was crucified between two thieves who had been condemned to death.

The news of his death spread rapidly among his followers, and a large concourse, led by Arjuna—the dearest of the disciples of Christna—sought to recover his mortal remains. But the Hindoo Redeemer had entirely passed from their sight.

The body could not be found, and his mourning friends bewailing their loss, devoutly believed that he had betaken himself to his celestial abodes. The tree on which his body was extended is said to have suddenly become covered with large red flowers, which diffused around the sweetest perfume.

Thus ended the mortal career of Christna, probably the greatest reputed incarnation of deity which has been revered by man. He died the victim of the wickedness of those who would not accept his law—a class of sinful men, distinguished for their vices, and reprobate to all good.

It is not to be supposed, at this day, that all that the Brahmin and the Hindoo poets have narrated of Christna was literally true. He was doubtless a noted teacher and reformer, who flourished in India about five thousand years ago, who became very popular with his numerous followers. The marvelous, deific and miraculous portions of his adventures were probably due to the fertile imagination of the Eastern mind. After he had passed away it was very easy for his admirers to attribute deific powers and properties to him, as has been done to many other heroes and leaders who have since lived.

The striking similarity in name, life, character, teachings, and death, between Christna of India, and Christ of Judea, must be obvious to the most obtuse observer. It is not strange that the first Christian missionaries who journeyed to Eastern lands were struck with the great resemblance in the religious faith which they found existing there, and that which they went to teach. That this has been the case, numerous authorities can be cited; notably, the Rev. Father Dubois, a Catholic missionary to India, who said he "found there justice, humanity, good faith, compassion, disinterestedness, in fact, all the virtues were familiar to the ancient Brahmins." "Why should I change my religion?" demanded a Brahmin with whom I was one day discussing these matters. "Ours is as good as yours, if not better, and you but date it all since eighteen centuries, while our belief is continuous, without interruption, from the creation of the world. God, according to you, and you thus diminish him, required several efforts to provide you with a religion; according to us, he revealed his law in creating us. Wherever man has strayed, he has manifested

himself, to recall him to the primitive faith. Lastly, he incarnated himself in the person of Christna, who came not to instruct humanity in new laws, but to efface original sin and purify morals. This incarnation you have adopted, as you have adopted our tradition of the creation and of Adima and Heva." [For India, too, had an Adam and Eve.]

"We still expect another before the end of the world, that of Christna, coming to encounter the Prince of Rackshasas, disguised as a horse; and from what you have just told me of your Apocalypse, you have also borrowed this prophecy from us. Your religion is but an infiltration, a souvenir of ours; wherefore, then, desire me to adopt it? If you would succeed, do not begin by teaching me principles that I find in all our holy books, and a *morale* which we possess in India from long before Europe had opened its eyes to the light of civilization."

The old Brahmin spoke so truthfully and with so much intelligence, that the missionary was nonplussed and could say little in reply. It is not strange, in view of these facts, that all the Christian missionaries who have gone to that country to carry the "gospel" to its inhabitants have met with such indifferent success.

To evade the awkward position in which these Christian propagandists find themselves placed — of carrying a system of religion to an ancient people who had long possessed the same stories and the same legends — they have sometimes claimed that the Hindoo theology had been borrowed from the Jewish and the Christian creeds, and that the story of Christna was built upon the model of that of Christ; but this subterfuge will not avail. It is easy to show by every Oriental scholar of Europe who has made the language, the history, and the literature of India his study, that the story of the demi-god Christna, born of a virgin, worshiped by shepherds; who gathered a band of disciples around him, who performed many miracles, including healing the sick, restoring the deaf and the blind, and raising the dead, who was executed by his enemies, and either crucified or impaled on a tree, was all taught, and believed, and sung, and recorded, in India, many centuries before the dawn of the Christian era. To deny the originality of the story of Christna to the Hindoos would be

to deny India her literature, her religion, and her antiquity, all of which stand better attested than those of any other nationality. Jacolliot, who spent considerable time in India examining her ancient literature, exclaims: "To suppress Christna, would be to suppress India." We shall leave it with our readers, in comparing these two systems of *Christna*-ianity and *Christ*-ianity, to decide for themselves which is the original, and which the plagiarism.

It cannot be denied that modern Hindoos have become degenerated, so far as the high moral standard of their religion and literature is concerned; they have forgotten much of their primitive excellence and the purity of Christna's life and teachings; but their degeneracy is not wholly the result of ignorance; they have perfect knowledge of their dogmas and the grand principles formerly inculcated in their religious system. They have substituted miserable superstitions and practices in place of their former exalted philosophies; and in place of adoring one God only, they have deserted him to follow after workers of miracles, angels, incarnations, saints, *devas* and *richis*. This retrogradation is largely to be attributed to a cunning and designing priesthood, which has been the heaviest curse that unfortunate country has been compelled to sustain.

Upon this subject Jacolliot speaks as follows: "Crushed in their poverty, their weakness, their vices and their actual decrepitude under memories of the past, with some very rare exceptions, they but divide among them an inheritance of immense pride, which harmonizes but sadly with their degradation and their inutility. These people have no longer either dignity or self-sespect, and long ago would this Brahmin caste have disappeared under public contempt had not India been India, that is, the country *par excellence*, of immobility. If their power over the masses is still great, intelligent people of the higher castes, without avowing it however, consider them no longer in any other light than as vagabonds, whom they are obliged by prejudice to protect and support.

"Ramble of an evening through town and country, approach wherever you hear the sound of the trumpet and tom-tom, it is a birth, a marriage, or the puberty of a young girl that is

being celebrated. Look under the veranda and on the stairs of the house, those ragged beggars who squall and distort themselves; those are Brahmins who come to eat the rice that has been prepared in honor of the ceremony. This tribute is their due, and they levy it upon all classes of society; not a family festival, nor public fete can take place without it, and it is customary for them to carry off the dishes in which they have been served."

We see in this picture the natural termination of priestcraft when joined with heredity and caste. The following of false theories and dogmas must ultimately lead to this result in all cases. In this country, where the avocation is not inherited, the priesthood will hardly sink so low, for when it is no longer remunerative, nor conducive to respect and influence, it will be discarded without hesitation. It is to be hoped science is destined to gradually take the place of superstition, and that the instructors of the people will teach the living truths of science instead of the antiquated fallacies of superstition.

The worshipers of Christna firmly believed that before the grand dissolution of all things at the end of the world, a *millennium*, or a reign of *good* over the *evil*, will take place, at which time Christna will appear again in power and glory. Ramatsariar, the learned scholar and commentator on the sacred books of Oriental nations, writes thus: "Some time before the destruction of all that exists, the struggle between good and evil must re-commence on earth, and the evil spirits who, at their first creation, rebelled in heaven against the authority of Brahma, will present themselves for a final struggle to dispossess God of his power and recover their liberty. Then will Christna again come upon earth to overthrow the Prince of Rackshasas, who, under the form of a horse, and aided by all evil spirits, will cover the globe with ruin and with carnage."

In connection, Jacolliot thus comments: "This belief is general in India; there is not a Hindoo, to whatever caste he belongs, not a Brahmin, that does not consider it as an article of faith. The priests have even consecrated a sacrifice, the 'Aswameda,' that is, the sacrifice of a horse, to the future victory of the son of the Virgin Devanaguy."

BUDDHA.

For many centuries Brahminism had been the supreme religion in India. The Brahmins, the priesthood of that country, were an exclusive caste, and the office or position came to them by hereditary transmission. Their numbers were great, their exactions upon the lower classes were onerous; the burdens which they laid upon the people were heavy to be borne. They were proud and arrogant; they demanded not only reverence, but tribute from those below them. Although they were learned themselves, like most of the priests mankind has submissively obeyed and supported, it suited their purpose to keep their vassals — the masses — in ignorance and subjection. Corruptions and superstitions inevitably crept into the religion that in its origin was grand and exalted. The Brahmins were only men, and they possessed the cunning and the artifices of men. Various devices were used to increase their power over the lower classes.

The evil effects of this state of things increasing, generation after generation, induced an unfortunate and deplorable condition of society. The Brahmin aristocracy, and the rule of caste, ever curses to the Hindoo nation, came to be unmitigated evils. Their religion degenerated; the priests and the people became degraded and depraved. A reformer was needed to remove the vices and corruptions that had gradually and insidiously crept into the great and sole religion of that country. At length one arose. His name was Buddha. He was to the Brahminical religion what Jesus was afterwards to Judaism. He condemned the corruptions and excesses that had so burdened the people. Wherever his influence extended he removed the oppressive rule of caste, and inaugurated a purer religion and a more democratic form of government.

While he was indisputably one of the greatest and most distinguished characters which earth numbers among her chil-

dren, and as the influence he exercised was, perhaps, greater than that of any other person who lived before him, very extravagant claims were set up in reference to him by his followers and admirers. It is claimed that, centuries before his advent, remarkable predictions were made of his coming. Let the following Chinese prophecies of this great incarnation of deity serve as samples:

One thousand and twenty-nine years before Christ, in the twenty-fourth year of the reign of Tehoa Wang, Emperor of China, on the eighth day of the moon, a light from the South-west illuminated the palace of that monarch. He summoned the most skilful sages to solve the meaning of this splendor. They showed him books wherein it was prophesied that such signs would be seen when a great saint should be born in the West, and that one thousand years after his birth his religion would spread into China. Sixty-five years after Christ, according to another Chinese account, a man ten feet high, of the color of gold, and glittering like the sun, appeared in a dream to Ming-ti, then emperor, and said: "My religion will be spread over these parts." Again the sages were consulted. They turned to the annals of the empire and showed that this dream corresponded with the prophecy read to Tehao Wang a thousand years before. He at once despatched messengers to India in search of the Holy One, with instructions not to return until they found him. These ambassadors discovered the disciples of Buddha, and returned with his sacred books and teachers of his doctrines. Five centuries later and there were three thousand temples in the Chinese empire consecrated to the worship of Buddha. Sovereigns surrendered their sceptres to devote themselves entirely to the new faith.

Buddha Sakia Mouni, from whom the Buddhists derive their name and religion, was born, according to the Mongolian records, two thousand one hundred and thirty-four years before the Christian era: but the Chinese contend it was one thousand and twenty-nine years. The learned generally agree that the Chinese date is the most correct. His statues found in the gigantic, antique temples of India, prove that the sect prevailed at a very remote period. Hindoo writers relate that he was the planet Mercury, born of the Moon and the bright star Aldebaran, and

that he descended to our earth and took a human form. The words Buddha and Mouni were added to his real name Sakia, as titles, both signifying a wise and holy saint. The best scholars of Europe regard him as having been a great reformer and sage. His worshipers believe him to have been a divine personage who appeared upon earth for the instruction and salvation of men. His mother was a virgin named Maia, who, it is claimed, conceived him from a ray of light. His birth is thus recorded: "It was at the close of the Dwaper Tug, that he who is omnipresent and everlastingly to be contemplated, the Supreme Being, the Eternal One, the Divinity worthy to be adored, appeared in this ocean of natural beings, with a portion of his divine nature." Wonderful lights are said to have been seen at his birth, and the sacred Ganges, rose and fell in a marvelous manner.

According to tradition, he belonged to the same royal caste as Christna during his earthly existence; his mother being married to a Rajah. In a cave of Islamabad, a silver plate was found, upon which was written an inscription, stating that a celebrated saint living in the forest was made acquainted, through inspiration, that the incarnation of Vishnu, called the Preserver in the Hindoo Trinity, had just appeared at the house of the Rajah whom Maia had married; and that flying through the air to the house, he said: "I come hither to see the new-born child." Upon beholding the babe he declared him to be an avatar who had come to introduce a new religion into the world.

At the age of sixteen years Sakia married a maiden named Ila, in order to fulfill the requirement of the custom of the country. After a son had been born to him, he renounced his princely rank, and went to live the life of an anchorite. He took up his abode in a wild forest infested with lions and tigers. There amidst the noble trees and fragrant flowers he passed his time in the practice of the most rigid austerities. It is said that he covered his body with thousands of matches, which he lighted; that he drove sharp nails into his flesh, and that he went into a fiery furnace; that he spent six years in silent contemplation, during which he resisted manifold temptations sent to try him.

His worshipers believe that during this time, five Holy Scriptures descended to him, that he became endowed with the gift of prophecy, and that he could alter the course of nature whenever

he chose. They claim that he was a heavenly spirit, dwelling in regions of light and beauty, and who, of his own free grace and mercy, left Paradise and came down to earth because of his compassion for the sins and sufferings of the race. He sought to lead mankind into better ways and to mitigate their miseries and expiate their crimes by taking their punishment upon himself. Buddha not only inflicted terrible penances upon himself, but he voluntarily endured the punishment which others had justly incurred by their guilty conduct. So great was his compassion that, as claimed by his disciples, he even descended into the hells, to suffer himself, in place of the souls in torment there. Many disciples repaired to him in the silent depths of the forest.

Tradition says that he taught, as a secret doctrine, that all things came from nothing, and would finally return to nothing. A charge of Atheism has been made against him by reason of this. What he really taught was, that after an immense interval of time, the Universe, and even Brahma himself, would be absorbed in the original Source of Being. Buddhists name this the Void, Nirvana, or state of endless rest—the highest conception of bliss they entertain.

Buddha introduced all his precepts and doctrines to Mahakaya, a Brahmin of Central India, a short time before his death. His followers say that his departure from this world was thus: His whole nature having attained to complete absorption in the Divine Being, he ascended to celestial regions without dying.

To this day they point out marks upon the rocks of a high mountain, which they claim to have been the last impression of his footsteps upon this earth. In a temple of Ceylon is a tooth which is said to have been his. It is religiously preserved in a golden case set with gems and this case is enclosed within four other cases, each covered with the costliest jewels. It is worshiped with the profoundest reverence, and long pilgrimages are made by his devotees to get a glimpse of it.

"The Son of Maia," "The Benevolent One," "Lord of the Earth," Dispenser of Grace," Savior of all Creatures," and "Lion of the Race of Sakia," were some of the numerous titles bestowed upon him. He died at the age of seventy-nine. By offering prayers in his name, his worshipers expect to be rewarded with the felicities of Paradise, and to finally be

united with him as the Source of Life. These prayers abound in such expressions as these: "Thou who art celebrated by a thousand names, and under various forms, I adore thee in the shape of Buddha! Be propitious, O most high God!"

The religion of Buddha is the most important that was ever taught among men. His was the most celebrated of all the Eastern sects, and the most extensively embraced. Its doctrines and ceremonies were introduced into many nations, and varied somewhat according to the prevailing ideas and customs of different countries. But though varying in detail, the prominent features of Buddhism have been at all times and everywhere the same. It has always inculcated belief in One Invisible Source of Being, sometimes called the Supreme Intelligence, sometimes called the Void. All things in the Universe emanated from him, and into him will eventually return. Not only will rudimentary worlds like this be destroyed, but even the celestial spheres where superior spirits dwell, will pass through like revolutions, and all the dwellers therein pass into other forms. After countless cycles the time will at last come when the Universe, and even the deities themselves, will be merged in the Original Source whence they came. Then new worlds will succeed, which will again be destroyed. Only those souls, who, through perfect holiness have become one with the Supreme Being, are exempted from this perpetual, ever-revolving change.

Buddha is said to have appeared four times in preceding worlds before he descended to this. His most common title was "The Savior of Men." The object of his mission was to withdraw spirits from the illusions and engrossments of the material world, to instruct those who were straying from the right path, and to expiate their sins by his own sufferings. His worshipers believe that he has repeatedly assumed human form, and that repeated incarnations of his spirit will take place, until the world will be restored to order and happiness. Buddhists believe in the pre-existence of souls, and that material bodies are merely transient images. The physical form is but a mould, which, like metal, is dissolved into the mass but to be re-moulded into other forms. Therefore, they never say a man is dead, but that "his soul has emigrated." They consider the connection of the soul with the body as a punishment;

and they hold that it is necessary to despise the body and the outward world in order to achieve holiness and become saints. Souls are rewarded in Paradise or punished in regions of torment, exactly according to the amount of their deserts, before they enter some mortal form. Buddhistic theologians depict these heavens and hells with all the luxurious extravagance of the Eastern imagination. The inhabitants of the lower regions are condemned to all degrees of miserable transmigration, proportioned to their evil deeds. In the abodes of bliss above, the saints are glorified and rewarded according to their purity. But all the spheres, both high and low, are subject to the eternal revolutions of destruction and re-creation, though the intervals between these will be so immense as to seem like eternity.

Buddhists have been distinguished from all other sects the world has known by their abomination of bloody sacrifices. Indeed, they carry their tenderness toward animals to an extreme. Their doctrines likewise cultivate a charitable disposition among men. Considering moral evil more of a misfortune than a crime, they feel more compassion than hatred or contempt toward sinners.

Eight of the precepts of moral law in their Sacred Books are as follows:

1. "Thou shalt not kill, even the smallest creature."

2. "Thou shalt not appropriate to thyself what belongs to another."

3. "Thou shalt not infringe the laws of chastity."

4. "Thou shalt not lie."

5. "Thou shalt not calumniate."

6. "Thou shalt not speak of injuries."

7. "Thou shalt not excite quarrels, by repeating the words of others."

8. "Thou shalt not hate."

This religion exercised an influence over the morals of mankind superior to any and all others. Instituted more than a thousand years before Christianity, it spread through foreign countries with such rapidity, although peaceful in its progress, that it came to be generally spoken of as "the religion of the Vanquisher."

There are traditions preserved in many countries concerning the holiness, benevolence, and miraculous power of the first Buddhistic missionaries. Eighty thousand of these went forth from Hindoostan to other lands. It is the only religion that has never been propagated by the sword. Its successful diffusion is entirely due to the influence of its peaceful and persevering devotees. It is more extensively adopted than any religion ever propagated among the children of men. One-third of the human race are its votaries to-day. It prevails in China, Japan, Thibet, Siam, Burmah, Ceylon, and a large portion of Tartary. In some countries the common era is the death of Buddha; in others they date from the introduction of his religion. Pilgrims from many lands visit Benares and the Holy Cities of India, which they revere as having been the dwelling-places of Buddha, and the fountain heads of their religion.

Subjoined are some of the truly remarkable teachings of Buddha:

"All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of him who draws the carriage. If a man speaks or acts with a pure thought, happiness follows him like a shadow that never leaves him. Let the wise man guard his thoughts, for they are difficult to perceive, very artful, and rush wherever they list."

"As rain breaks through an ill-thatched house, passion will break through an unreflecting mind."

"The virtuous man delights in this world, and he delights in the next. He delights, he rejoices, when he sees the purity of his own work."

"The evil-doer suffers in this world, and he suffers in the next. He suffers when he thinks of the evil he has done. He suffers more when going in the evil path."

"Reflection is the path to immortality, thoughtlessness the path to death. Those who reflect do not die, those who are thoughtless are as if dead already."

"As the bee collects nectar and departs without injuring the flower, or its color or fragrance, so let the sage dwell on earth."

"Like a beautiful flower, full of color but without perfume, are the fine but fruitless words of him who does not act accordingly; but like a beautiful flower, full of color and full of perfume, are the fruitful words of him who acts accordingly."

"As a solid rock is not shaken by the wind, wise people falter not amidst praise or blame."

"If one man conquer in battle a thousand times a thousand men, and if another conquer himself, he is the greatest of conquerors. One's own self, conquered, is better than all other people; not even a god could change into defeat the victory of a man who has vanquished himself, and always lives under restraint. By oneself the evil is done, by oneself one suffers, by oneself evil is left undone, by oneself one is purified. Purity and impurity belong to oneself; no one can purify another."

"Cut out the love of self like an Autumn lotus, with thy hand. Cherish the road to peace."

"Better than sovereignty, better than going to heaven, better than lordship over all worlds, is the reward of the first step in holiness."

"He whose evil deeds are covered by good deeds, brightens up this world like the moon freed from clouds."

"If a man commits a sin, let him not do it again; let him not delight in sin; pain is the outcome of evil."

"If a man does what is good, let him do it again; let him delight in it; happiness is the outcome of good."

"Let no man think lightly of evil, saying in his heart, it will not come over me. Even by the falling of water-drops a water-pot is filled; the fool becomes full of evil, even if he gathers it little by little."

"Let no man think lightly of good, saying in his heart, It will not benefit me. Even by the falling of water-drops a water-pot is filled; the wise man becomes full of good, even if he gathers it little by little."

"Let a man overcome anger with love, let him overcome evil by good, let him overcome the greedy by liberality, the liar by truth."

"He who holds back rising anger like a rolling chariot, him I call a real driver; other people are but holding the reins."

"There is no fire like passion, no shark like hatred, no snare like folly, no torrent like greed."

"The sages who injure nobody, and who always control their bodies, will go to the unchangeable place, where they will suffer no more."

"Not to commit any sin, to do good, and to purify one's mind, that is the teaching of the Awakened. Not to blame, not to strike, to live restrained under the law, to be moderate in eating, and to dwell on the highest thoughts, this is the teaching of the Awakened."

"Not in the sky, not in the midst of the sea, not if we enter into the clefts of the mountains, is there known a spot in the whole world where a man might be freed from an evil deed. Not nakedness, not plaited hair, not diet, not fasting, not lying on the earth, not rubbing with dust, nor sitting motionless, can purify a mortal who has not overcome desires."

"If a man has transgressed one law, and spoken lies, and scoffs at another world, there is no evil he will not do."

There is a striking resemblance between the character of Buddha and that attributed to Jesus. Both are claimed by their followers to have devoted their lives to the salvation and happiness of the human race. Both were ascetics; both denied themselves worldly pleasures, and both evinced the strongest and purest love for mankind. Their precepts, inculcations and injunctions present a marked similarity. As to which is the older of the two personages, and the systems they founded, there is not room for doubt. It is well understood that Central Asia has been the source of the languages, the literature and the religions of the world. Sir William Jones, Prof. Max Muller, Jacolliot and other learned Oriental scholars bear abundant testimony to this fact. Max Muller says: "However bold the assertion may sound, that all the languages of mankind have an Oriental origin, true it is that all religions, like the suns, have risen from the East."

In speaking of the religion of Buddha, Prof. Max Muller thus remarks: "It has been the peculiar fate of the religion of Buddhism, that among all the so-called false or heathenish religions, it almost alone has been praised by all and

every body, for its elevated, pure, and humanizing character. One hardly trusts one's eyes on seeing Catholic and Protestant missionaries vie with each other in their praises of Buddha; and even the attention of those who are indifferent to all that concerns religion, must be arrested for a moment, when they learn from statistical accounts that no religion has exercised so powerful an influence on the diminution of crime as the old, simple doctrine of the Ascetic of Kapilavastu."

In support of the position thus advanced, the Professor quotes Christian authorities as follows: The Bishop of Ramatha, the Apostolic Vicar of Ava and Pegu, in comparing Buddhism and Christianity, says: "There are many moral precepts equally commanded and enforced in common by both creeds. It will not be rash to assert that most of the moral truths prescribed by the gospel are to be met with in the Buddhistic scriptures." Bishop Begandet is thus quoted: "In reading the particulars of the life of Buddha, it is impossible not to feel reminded of many circumstances relating to our Savior's life, as sketched by the Evangelists. It may be said in favor of Buddhism, that no philosophico-religious system has ever upheld to an equal degree the notions of a savior and deliverer, and the necessity of his mission for procuring the salvation of man, in a Buddhistic sense. The role of Buddha, from beginning to end, is that of a deliverer, who preaches a law designed to secure to man the deliverance from all the miseries he is laboring under." There is not a shadow of a doubt that Buddhism is from five hundred to a thousand years older than Christianity. If one is borrowed from the other, which is the copy?

To-day the adoration of Buddha is celebrated with incense of sandal wood and odors of flowers by untold millions in the Eastern World. No other faith has had such a following, none ever spread so quickly, and no other name is held in such reverence. It has been the current religion of the half of earth for thirty centuries, and thus far gives, to outward seeming, no sign of dissolution or decay.

ZOROASTER.

"O JUST Judge, there is but one ZOROASTER; the immortal Zoroaster, the Living Star. The law, excellent, right, and just, which Ormuzd has given to his people, is certainly, and without doubt, that which Zoroaster has brought." It is with these words that Persian priests precede the ceremonies of their religion. The great religious teacher of the Persians, the "blessed Zoroaster," as they call him, was a prince, or of high birth. His name was a royal one in the Chaldean lists of Berosus. Confused and contradictory accounts are given of his birth. The learned Heesen thinks that he lived at a period anterior to the commencement of the Median Empire, at least eight centuries before the Christian era. Pliny, following the positive affirmation of Aristotle, declared that Zoroaster flourished six thousand years before Plato. Hermippus, a man of great erudition, places him five thousand years before the Trojan war. Meoyle, Rhode, Volney, Gibbon and other reliable scholars concur in throwing him back into a vast antiquity.

But notwithstanding this chronological confusion, it is certain there was a man called Zoroaster, who was eminent for his knowledge of astronomy; a man of marvelous wisdom, and who was the writer of the Zend Avesta, the sacred and infallible book of the Persians. The religion founded by him prevailed throughout Persia in the time of Socrates; and mutilated copies of this ancient Bible still remain.

According to tradition, a good spirit appeared to his mother just before she gave birth to him, and said to her: "Fear nothing! Ormuzd will protect this infant from the Evil Spirits which are seeking to destroy him. He has sent him as a prophet to the people. The world is waiting for him." It is said that when he was born, wicked spirits threw him into a flaming fire; but his mother found him sleeping there, as if it had been a pleasant bath. It is further related, that after having lived twenty years in the wilderness on cheese that never grew

stale, he retired to a solitary mountain and devoted himself to the attainment of perfect holiness by silent contemplation. Tradition reports that fire from heaven one day descended visibly upon this mountain, and that the king of Persia, attended by his court, went up and worshiped the sacred flame. Zoroaster brought down the Book of Laws through the fire unharmed. This book was the Zend Avesta, which signified the Living Word. This is believed by his followers to be a portion of the Primæval Word, which spake creation into existence, every syllable of which possesses an inherent virtue.

The Persians considered him a divine messenger sent to redeem men from their evil ways. After having invoked the spirit of the constellation Orion, that he might be consumed by celestial fire, it is affirmed that he was caught up to heaven on a thunderbolt. Zoroaster taught the existence of one Eternal Essence, supreme and incomprehensible. Ormuzd, the King of Light, sprung from this Essence, called the "Creator," the "God of Goodness and Truth," the "Just Judge," the "Eternal Source of Sunshine," and the "All-Seeing Sovereign."

In the Zend Avesta he is described as "sitting on the throne of the good and the perfect, crowned with rays, in regions of light ineffable. His throne is surrounded by resplendent spirits called Amshaspands, the Immortal Holy Ones, who convey to him the prayers of inferior spirits, and of men, for whom they are models of purity and perfection. The next inferior series of spirits served as messengers between man and the superior spirits, presiding over the sun, moon, and planets, and protecting the earth from evil influences. The most numerous order of spirits were called Fervors, and were supposed to be the guardians of plants and animals, men and stars. One of these spirits attends every mortal through life, and protects him from evil. The sun was called Khor, "The Eye of Ormuzd." He was represented as riding round the earth in a celestial chariot, and completing the circuit in three hundred and sixty-five days. A trumpet always sounded at sunrise from the royal pavilion. From the minutest mundane thing up to the throne of the Eternal Ormuzd, from atoms to astral worlds, there was a chain of spiritual agencies, to whom the Universe was intrusted. All the suns and stars were animated with souls, and every-

thing upon them partook of the character of the souls which presided over them.

"God conferred sovereignty upon the sun, and squadrons of stars were his army," wrote a Persian poet. "The spirits of the stars were benevolent guardians of men, and of all inferior creatures. They were endowed with intelligence superior to the Spirit of our Earth. Their vision extended through the Universe. They knew what would happen in the future, and could reveal it to those who understood their signs. The destinies of men were intimately connected with their motions, and therefore it was important to know under the influence of what star a human soul made its advent into this world. Astrologers swarmed in the palace of the king, and were consulted on all important occasions. Persians held the stars in such affectionate reverence that whenever they looked at one they kissed their hand to it." [Prog. Relig. Ideas.]

According to Zoroaster, Ormuzd created the world in six succe sive periods. He first stretched out the firmament with all its starry hosts; he next created water; third, earth; fourth, trees; fifth, animals; and sixth, and last, man. When he had finished the work of creation, he devoted the seventh period to a festival with the good spirits. Ormuzd breathed the breath of life into a pair of closely-intertwined stems of the Ribas tree, and they became the first man and the first woman. Heavenly happiness would have been theirs had they kept themselves pure in thought, and word, and deed. But Arimanes, the Evil Spirit, cried aloud from his realm of shadows: "O, men, worship us!" The woman gave a libation to the spirits of darkness, and thus the world was brought under the dominion of evil. Tigers and wolves, serpents and venomous insects were created to harass and destroy the good animals. Arimanes, the Prince of Evil, assumed the shape of a serpent, and went gliding about the world tempting the unwary souls of the children of men. He incited his subjects to sensuality, slander and revenge, and introduced discord and death into all the departments of the Universe. Becoming jealous of the First-Born, and manifesting pride and envy, Arimanes was condemned by the Eternal One to remain three thousand years in the realms of night, where no ray of light could penetrate.

Owing to the proneness of men to follow the lead of the bad Arimanes against the good Ormuzd, he was finally enabled to gain the ascendency on earth, which he would keep for three thousand years.

The duration of time was limited to twelve thousand years. During some periods the bad spirit would prevail; during other periods the good spirit would have the mastery. But good would ultimately triumph. The whole world will finally become converted to the worship of Zoroaster. Men will cease to eat meat, and live on milk and fruit; afterwards they will be able to sustain themselves on water alone, until at last they shall sustain life without taking any nourishment whatever.

In the fullness of time, the Holy One will appear, judge the wicked and the good, and restore the earth to its pristine purity. All the world will unite in the worship of Zoroaster, and universal happiness and peace prevail forevermore. Every one will be judged according to his works. The good will weep over the wicked, and they will weep over themselves. A star with a tail will come in contact with the earth and set it on fire. The heat will be such as to melt metals and make them flow down from high mountains, like rivers over the earth. These will be like baths of warm milk to the good, but like torrents of lava to the wicked. But ultimately they are destined to come forth purified through fire, glorious and happy. Even Arimanes and his imps of darkness, will finally be brought under the overpowering influence of the good spirits, and will be freely forgiven by the omnipotent Ormuzd.

These redeemed spirits will join mankind in a universal chorus of praise to the Eternal Source of light and blessing. Fathers and sons, sisters and friends, will unite to aid each other in good works. They will cast no shadows; all speak one language, and live together in one harmonious society. The level and fruitful earth will be clothed with renovated beauty, and innocence and joy will everywhere prevail. The following is a summary of the moral teachings of Zoroaster:

"It is the duty of children to obey their parents; for wives to obey their husbands."

"Treat old age with great reverence and tenderness."

"He who sows the ground with dilligence, acquires a greater

stock of religious merit than he could gain by ten thousand prayers in idleness."

"Cultivate the soil, drain marshes, and destroy dangerous creatures."

"Multiply domestic animals, nourish them, and treat them gently."

"Do not allow thyself to be carried away by anger. Angry words and scornful looks are sins. To strike a man, or vex him with words, is a sin. Even the intention to strike another, merits punishment. Opposition to peace is a sin. Reply to thine enemy with gentleness."

"Avoid everything calculated to injure others. Have no companionship with a man who injures his neighbor."

"Be not envious, avaricious, proud or vain. Envy and jealousy are the work of evil spirits. Haughty thoughts and thirst for gold are sins."

"To refuse hospitality, and not to succor the poor, are sins."

"Be very scrupulous to observe the truth in all things."

"Fornication and immodest looks are sins. Avoid licentiousness, because it is one of the readiest means to give evil spirits power over body and soul. Strive, therefore, to keep pure in body and mind, and thus prevent the entrance of evil spirits who are always trying to gain possession of man. To think evil is a sin."

"Contend constantly against evil, morally and physically, internally and externally. Strive in every way to diminish the power of Arimanes and destroy his works. If a man has done this, he may fearlessly meet death, well assured that radiant Izeds will lead him across the luminous bridge into a paradise of eternal happiness. But though he has been brave in battle, killed wild beasts, and fought with all manner of external evils, if he has neglected to combat evil within himself, he has reason to fear that Arimanes and his Devs will seize him and carry him to Duzakh, where he will be punished according to his sins; not to satisfy the vengeance of Ormuzd, but because, having connected himself with evil, this is the only means of becoming purified therefrom, so as to be capable of enjoying happiness at a future period."

"Every man who is pure in thoughts, words, and actions,

will go to celestial regions. Every man who is evil in thoughts, words, or actions, will go to the place of the wicked."

"All good thoughts, words, and actions, are the productions of the celestial world."

The following are samples of the prayers with which the Zend Avesta is filled:

"I address my prayer to Ormuzd, Creator of all things; who always has been, who is, and who will be forever. Who is wise and powerful; who made the great arch of heaven, the sun, moon, stars, winds, clouds, water, earth, fire, metals, animals, and men; whom Zoroaster adored. Zoroaster, who brought to the world knowledge of the law; who knew by natural intelligence, and by the ear, what ought to be done, all that has been, all that is, and all that will be; the science of sciences, the excellent word, by which souls pass the luminous and radiant bridge, separate themselves from the evil regions, and go to light and holy dwellings, full of fragrance. O, Creator, I obey thy laws. I think, act, and speak according to thy orders. I separate myself from all sin. I do good works according to my power. I adore thee with purity of thought, word, and action. I pray to Ormuzd, who recompenses good works, who delivers unto the end all those who obey his laws. Grant that I may arrive at Paradise, where all is fragrance, light, and happiness."

Here is another invocation for health, truth and goodness:

"I invoke and worship health and goodness. I invoke and worship the male and female of animals, water, earth, trees, and store-houses where corn is kept. I adore this earth and sky, the stars, the moon, the sun; light, which had no beginning, and is increate, and also the works of the holy and celestial Being. I invoke and worship the mountains, depositories of the wisdom given by Ahura-Mazda, radiant with purity, perfectly radiant, and the splendor of kings given by Ahura-Mazda, and their unborrowed brightness. I invoke those who are holy, and those who are pure. I invoke and worship the powerful spirits of pure men. Who purely invokes the truths, he has the essence of the supreme soul; hence is he inspired to the culture of the soil. Who honors truth in word and deed, O, Mazda, he best serves and worships thee. Come to

me, ye high realities. Grant me your immortality, your duration of possession forever. Let me become those things that I have longed for. Grant me the gift of long life. May none of you withhold it, since it is dedicated to the redemption of that world which is thine."

The following has reference to the Beginning:

"This will I ask: Who is the first Father and Progenitor of Truth? Who laid the path for the sun and stars? Who caused the moon to wax and wane, but thou? All this would I know; other things are comprehensible to me. This will I ask thee: Who made the earth and the sky above it? Who is in the wind and storm, that they so swiftly run? This will I ask thee: Who made the useful light and the darkness, by their alternations bringing labor and rest? Who the morning, midday, and night, which constantly remind him that knows the divine revealings of his obligations? This, too, will I ask thee: Who made the high land with its riches? Who forms constantly the fine son from the father, as by the weaver's art?"

The following are selected from the Oracles of Zoroaster:

"To the slow mortal the gods are swift."

' Enlarge not thy destiny."

"The soul is a bright fire, and by the power of the Father remains immortal, and is mistress of life."

"The parental mind hath sown symbols through the world."

"There is something intelligible which it behooves thee to apprehend with the flower of the mind."

Zoroaster was the great religious chieftain of Persia. His system was eminently spiritual, abounding in revelations, prophecies, and miracles, in visions and angelic ministrations. The Priests of Persia were called Magi, signifying men consecrated to the worship of God. They consider Zoroaster the highest of prophets. His followers are generally styled Fire-Worshipers by Europeans. But they say they merely adore fire as the representative of an invisible spirit, whom they call Yerd. They keep a fire burning in their consecrated places, which they believe was kindled by Zoroaster more than four thousand years ago. Upon their altars they have spheres to represent the sun. When the sun rises, these orbs light up, and turn around with great noise. The followers of Zoroaster

have ever been a harmless, industrious people, rigorous in morals, and honest in their dealings. A spirit of benevolence pervades their maxims. Their "Sacred Word" declares that there is no greater crime than to buy grain and keep it till it becomes dear." They take cheerful views of death. To the good it is only a passage into Paradise; to the wicked it is the beginning of penances that will finally atone for their sins, and from which the living can help to deliver them by their prayers. When a man commits crime, it is ordained that relatives and friends should perform pious rites, and make donations to the poor, in expiation of his faults, because they believe such observances will diminish his period of punishment.

Such, in short, is a summary of the sayings of the great originator of a system of religion, which, ante-dating the Christian system by centuries, if not millenniums, has held supreme sway over the hearts of men in the most charmed country beneath the bending skies; Persia, that lovely land of foliage and flowers, of the graceful palm, the date, and the silken plantains of the valley. These rich, and wise, and wondrous words, gathered in fragments from the morning lands of the race, sufficiently show that truth is not limited and partial, but that vital elements can be gathered from olden "Sacred Books," from teachers, seers, and reformers of many regions and different races, to supply the need of the experiences and aspirations of humanity.

"For I doubt not through the ages,
One increasing purpose runs;
And the thoughts of men are widened
With the process of the suns."

CONFUCIUS.

Inspiration, being a universal in-breathing from the Infinite Universe, has never been confined to any clime—to any century or country. In every condition of society, and among all peoples, great, grand enunciations of truth have blessed the throbbing heart of humanity. From the century-mossed systems of the infant world, from myriad martyred souls through all the generations gone, from sages and magi, priests and prophets, poets and philosophers, from Zoroaster and Zeno, Pythagoras and Plato, have streamed inspired utterances and splendid sayings that have enriched and brightened, guided and gladdened the race through all the weary ages. The choicest chapter in this unsealed Bible of human experience, one which has shed an effulgence over more than two thousand years of history comes from that old wall-locked wonder-land, which, in its splendid nationality and isolated grandeur, looms up from the twilight of time—China, with India and Persia, the cradle-land of civilization.

Chiefest among the Chinese sages was Kong-futse, commonly called Confucius. He was born the 19th of June, 551 B. C., at Shamping, in the kingdom of Lu. His ancestry is traced back to the powerful potentates who ruled the Flowery Kingdom more than 2000 years B. C. It is said strange signs and remarkable dreams and omens preceded his birth. In his boyhood he was celebrated for his seriousness. It is said he never manifested any taste for childish sports. Notwithstanding his ancestors had, for six generations, held offices under the government, yet Confucius in his youth was quite poor, and was obliged to maintain himself by manual labor. At the age of nineteen he took a wife—he never had but one. As a reward for his intelligence and virtuous life, he was appointed superintendent of grain and cattle in his native province, at the age of twenty years. He afterwards held a high rank at Court, but resigning his office, he proceeded to a neighboring

province, and became a teacher of morals. He gathered around him several thousand disciples, by whom he was held in the highest honor and veneration.

They declared that "since man existed, there has never been one to be compared to Confucius." "As the heavens cannot be scaled, even by the highest ladder, so no man can attain to Confucius. Were he to obtain the throne, he would establish the people, and they would be correct." "He may be compared to heaven and earth, in their supporting, containing, and overshadowing all things; to the regular revolutions of the seasons, and the alternate shining of the sun and moon."

The above sufficiently show the transcendent merit accorded to him by his pupils and countrymen. Confucius inculcated the most formal code of etiquette. He laid down many rules for the regulation, not only of the conduct, but even of the walk and countenance. He inculcated the most respectful treatment of elders and superiors. He had great respect for parental authority, and manifested much reverence for the Supreme Ruler of the Universe. He believed in spirits and the immortality of the soul. He encouraged marriage and agriculture, inculcated justice and kindness among men, temperance and propriety in all things, and held that human nature is ever good and beautiful, unless darkened by ignorance, or sullied by vice.

Confucius lived seventy-three years, and passed the close of his life in regrets over the degeneracy of his countrymen. His death took place on the 11th day of the 4th month of the year 478 B. C. We are told that early one morning he got up, and with his hands behind his back, dragging his staff, he moved about by his door, crooning over,—

> "The great mountain must crumble;
> The strong beam must break away like a plant,
> And the wise man wither."

After a little he entered the house and went to his couch, saying: "My time is come to die." So it was. After seven days he expired. "So death prevailed against him and he

passed; his countenance was changed, and he was sent away." Temples were erected to his memory, and sacrifices were offered to him at the four seasons of the year. Emperors made pilgrimages to his tomb. The most famous temples in the great empire of China, to-day, are erected to his memory. The mightiest monarchs of the Flowery Kingdom set the example of kneeling thrice before his image, each time laying their foreheads thrice in the dust.

In the first year of the Christian era began the practice of conferring honorary designations upon the Chinese sage by imperial authority. He was then styled the "all complete and illustrious." This was changed in 492 to "the accomplished sage." This was supplanted in 1645 with "Kung, the ancient teacher, accomplished and illustrious, all-complete, the perfect sage;" from which no further alteration has been made. In addition to the public worship of Confucius, by offering fruits and vegetables on the first day of every month, there is performed twice a year, in the middle months of Spring and Autumn, a worship of peculiar solemnity. The emperor himself attends in state at the imperial college, and after having knelt twice and bowed his head to the earth six times, he invokes the spirit of Confucius thus: "Great art thou, O perfect sage! Thy virtue is full; thy doctrine is complete. Among mortal men there has not been thine equal. All kings honor thee. Thy statutes and laws have come gloriously down. Thou art the pattern in this imperial school."

His disciples erected a tent near his grave, in which they remained three years, offering prayers and sacrifices, and in mourning for him. The life of Confucius was calm and beautiful. The Chinese consider him superior to their greatest monarch, and pay religious honors to his memory to-day, as though but recently deceased. His descendants still inherit the office and title of Mandarin; and the principles of the illustrious sage of China, transmitted through twenty centuries, have become memorized by, and have permeated the most numerous people upon the planet.

Anson Burlingame, at a grand banquet given a few years since in New York to the Chinese Embassy, spoke of the land of Confucius thus: "It is a land of scholars and schools; a

land of books, from the smallest pamphlet up to encyclopædias of five thousand volumes. It is a land where the privileges are common; it is a land without caste, for they destroyed their feudal system two thousand and one hundred years ago, and they built up their great structure of civilization on the grand idea that the people are the source of power."

The following are some of Confucius' maxims, as recorded by his disciples:

"Do unto another what you would he should do unto you, and do not unto another what you would not should be done unto you. Thou only needest this law alone; it is the foundation and principle of all the rest. We cannot observe the necessary rules of life, if there be wanting these three virtues: 1st. Wisdom, which makes us discern good from evil. 2d. Universal love, which makes us love all men who are virtuous. 3d. That resolution which makes us constantly persevere in the adherence to good, and aversion for evil."

"The love of the perfect man is a universal love; a love whose object is all mankind."

"There are four rules, according to which a perfect man ought to square himself. 1st. He ought to practice, in respect of his father, what he requires from his son. 2d. In the service of the State, he ought to show the same fidelity which he demands of those who are under him. 3d. He must act, in respect to his elder brother, after the same manner he would that his younger brother should act toward himself. 4th. He ought to behave himself toward his friends as he desires his friends should carry themselves toward him. The perfect man continually acquits himself of these duties, how common soever they may appear. If you undertake an affair for another, manage and follow it with the same eagerness and fidelity as if it were your own. Always behave yourself with the same precaution and discretion as you would do if you were observed by ten eyes, and pointed out by so many hands."

"When the opportunity of doing a reasonable thing shall offer, make use of it without hesitation. If a man, although full of self-love, endeavored to perform good actions, behold him already very near that universal love which urges him to do good to all."

"He who persecutes a good man makes war against himself and all mankind."

"The defects of parents ought not to be imputed to their children. If a father, by his crimes, render himself unworthy of being promoted to honor, the son ought not to be excluded, if he do not render himself unworthy. If a man shall be of obscure birth, his birth ought not to be his crimes."

"If a person has deviated from the path of integrity and innocence, he needs only to excite the good that remains to make atonement by pains and industry, and he will infallibly arrive at the highest state of virtue."

"It is not enough to know virtue; it is necessary to love it; but it is not sufficient to love it; it is necessary to possess it."

"It is impossible that he who knows not how to govern and reform himself and his family, can rightly govern and reform a people."

"It is the wise man only who is always pleased; virtue renders his spirit quiet; nothing troubles him, nothing disquiets him, because he practices not virtue as a reward; the practice of virtue is the sole recompense he expects."

"Endeavor to imitate the wise, and never discourage thyself, how laborious soever it may be; if thou canst arrive at thine end, the happiness thou wilt possess will recompense all thy pains."

"Always remember that thou art a man, that human nature is frail, and that thou mayest easily fall. But if, happening to forget what thou art, thou chancest to fall, be not discouraged; remember that thou mayest rise again; that it is in thy power to break the bands which join thee to thy offense, and to subdue the obstacles which hinder thee from walking in the paths of virtue. The wise man never hastens, either in his studies or his words; he is sometimes, as it were, mute; but, when it concerns him to act, and practice virtue, he, as I may say, precipitates all."

"Labor to purify thy thoughts; if thy thoughts are not ill, neither will thy actions be so. The wise man has an infinity of pleasures."

"Give thy superfluities to the poor. Poverty and human miseries are evils, but the bad only resent them."

"Riches and honors are good; the desire to possess them is natural to all men; but, if these things agree not with virtue, the wise man ought to condemn and renounce them. On the contrary, poverty and ignominy are evils; man naturally avoids them; if these evils attack the wise man, it is right that he should rid himself of them, but not by a crime."

"The good man employs himself only with virtue; the bad only with his riches. The first continually thinks upon the good and interest of the State; but the last thinks on what concerns himself."

"The way that leads to virtue is long, but it is the duty to finish this long race. Allege not for the excuse, that thou hast not strength enough, that difficulties discourage thee, and that thou shalt be at last forced to stop in the midst of thy course. Thou knowest nothing."

"It is necessary, after an exact and extensive manner, to know the causes, properties, differences, and effects of all things."

"It is necessary to meditate in particular, on the things we believe we know, and to weigh everything by the weight of reason, with all the attentiveness of spirits, and with the utmost exactness whereof we are capable."

"He who in his studies wholly applies himself to labor and exercise, and neglects meditation, loses his time; and he who only applies himself to meditation, and neglects experimental exercise, does only wander and lose himself. The first can never know anything exactly; and the last will only pursue shadows. To the mind, virtue communicates inexpressible beauties and perfections; to the body it produces delightful sensations; it affords a certain physiognomy, certain transports, certain ways, which infinitely please. And as it is the property of virtue to becalm the heart and keep the peace there, so this inward tranquillity and secret joy produces a certain serenity in the countenance; a certain air of goodness, kindness and reason, which attracts the esteem of the whole world."

"Not to correct our faults is to commit new ones."

"Be rigid to yourself and gentle to others, and you will have no enemies."

"To know that a thing is right and not to do it, is weakness."

"Have not a friend morally inferior to yourself."

"If you err, fear not to reform."

"Riches and honors acquired by unrighteousness are, to me, as a floating cloud."

"The superior man wishes to be slow in his words, and earnest in his conduct."

"Things that are done, it is needless to speak about; things that have had their course, it is needless to remonstrate about; things that are just, it is needless to blame."

"Hold faithfulness and sincerity as first principles."

"He who exercises government by means of his virtue, may be compared to the North polar star, which keeps its place, and all the stars turn toward it."

"When you have faults do not fear to abandon them."

"Fix thy thoughts on duty, practice without ceasing the virtue of humanity, and if you have leisure, cultivate the arts."

"The nature of man is upright. If in the course of his life he loses his natural uprightness, he removes far from him all happiness."

"Return bad treatment with equity, and recompense kindness with kindness."

"When you have learned to live well, you will know how to die well."

The disciples of Confucius used to remark: "The doctrine of our master consists solely in integrity of heart, and treating his neighbor as he himself wished to be treated."

These sacred maxims of Confucius were compiled into what, by way of pre-eminence, the Chinese call the "Five Volumes." They do not claim to be divine revelations, but are universally considered very sacred authority in China. They contain, not only moral maxims, but the fundamental law of the empire. They have served to preserve tranquillity in the state by their rigid regulation of manners, and inculcation of obedience to the government.

Mrs. Child [Progress Religious Ideas] says: "They [the Chinese,] preserve a tradition concerning a mysterious garden, where grew a tree, bearing apples of immortality, guarded by a winged serpent, called a dragon. They describe a primitive age of the world when the earth yielded abundance of deli-

cious fruits without cultivation, and the seasons were untroubled by wind or storms. There was no calamity, sickness, or death. Men were then good without effort: for the human heart was in harmony with the peacefulness and beauty of Nature. After this happy time, men degenerated by progressive stages. But finally Tien-tse, a son of heaven, would be born into the world, do away all sin, and restore order."

These books of Confucius have been the basis of the moral and political wisdom of China for half a millennium before the era of Christianity. They have been committed to memory by every Chinese school-boy for centuries, and are to-day the standard literature of the most populous empire on the globe. In many respects Confucius was the most marvelous man of antiquity; and the Five Sacred Volumes of his wise and wondrous sayings constitute the grandest gospel humanity has ever known. Since the era of Confucius, education has been highly prized in the empire. One of his sayings was: "To lead an uninstructed people to war is to throw them away." In no other country to-day is the school-master more abroad, and in all the schools it is Confucius who is taught. All the officers of the empire are required to be versed in the classics of Confucius. All learning is received at the fountain of Confucius. The king, the priest, and the people, learn of him and do homage to him at once.

He had three thousand disciples during his life-time. His disciples are now hundreds of millions. For two thousand years he has reigned supreme, the undisputed teacher of the most populous part of earth. He is the expounder and the exemplifier of the maxims of the golden age of China. He was not only the highest embodiment of Chinese culture and excellence of character, but the *beau ideal* of humanity in its best estate. He stands grandly out from the world's other sages, and rises above their level, as one by whom all personal worth was exemplified, and by whom all possible lessons of social virtue and political wisdom are taught; and from the birth of mankind till now, there has never been one more complete, take his career all in all, than Confucius, the sage of China.

MENCIUS.

MENCIUS, the latinized form of Meng-Tae or Meng-Tseu (who, to keep in company with the Asiatic Sages, is here placed before several who lived prior to him), was, after Confucius, the most celebrated of all the Chinese philosophers, of whom there were a large number. He was born in the little state of Tsow, which was subsequently included in the kingdom of Loo, and in the modern province of Shan-Toong, about four hundred years B. C., and was therefore a contemporary of Plato and Aristotle. He lost his father in early childhood. His mother was a woman of rare intelligence and excellence of character, and she took unwearied pains in the training of her young son. To her was he, doubtless, greatly indebted for his inclination towards learning and philosophy, and also for that lofty sense of virtue for which he was so distinguished.

After the death of her husband she resided for a time in the vicinity of a butcher's shop, but observing that the attention of her little son was attracted by the cry of the animals that were being slaughtered, and that he imitated the actions he witnessed, and fearing that his heart might become hardened by the frequent sight of blood and death, she removed to another abode. This was near a cemetery, when the child's attention was attracted to the mourners who came to weep and wail over the graves of the loved ones who had passed away. Mencius soon took pleasure in witnessing them, and in imitating their conduct. This was a source of uneasiness to the mother, and she again resolved to change her abode so that her son could witness different scenes. This time she located near a market-place; but here the boy was attracted to the sales that were constantly being made, and he soon began to play the part of a salesman, vaunting his wares and chaffering with his ideal customers. The watchful and anxious mother was not yet satisfied, and this time she took a residence near a school house, where the attention of Mencius was attracted

by the various studies and exercises which he saw pursued in school, and a desire for learning was awakened in his mind. He soon distinguished himself for the quickness of his intellect, and subsequently by his earnest application to study and his ability to grasp the various problems presented to him.

As an instance of the mother's regard for truth, and her carefulness in imparting that only to her son, it is related of her, that on one occasion when he saw some butchers killing pigs, he questioned her what it was for. She, rather thoughtlessly, replied: "To give you food"; and then fearing the son might think she had spoken untruly, she went and bought some of the swine-meat and cooked it for him, that he might not think her guilty of speaking an untruth. As an illustration of the impressive manner in which she imparted moral lessons to his mind, it is narrated that one day upon his return from school, she looked up from the web on which she had been some time engaged, in the loom, and asked him how he was getting along. He replied, carelessly, that he was doing well enough; whereupon she took a knife and cut through the web on which she had spent so much time and labor. Surprised, he asked her the reason for her conduct. She then showed him that she had only done the same as he was doing; she had lost her labor and thrown away the time she had spent in weaving the web; he was also throwing away his precious time through neglect of his studies. The lesson was an impressive one. It was not lost upon her son, and did not need to be repeated.

Some writers claim that Mencius studied under Tseu-sze, the grandson of Confucius, but this is hardly probable, as he was born too late for that; but it is certain that he diligently studied the writings and maxims of Confucius, and that he held that the miserable state of things which he saw around him arose from the general neglect of the precepts of that great man. He deprecated the loss of faith in justice and truth, and that the bonds of society—the principles of morality had been broken asunder and the empire hastened to decay. He resolved to devote his life to correcting these evils, and restoring, so far as lay in his power, the virtues of the primitive ages.

Although Mencius considered himself a follower of Confu-

cius, yet in his mode of instruction, and especially in his behavior towards those rulers who sought his counsel, he differed materially from his master. In his reasoning, if less grave than Confucius, he displayed more art and acuteness. His methods were said to be not unlike the dialectic of Socrates. He pushed his antagonist from one admission to another, until obliged to either confess his defeat or maintain the most obvious and palpable absurdities. In his intercourse with kings and rulers, he was more bold and severe than Confucius, both in exposing folly and in denouncing injustice and oppression. He seems, nevertheless, to have been held in high esteem by the Chinese princes who became acquainted with his fame.

It is uncertain at what period of his life he first began public teaching, but when he felt that he had become sufficiently conversant with the precepts and doctrines of Chinese philosophy, he commenced his travels for the purpose of offering his counsels to the sovereigns and rulers in the adjacent States; and although he doubtless enjoyed a greater degree of consideration than his predecessor, Confucius, had before him, it cannot be claimed that he was remarkably successful in reforming the sovereigns he visited, and in inducing them to square their actions and laws by the principles of justice and equality. His theory of morals was probably too exalted to be put into practical use by the corrupt rulers of the times. Few or no faithful disciples to his theories were won from the crowned heads and those holding high authority. His precepts were too antagonistic to their tyrannical and oppressive practices. This being the case, he found little encouragement in continuing the hopeless struggle any longer than was necessary to make a thorough trial of what his influence could effect. The after-part of his life was passed in the more congenial society of his disciples, and in writing those works by which he has probably exerted a greater influence in after ages than upon the times in which he lived. He lived to the advanced age of ninety years, and passed a life remarkable for virtue, usefulness and serenity. The descendants of Mencius, like those of Confucius, constitute at the present day a class of what may be termed the hereditary nobles—the only hereditary nobility of China.

One of the chief doctrines of Mencius was, that man is naturally good, although he admitted that by far the greater part of mankind had, through unfavorable circumstances or influences, become perverted. He said, the way in which a man loses his natural goodness is like the way in which trees are deprived by the woodman of their branches and foliage; and if they still send forth some buds and sprouts, then come the cattle and goats and browse upon them. As in the tree, all appearances of life and beauty are destroyed, so in man, after a long exposure to evil influences, all traces of native goodness seem to be obliterated. But he maintained there is an original power of goodness in the race, and that all men may, if they will, become like Yao and Shun, two of the early sages and kings who were pre-eminent for their virtue. A distinguished Chinese scholar says the great object of Mencius, in his writings, is to rectify men's hearts. "If a man once rectify his heart," says Mencius, "little else will remain for him to do." In another place he says: "The great or superior man is he who does not lose his child's heart," an expression which vividly recalls those beautiful lines of Schiller's:

> "Happy the man who, free from sin and fault,
> Preserves the pure and childlike soul."

It is evident, however, that owing to his sanguine and ardent nature, or to some other cause, Mencius did not fully realize the difficulty of "rectifying one's heart." Yet Confucius, who was regarded by Mencius as the most perfect of human beings, recognized this great but melancholy truth, when he said it was only at the age of seventy that "he could follow what his heart desired, without transgressing what was right."

Confucius had always inculcated the reciprocal obligation between kings and subjects. Mencius, without denying the general obligation of obedience on the part of subjects, thought nevertheless that among the various elements in a state the people are the most important element, and the sovereign the least important; and he did not hesitate to draw the legitimate inference from such a position, that a bad sovereign ought to be dethroned, and even slain, if his life should endanger, or in any way interfere with, the public good.

The distinguished Orientalist, Rémusat, in drawing a comparison between Confucius and Mencius, says the former "is always grave, and even austere; he exalts men of virtue, of whom he presents an ideal portrait; he speaks of men only with a cool indignation. Mencius, with the same love of virtue, seems to feel for vice rather contempt than abhorrence. He assails it with the force of argument; he does not disdain to even employ against it the weapons of ridicule." Mencius combined a certain modesty with a just and manly appreciation of himself. He seemed greatly surprised when one of his disciples was disposed to rank him as a sage; yet he said on another occasion: "When sages shall rise up again, they will not change my words."

He believed he was appointed by heaven to uphold or restore the doctrines of the ancient sages, such as Yao, Shun and Confucius. Han-yu, a celebrated critic, says: "If we wish to study the doctrines of the sages, we must begin with Mencius. . . . It is owing to his words that learners now-a-days still know to revere Confucius, to honor benevolence and righteousness, to esteem the true sovereign and to despise the mere pretender."

The writings of Mencius were somewhat voluminous. The last of the "Four Books," as large as the other three united, consists entirely of the writings and maxims of this teacher. He taught largely concerning matters of State and Government, the duties of sovereigns and people, the levying of taxes, the administration of justice, the province of magistrates, the social and domestic relations, political economy, division of labor, cultivation of learning, fine arts, and so forth.

In the field of metaphysics and morals, his precepts were profuse; and in this place a brief selection of the latter will be given:

"I love life; I also love righteousness. If I cannot keep both, I will let life go, and choose righteousness."

"There is a nobility of heaven, and there is a nobility of man. Benevolence, righteousness, and self-consecration and fidelity, and with unwearied joy in these virtues—these constitute the nobility of heaven."

"Benevolence subdues its opposite, just as water subdues fire. Those, however, who practice benevolence now-a-days do

it as if with one cup of water they could save a whole wagon-load of fuel on fire, and, when the flames are not extinguished, should say that water cannot subdue fire. This conduct, moreover, greatly encourages those who are not benevolent."

"There is no greater delight than to be conscious of sincerity on self-examination."

Upon a friend saying to Mencius that his principles were admirable, but that they were too difficult and lofty for ordinary minds, and asking him why he did not adapt his teaching to the capacity of his learners, he replied:

"A great artificer does not, for the sake of a stupid workman, alter and do away with the marking line."

The "Golden Rule" of Mencius is as follows:

"If a man love others, and no responsive attachment is shown him, let him turn inward and examine his own benevolence. If he is trying to rule others, and his government is unsuccessful, let him turn inward and examine his wisdom. If he treats others politely, and they do not return his politeness, let him turn inward and examine his own feelings of respect."

"When we do not, by what we do, realize what we desire, we must turn inward and examine ourselves in every point. When a man's person is correct, the whole empire will turn to him with recognition and submission."

"It is said in the Book of Poetry: 'Be always studious, and be in harmony with the ordinances of God, and you will obtain much happiness.' With what measure a man metes, it will be measured to him again, and consequently, before a man deals with others, expecting them to be affected by him, he should first deal with himself."

"The superior man is distinguished from other men by what he possesses in his heart; namely, benevolence and propriety. The benevolent man loves others. The man of propriety shows respect to others."

"He who loves others is constantly loved by them. He who respects others is constantly respected by them."

HESIOD.

Hesiod was one of the earliest Greek poets. Very little is known of his life, further than that he was a native of Ascra, in Boetia, and lived about 900 years B. C. The following poetical works are attributed to him: Shield of Hercules, Theogony, Works and Days, and the Last Catalogue of Women. His Theogony is a systematic view of the origin of the powers of the gods, and of the order of nature. It is valuable as affording an account of the ancient mythology. The "Works and Days" was the first poem on agriculture. The date of these writings is uncertain; some placing them before, others after Homer. These works were invested with sacred authority by the ancient Greeks, and were believed to have been divinely inspired by Apollo and the Muses.

The Grecians had the fullest faith that Apollo and the Muses were genuine gods, who superintended the affairs of men, and filled the souls of poets and prophets with inspiration.

"Gay, imaginative, pliable and free, the Grecians received religious ideas from every source, and wove them altogether in a mythological web of fancy, confused and wavering in its patterns, but full of golden threads. Strong, active, and vivacious themselves, they invested their deities with the same characteristics. They did not conceive of them as dwelling apart in passionless majesty, like Egyptian gods, with a solemn veil of obscurity around them. They were in the midst of things, working, fighting, loving, rivaling, and outwitting each other, just like human beings, from whom they differed mainly in more enlarged powers. How to enjoy the pleasures of life with prudence, and invest it with the greatest degree of beauty, was their morality. In the procession of the nations, Greece always comes bounding before the imagination, like a graceful young man in the early freshness of his vigor; and nothing can wean the poetic mind from the powerful attraction of his immortal beauty."

Hesiod was a priest in the temple of the Muses, on Mount Helicon. These Muses were nine nymphs who were the favorite companions of Apollo, who, as god of light, of poetry, medicine and eloquence, was the central figure in Grecian mythology. The nymphs are represented by Hesiod as daughters of Jupiter and Mnemosyne, and as presiding over music, poetry and all the liberal arts. Hesiod thus writes of them:

"The thrice three sacred maids, whose minds are knit
In harmony, whose only thought is song,
They sing the laws of universal heaven,
And the pure manners of immortal gods;
Anon they bend their footsteps toward the mount,
Rejoicing in their beauteous voice, and song
Unperishing. Far round, the dusky earth
Rings with their hymning voices; and beneath,
Their many rustling feet a pleasant sound
Ariseth, as they take their onward way
To their own father's presence."

In Greek mythology it was taught that all things, great and small, were under the control and guidance of gods and demi-gods. All the phenomena of nature, all great thoughts and noble impulses, all that man is, and all that he has, are attributed to their divine agency. Every district and town was supposed to be presided over by some tutelary deity. The office of the priests was to perform ceremonies and repeat prayers, for the purpose of bringing down the celestial spirits into the consecrated statues. They believed that invocations addressed to these visible figures were heard by the gods to whom they were dedicated. Departed human souls were supposed to linger around their former dwelling-places to protect them. In course of time statues and altars were raised by the Grecians in honor of their ancestors who had particularly distinguished themselves by wisdom, useful inventions, or great victories.

The souls of brave men and national benefactors were deemed worthy of offerings and tokens of gratitude, and were reverenced as demi-gods, who acted as mediators between the great gods and mortals. It was the common belief that heroes

became stars. Every part of the Universe was filled, not only with holy heroes, gods and demi-gods, but with spirits, whom the Greeks termed demons. These demons were both good and evil. Hesiod writes of them thus:

"Thrice ten thousand holy demons rove
This breathing world, the immortals sent from Jove.
Guardians of men, their glance alike surveys
The upright judgments and the unrighteous ways,
Hovering, they glide to earth's remotest bound,
A cloud aerial veils their forms around."

These beautiful nymphs, called the Graces, likewise the Charities, were worshiped in the same temple with the Muses. They presided over all the courtesies and kindly offices of life. In addition to these, countless Oreads sat upon the mountains, "listening to the talking streams below." Innumerable genii strayed among the hills, and streams, and flowers. In the groves, and valleys, and shady nooks, Napeads and Dryads danced in the bright play of sun and shadow. On the broad ocean's billows, Nereids careered, and Naiads playfully swam in the rippling rivers. The ancient Grecians regarded gods as but little more than guardian spirits. Hesiod himself consulted the Oracles; and it is related that the Pythia (or the priestess who was thought to have been controlled by the spirit of Apollo), saved his life by directing him to shun a certain grove. He frequently breathes his belief in the ministration of guardian spirits.

"Invisible, the gods are ever nigh,
Pass through our midst, and bend the all-seeing eye;
The men who grind the poor, who wrest the right,
Aweless of heaven's revenge, stand naked to their sight."

Hesiod deemed himself a subject of the inspiration of the gods and goddesses. He thus writes of the daughters of Jove:

"They gave into my hand
A rod of marvelous growth; a laurel bough
Of blooming verdure; and within me breathed

A heavenly voice, that I might utter forth
All past and future things, and bade me praise
The blessed of ever-living God."

All the matchless utterances and immortal poetry of Hesiod are aglow with oracles and prophecies, and with fresh and beautiful descriptions of spirits and guardian gods. The names and offices and honors he gave to them make up the beautiful frame-work of Hellenic theogony, and have constituted the very warp and woof of Grecian poetry and philosophy through all the later ages.

"God sends his teachers unto every age,
To every clime, and every race of men,
With revelations fitted to their growth
And shape of mind, nor gives the realm of Truth
Into the selfish rule of one sole race;
Therefore each form of worship that hath swayed
The life of man, and given it to grasp
The master-key of knowledge, Reverence,
Enfolds some germs of goodness and of right."

LYCURGUS.

While in the minds of many writers not a little of fable and uncertainty hangs around the history of this famous Spartan lawgiver, Rollin says, "There is, perhaps, nothing in profane history better attested, and at the same time more incredible than what relates to the government of Sparta, and the discipline established in it by Lycurgus." This brave and sternly honest legislator flourished nine hundred years B. C. He was of noble birth, being the son of Eunomus, one of the two kings who reigned together in Sparta. It would have been easy for him to have ascended the throne after the death of his eldest brother, the king who died without an heir; in fact he was king for several days. But when he learned that the wife of his brother was with child, he refused to be made king, and declared that the crown belonged to the son, if son he should be, and thenceforth he governed the kingdom as a guardian. In the meantime the widow gave him secretly to understand, that if he would promise to marry her, she would destroy the unborn child. This detestable proposition struck Lycurgus with horror; he, however, concealed his indignation, and amused the woman with indefinite pretenses, and kept her quiet until she went her full time, and was delivered of a son. As soon as the child was born he proclaimed him king, and took care to have him brought up and educated in a proper manner. The young prince, on account of the joy of the people at his birth, was named Charilaus.

The state of public morals was low, and disorder and disregard of laws became the rule among the people. No curb seemed strong enough to restrain the recklessness and audaciousness of the populace, and every day the evil increased.

Lycurgus conceived the bold design of making a thorough reformation in the Spartan Government; and to be capable of instituting wise laws and regulations, he deemed it advisable

to travel in other countries and make himself familiar with their laws and civil regulations. He first visited the Island of Crete, where he found harsh and austere laws prevailing. He next passed into Asia and paid close attention to the laws and customs adhered to in the different nationalities in that quarter of the globe, the most of which he found to be of a milder and more merciful character. He next visited Egypt, which, at that time, was the seat of education, science, wisdom and art.

His long absence made his countrymen the more joyful upon his return. The kings themselves hailed him with joy, so well they knew he could render important aid in controlling the turbulence and insubordination of the masses. It was at this time he undertook the herculean task of changing the entire code of laws of Sparta, becoming convinced that the introduction of a few laws only, would be productive of no special benefit.

Before he put this design into execution he visited Delphi to consult the oracle of Apollo, where, after having offered his sacrifice, he received that famous answer, in which the priestess called him *a friend of the gods, and rather a god than a man.* As to the desire he possessed of wishing to frame a code of laws for his people, she told him the gods had heard his prayers, and that the commonwealth he thought to establish would be the most excellent state in the world.

Upon his return once more to Sparta, his first aim was to bring over to his designs the leading men of the city, to whom he made known his theories and views. When made sure of the concurrence and approbation of the better citizens he went into the public market-place, accompanied by a number of armed men, to preserve order and to over-awe any lawless outbreak that might take place while he announced his plans.

His new code provided for a Senate of thirty members, which was to act as a counterpoise between the despotic power of the king on the one hand, and the unlimited democracy of the masses on the other; the Senate thus serving as a check or neutralizer upon each. With him the ruling idea seemed to be that men were made for the government, rather than the government for men.

The second and most radical measure which Lycurgus inaugurated, was the division of land, and other property. He found the masses of the people very poor and without any land, while all the land, and most of the other property, was in the hands of a few. He deemed this unequal and unjust distribution of the wealth of the country productive of many evils, and he aimed to do them all away by this new distribution of wealth. The measure was, of course, unpopular with those who had large possessions. The great majority were easily persuaded to accept this radical innovation. He thus divided the lands of Laconia into thirty thousand parts, and those of Sparta into nine thousand parts, and distributed a separate share to an equal number of individuals. After dividing the lands he undertook with movable, or personal property, but he found this so near impracticable and productive of so much dissatisfaction, that he conceived the necessity of destroying the accepted idea of values; and he forbid the use of gold and silver as money, and substituted iron. This new money possessed so small a value, that a cart and oxen were necessary to carry ten *minæ*, equal to about one hundred dollars of our money. This measure was not very popular, and the surrounding nations ridiculed the base money of Sparta. Lycurgus also expurgated all useless and superfluous arts and sciences from Sparta.

A third measure he attempted was a system of public meals, by which all classes, rich and poor, should obtain their meals at public restaurants or eating-houses, and all fare alike. This was at first very unpopular with the wealthy and aristocratic portions of the community. His object was to do away with all expensive extravagances and foolish luxuries. The rich were extremely incensed at this new order of things, and in a heated altercation that took place upon the subject, a young man by the name of Alcander, struck out one of Lycurgus' eyes. The people were greatly offended that so base an act should be committed, and delivered the young man into the hands of Lycurgus, that he might revenge himself upon one who had so greatly injured him. The revenge was worthy of a noble mind. He treated the young man with extraordinary kindness and gentleness, so much so, that the young man

became a fast convert to the doctrines of Lycurgus, and from hot-headed rashness, he became moderate and wise.

The public tables accommodated about fifteen persons each, at which none could be admitted without the consent of each member. Each person furnished every month a bushel of flour, eight measures of wine, five pounds of cheese, two pounds and a half of figs, and a small sum of money to pay for preparing the food. Every one, without exception of person, was obliged to be regular at his meals, and not to absent himself under any pretext, for the sake of having something better. King Agis himself, on one occasion, upon returning from a hunting excursion, having taken the liberty of dispensing with the law, and eating dinner with the Queen, his wife, was reprimanded and punished.

Questions of state and of public importance were discussed at these meals, and both young and old soon learned to enjoy them. The tastes of the people readily became simple, and their wants were easily supplied.

Others of the ordinances of Lycurgus were designed by him to establish a virtuous and happy community. He regarded the éducation of youth as of the highest importance. His grand principle was that children belonged to the state and not to their parents, therefore he would not have them brought up according to the humors and caprices of their respective parents, but would have the state instructed with the care of their education, in order to have them established in fixed and uniform principles, calculated to easily inspire them with a love of virtue and a love of country.

As soon as a boy was born, the elders of each tribe visited him, and if they found him well made, strong and vigorous, they ordered him to be brought up by the state, and assigned him one of the divisions of land alluded to. If, on the contrary, he was found to be deformed, tender and weakly, so that a strong, healthy constitution could not be expected, they condemned him to perish, and caused the infant to be exposed. While such a rule was well calculated to produce a healthy, vigorous community, it was hard and merciless to those unfortunately of weak and illy-developed constitutions. Such a rule, if established in all nations, would have deprived the world of

such men as Æsop, Socrates, Condorcet, Tallyrand, Pope, Walter Scott, and very many others who have distinguished themselves in the various avocations of life in all ages of the world.

Much attention was given to the physical education of Spartan children; in addition to plain food, they were inured to sleep on hard beds, to go bare-footed, and to wear the same clothes Winter and Summer. At the age of seven years, they were put into classes, where they were brought up altogether under the same discipline. Their education was eminently one of obedience to officers and parents, and the highest respect was demanded for age and virtue.

Lycurgus having correctly considered that the surest way to have citizens submissive to the law and to the magistrates, in which the good order and happiness of a State chiefly consists, was to teach children early, and to accustom them from their tender years to be perfectly obedient to their masters and superiors. While the boys were at table, it was usual for masters to instruct them, by proposing questions, asking them, for example, "Who is the most worthy man of town? What do you think of this action, or that?" The boys were required to give ready, but brief answers, with the reasons why they believed as they did. Lycurgus was for having the money heavy, bulky, and of little value, so that its accumulation would be undesirable; and language he wished to be short, pithy, and with as much sense as possible comprised in a few words. The sciences were disregarded or discouraged, and literature was held of second importance. The Spartan youth were educated more to make brave, hardy soldiers than shining ornaments in the field of literature, and to this early training was doubtless due the great personal bravery and endurance for which the Spartan soldiers were so celebrated.

Lycurgus was in favor of the citizens having a great deal of leisure. Large public halls were instituted, where the people assembled to discourse upon matters public, serious, political, and humorous, as inclination directed. The people passed little of their time alone, living like bees—always together and about their chiefs and leaders. Love of country and of public good was their predominant passion. They considered themselves as belonging to the state and not to themselves. Here

was the secret of their valor, military glory, and renown. With them the first and most invincible law of war was never to fly, nor turn their backs, whatever superiority of numbers might oppose them; never to quit their posts; never to deliver up their arms; in a word, to conquor or to die. When a spartan mother heard that her son had been killed in battle while fighting for his country, she was perfectly unmoved, and said: "It was for this purpose that I brought him into the world, and for no other." If a Spartan ever ran in battle, he was disgraced and dishonored forever. He was exiled from all posts of honor and places of employment and trust. It was deemed highly scandalous to make alliance with such, by marriage or otherwise; and when it was done, insults were freely offered.

When Lycurgus had his code of laws in perfect operation, and desiring, as far as depended on human prudence, to render them immortal and unchangeable, he signified to his people that there was still one point remaining to be performed, the most essential and important of all, about which he would go and consult the Oracle of Apollo; and in the meantime he made them all take an oath, that till his return they would invioably maintain the form of government which he had established. When he arrived at Delphi, he consulted the god, to know whether the laws which he had made were good and sufficient to render the people virtuous and happy. The priestess answered, that nothing was wanting to his laws, and that as long as Sparta observed them, she would be the most glorious and happy city in the world. Lycurgus sent this answer to Sparta; and then, thinking he had fulfilled his mission, he voluntarily died at Delphi, by entirely abstaining from all kinds of food. His views were, that even the death of great persons and statesmen should not be useless and unprofitable to the state, but a kind of supplement to their ministry, and one of their most important actions, which ought to do them as much, or more honor than all the rest. He thought in dying thus, he should complete and crown the services of his life, since his death would hold them to a perpetual observance of his institution which they had sworn inviolably to observe till his return.

Thus died, in advanced years and full of honors, one of the noblest, most virtuous, most self-denying and sterling heroes the world can boast. His entire object was the prosperity and glory of his country, and the virtue and happiness of its people. If he erred in some directions, it must be attributed to the tendencies of fallible human nature, and to the undeveloped character of the civilization which prevailed at that early age. There can be no question but his labors did much towards imparting character, bravery and stability to his countrymen.

Plutarch, in commenting on the life of Lycurgus, uses words like these, of the great legislator: "Plato, Diogenes, Zeno, and all those who have treated of the establishment of a political state of government, took their plans from the republic of Lycurgus; with this difference, that they confined themselves wholly to word and theory; but Lycurgus, without dwelling upon ideas and speculative projects, did really and effectually institute an inimitable polity, and form a whole city of philosophers."

After his death the Spartans erected a temple to him, and paid him divine honors. According to one legend, he ordered his ashes after his death to be cast into the sea, fearing that, if his body was taken back to Sparta, the Spartans might consider themselves absolved from their oath.

THALES.

THALES was of Phœnician descent, and was born at Miletus, a Greek colony in Asia Minor. The date of his birth is extremely doubtful, but the first year of the thirty-sixth Olympiad (B. C. 640) is generally accepted as correct.

It has been conjectured that he traveled into Egypt and Greece for the prosecution of his studies. He is said to have astonished the Egyptians by showing them how to measure the height of their pyramids by their shadows. It has been held by some authorities, that every branch of knowledge at that period was derived from Egypt, and that the Europeans were only known to the Egyptians as pirates and cannibals. This seems inconsistent with the supposition that Thales should have astonished them by teaching one of the simplest of mathematical problems. But it is generally agreed that if he did travel there, he never came into communication with the priests, or their sources of learning, as we find no traces in his system of the doctrines of emanation, transmigration, and absorption, imported into Greece from Egypt in later times.

Thales taught that the principle of all things is water. This doctrine had both a vulgar and philosophical significance in Egypt. The fertilizing Nile-water yielded those abundant crops which made Egypt the granary of the Eastern world. The harvests depended upon it, and through them, animals and men. Therefore it was apparent to the peasants of Egypt that water was the first principle of all things. The government was supported by it, since the proprietors of the land were taxed for the use of the public sluices and aqueducts.

We may imagine the knowledge-seeking Thales carried in some pirate-ship to the mysterious Nile, where he saw the aqueducts, canals and floodgates, the great lake Moeris, dug by the hand of man as many ages before his day as have elapsed from his day to ours; he saw on all sides the adoration paid to the river, for it had actually become deified; he

learned from all with whom he came in contact that all things arise from water. Thales observed how necessary moisture is to growth; and "that without moisture his own body would not have been what it was, but a dry husk falling to pieces. The seeds of all things are moist. Water, when condensed, becomes earth." Thus convinced of the universal presence of water, Thales held it to be the beginning of things.

Aristotle calls him the man who made the first attempt to establish a physical Beginning, without the assistance of myths. He has been considered an Atheist by modern writers. Hegel asserts that he could have had no conception of God as Intelligence, since that is the conception of a more advanced philosophy. The old physicists made no distinction between matter and the Moving Principle or Efficient Cause.

Anaxagoras was the first to arrive at a conception of a Formative Intelligence. Thales had no belief in the existence of anything deeper than water, and prior to it. Cicero says that he held "that God was the mind which created things out of water."

He doubtless believed in the gods and in the generation of the gods, but that they, as all other things, had their origin in water, which he considered the starting-point, the primary existence. This, at first glance, may appear an extravagant absurdity for a philosopher to entertain.

But this system had a pregnant meaning proportioned to the opinions of the epoch, and hence not entirely unworthy of consideration. Thales, a proficient in mathematical knowledge, and one of the most extraordinary men that ever lived, was not likely to have enunciated a philosophical thought in which there was no meaning worth penetrating. He evidently sought to discover the origin of things, and to reduce all imaginable diversities to one principle. He strove to discover the one principle, the *substance*, of which all special existences were but the modes.

Before the time of Thales men contented themselves with accepting the world as they found it; with believing what they saw; and adoring what they could not see. He looked around him, and the result of his meditation was the conviction that moisture was the Beginning. He found moisture everywhere;

all things he found nourished by moisture; warmth itself he declared to proceed from moisture; the seeds of all things are moist; water, when condensed, becomes earth; therefore he declared it to be the beginning of things.

It has been thought that it was his intention to reconcile philosophy with the popular theology as delivered by Hesiod, who affirms Oceanus is one of the parent-gods of Nature.

The charge of irreligion made against him, shows that at this early period there existed an antagonism between polytheism and scientific inquiry. He attempted to concentrate all supernatural powers into one; to reduce all possible agents to unity, and to bring forth monotheism out of polytheism.

Thales is said to have predicted the solar eclipse which terminated a battle between the Medes and Lydians. He had an idea that the sun and stars derived their aliment out of the sea at the time of their rising and setting. Indeed, it has been supposed by some that he regarded them as living beings. Also that he held that the amber and the magnet possess a living soul, because they have a moving force, and that the whole world is an *insouled* thing.

Nothing but a few of the tenets of Thales remain, and these have only reached us in fragments of uncritical tradition, yet we know enough of the general tendency of his doctrines to warrant the belief that he made many important steps in the epoch in which he lived, and that he laid, so to speak, the foundation-stone of Greek philosophy.

SOLON.

Olden Greece was pre-eminently the land of philosophers and poets, of statesmen and savans. To-day the world of letters looks back through twenty-five centuries to classic Greece for samples of the highest wisdom and culture.

The age made illustrious by the seven Grecian sages is the palmiest period in the annals of antiquity.

Solon of Athens, the poet, the philosopher, and the legislator, is justly accorded a leading place in the ranks of the old immortals. His wisdom and his virtues have secured to his memory the affection and veneration of mankind through all succeeding ages.

Solon was a native of the island of Salamis, where he was born 638 B. C. In his youth he was a merchant, and as such traveled extensively, visiting many foreign countries. It appears, however, that his travels were rather for the purpose of gleaning knowledge, than the improvement of his fortune. The early part of his life was given to the cultivation of poetry, and the study of moral philosophy and civil obligations. He became greatly distinguished by his poetical talents, and some of his verses are still read and highly prized.

Prior to the participation of Solon in political affairs, Athens had been divided by factions, and had been the theater of continual turbulence. It had been subject to no legislator until it came under the rigorous dominion of Draco. He had given to Greece her first code of laws, and this, according to Demades, was written in blood, instead of ink. By these laws, the slightest offense, as well as the most enormous crime, was punished with death. These laws, at last, had become odious to Athens. The citizens had dearly learned that liberty depended alone upon reason and virtue and justice. They sought a legislator—a man of acknowledged wisdom and integrity. Solon was selected.

Five hundred and ninety-four years B. C. he was unani-

mously elected Archon and sovereign legislator. When he began his administration of public affairs the Athenian State was demoralized by discord and the oppressive and bloody laws of Draco. The great majority of the people were insolvent debtors, liable to be reduced to slavery. He was joyfully accepted as a mediator by the opposing parties, and by his wise policy he soon succeeded in allaying the long dissensions. He was liked by the rich because he was rich himself, and by the poor because he was honest.

Among the first of his public acts was that of relieving the oppressed debtors by reducing the rate of interest, canceling all debts, and liberating the land from mortgage. He decreed that debts should be forgiven, and that no man should take the body of his debtor for security. He repealed the bloody code of Draco, and made murder the only capital crime. The many virtuous qualities of Solon, his singular mildness and extraordinary merit, had acquired for him the confidence and affection of the whole city. He had been chosen to the supreme office of Archon by the unanimous consent of all parties. He was earnestly solicited to make himself king. The wisest among the citizens, thinking it beyond the power of human reason to restore tranquillity by the enforcement of a written code of laws, and willing that the supreme power should be vested in one so eminent for prudence and justice as Solon, earnestly besought him to accept the diadem. But despite all the appeals and remonstrances of friends, he firmly and persistently refused. His sole thought was to give his country a code of laws and a government which would secure a just and reasonable liberty.

Having been asked whether he had given the Athenians the best of laws, he replied: "The best they were capable of receiving."

Space cannot be afforded in this brief sketch for even reference to the wise and judicious laws made by Solon for the regulation of the Athenian State. It will suffice to say that through them the previous commotions and disorders were allayed, and the people secured the enjoyment of liberty and tranquillity.

He made it one of the duties of the State to inquire into the

ways and means each citizen made use of to obtain his livelihood, and to punish all those who led an idle life. The arts, trades and manufactures were encouraged, and all the industrial resources of Athens were, ere long, in a flourishing condition. Parents were obliged to have their children brought up to some useful trade or occupation. These laws were in force so late as the time of Cicero, who says that the Athenian lawgiver having been asked why he had provided no penalty against parricide, replied: "That to make laws against, and ordain punishment for, a crime that hitherto had never been known or heard of, was the way to introduce it, rather than prevent it."

After Solon had published his laws, and had sworn the citizens to religiously observe them for a century at least, he left Athens for the term of ten years, during which time he journeyed into Egypt and Lydia, and several other countries. He visited the Court of Crœsus of Lydia, whose very name is synonymous with riches. All the famous learned men of that age repaired to Sardis, where the wise, and wealthy, and warlike monarch held his court.

The seven wise men of Greece went to Sardis and made it their place of residence. As the most celebrated of the seven sages, Solon was received at the Court of Crœsus in a manner suited to his great reputation. The king, in all his regal pomp and splendor, attended by his numerous train, magnificently appareled, and glittering with gold and diamonds, and gorgeous gems, went forth to welcome the Athenian sage. But all this costly display and magnificence failed to elicit the least manifestation of surprise or admiration from the honored Grecian guest.

The Lydian king was provoked at the coldness and indifference with which Solon viewed his immense riches; he caused all his costly furniture, his jewels, and statues, treasures and valuable vessels to be shown the unmoved sage; but the splendid spectacle failed to affect him. After all had been shown him, he was brought back to the king, who expected to find him greatly impressed by the sight of such untold treasures and power. Knowing that the idea of wealth and happiness were generally associated together, Crœsus asked

the sage who, in all his travels, he had found the most truly happy. Solon replied: "One Tellus, a citizen of Athens, a very honest and good man, who, after having lived all his days without indigence, having always seen his country in a flourishing condition, has left children that are universally esteemed; has had the satisfaction of seeing those children's children, and at last died gloriously fighting for his country."

Crœsus was quite discontented with this answer, in which gold and silver were accounted as nothing. "You do not reckon me in the number of the happy?" said he.

Solon calmly replied: "King of Lydia, besides many other advantages, the gods have given us Grecians a spirit of moderation and reserve, which has produced amongst us a plain, popular kind of philosophy, accompanied with a certain generous freedom, void of pride and ostentation, and therefore not well suited to the courts of kings. This philosophy, considering what an infinite number of vicissitudes and accidents the life of man is liable to, does not allow us either to glory in any prosperity we enjoy ourselves, or to admire happiness in others, which, perhaps, may prove only transient or superficial. The life of man seldom exceeds seventy years, which make up in all 6,250 days, of which no two are exactly alike; so that the time to come is nothing but a series of various accidents which cannot be foreseen. Therefore, no man can be esteemed happy but he whose happiness God CONTINUES TO THE END OF HIS LIFE; as for others who are perpetually exposed to a thousand dangers, we account their happiness as uncertain as the crown is to a person that is still engaged in battle, and has not yet obtained the victory."

Solon retired from the court of Crœsus after delivering these words, and we can imagine the rich king's mortification and disappointment as he listened to them.

Misfortune soon came upon Crœsus. He was conquered by Cyrus of Persia, and placed on a burning pile, when, exclaiming "Solon, Solon," with great energy, his captor asked him the reason of such an exclamation, Crœsus repeated the words of the philosopher, "call no man happy before his death." Moved by the sudden realization of the instability of human affairs, and struck by the force of this sentiment, Cyrus had

the captive king taken from the burning pile, and became his most intimate friend.

Upon his return to Athens, Solon found the whole city in commotion and trouble. In his absence the old factions had been revived. Pisistratus, one of the most powerful of the leaders, made himself master of the city. While all the tyrant's enemies betook themselves to flight, and the whole country was in the utmost consternation, Solon openly reproached the Athenians with cowardice, and the tyrant with treachery. Upon being asked what it was that gave him so much firmness and resolution, he replied: "My old age."

He was, indeed, very old, and did not long survive the liberty of his country. The old man tranquilly passed from life, retaining to the last the esteem and veneration of all. Even the tyrant showed him every mark of friendship and honor, keeping him near his person, conciliating him in every possible way, observing his laws himself, and causing them to be observed by others.

Solon had no enemies. None knew him but to admire him and to do him reverence.

And so long as superior wisdom, moral worth, nobility of life, and a disinterested devotion to truth and justice, and virtue and country, shall be valued, so long will the name and fame and remembrance of Solon, the Athenian sage and lawgiver, be sacredly treasured in the recollection of man.

Among his many moral maxims, a few only of which have been handed down to us, the following specimens deserve to be commemorated.

"In all things let reason be your guide."

"In everything you do consider the end."

ANAXIMANDER.

"The Infinite is the origin of all things."

THE birth of this chief of the Mathematical School, and illustrious founder of one of the Ionic sects, was at Miletus, and is placed 610 B. C. He died about 546 B. C. Of his personal history but little is known. Many important inventions are ascribed to him, particularly those of maps and sun-dials. His work in which he calculates the size and distances of the suns and stars, is the oldest prose work on philosophy mentioned among the Greeks. He was also the originator of a series of geometrical problems. His fondness for mathematics amounted to a passion. He supposed the earth to be of a cylindrical form, in a vertical position, and that its base was one-third of its altitude; that it was kept in the centre of the solar system by the equal pressure of the air upon all sides.

He attributed the origin of living creatures to the action of the sun's heat upon the primal miry earth, from which was produced filmy bubbles, surrounded with a kind of rind; that these at length burst open, from which animals came forth as from an egg. These imperfect and ill-formed shapes subsequently became progressively perfected.

He was the friend of Thales, and is said to have resided some time at the court of Polycrates, Tyrant of Samos, where Anacreon and Pythagoras likewise lived. He was the first to use the term Infinite Principle for the beginning of things.

Writers have considerably disagreed as to what he wished to signify by these words: some contending that they should be understood to imply no more than vastness; others that they were synonymous with Limitless Power, Limitless Mind, the Unlimited All.

Anaximander's axiom was: "The Infinite is the origin of all things." The great postulate of his philosophy was that things arose by the separation of a universal mixture of all. He imputed to chaos an internal energy by which its parts

spontaneously separated from each other, these parts being absolutely unchangeable. By the Infinite he undoubtedly meant the multitude of elementary parts out of which individual things issued by separation. In other words, creation was the decomposition of the Infinite.

He also held that, inasmuch as the Infinite was the cause of generation, it was also the cause of destruction; that "things must all return from whence they came, according to destiny, for they must all, in order of time, undergo due penalties and expiation of wrong doing."

Ritter writes thus of this tenet of Anaximander:

"He is represented as arguing that the primary substance must have been infinite to be all-sufficient for the limitless variety of produced things with which we are encompassed. Now, although Aristotle especially characterizes this Infinite as a mixture, we must not think of it as a mere multiplicity of primary material elements; for to the mind of Anaximander it was a unity immortal and imperishable—an ever-producing energy. This production of individual things he derived from an eternal notion of the Infinite."

The parts of the whole he regarded as constantly changing, while the whole was unchangeable. Finite things are but the manifestations of the All—in other words, creation is the earthly existence of God, or God passing into eternal motion.

Many great minds of modern times, among whom may be mentioned Hegel, have maintained a similar opinion. While Thales taught that water was the primary element; while other profound philosophers of antiquity believed air to be the origin of things, Anaximander conceived an Infinite Existence as the Abstract All.

As one of the contributors to the grand conceptions of the ancient systems of speculation, he is entitled to a place in our Pantheon of Philosophers.

BIAS.

Bias was celebrated as one of the "Seven Wise Men of Greece;" and was so distinguished for his wisdom, justice, morality, and upright conduct towards his fellow men, that he assuredly is deserving a place among the brave and good men of the world.

Bias was born at Priene, in Ionia, and flourished in the reign of Halyattes II., and of Crœsus, King of Lydia, about 608 years B. C. according to some authors; but according to Blair's Tables, about 563 B. C. He was not only distinguished for his eminent wisdom, but also for his generosity and public spirit. For these qualities he was held in the highest esteem and veneration by his countrymen. He passed much of his life in a public capacity, both as a local ruler of his native city, and as an advocate before the tribunals of his country; and in this avocation enjoyed an enviable reputation for integrity, intelligence, practical wisdom, love of justice and honor.

Though born to great riches, he lived without splendor, expending his fortune to relieve the needy; and although esteemed the most eloquent orator of his time, he desired to reap no other advantage from his talents than the glory of his country. In his pleadings he showed such discrimination as to never undertake any cause which he did not think was just. It was usual to say of a good cause, that it was one that Bias would have undertaken. His judgment was so good, and his discernment so quick, that he was able to arrive at a correct and ready conclusion.

When Halyattes laid siege to Priene, Bias, who was then chief magistrate, made a vigorous resistance for a long time, and owing to a scarcity of provisions, the city was reduced to the greatest extremity. Bias caused two fat, sleek-looking mules to be driven towards the enemy's camp, as though they had escaped from the besieged town. Halyattes seeing the animals in so good a condition, supposed the town must be

well supplied with provisions, and that the probability of it soon being obliged to surrender from danger of starvation very remote, but in order to be certain, he contrived to send a spy into the city to learn the condition of things. Bias, suspecting the design, had caused large heaps of sand to be covered with wheat, and the spy, seeing such quantities of grain, reported the same to the king. Halyattes immediately concluded it was useless to prolong the siege, and readily made favorable terms with Bias, and left the inhabitants of Priene in peace.

As an instance of the generosity of Bias, it is related of him that when several young females were taken captive by pirates and brought from Messene to Priene to be sold as slaves, he purchased them all, educated them as his own daughters, and afterwards restored them safely, and with a dower, to their friends. Such generous conduct could not fail to make him extremely popular with the people, and it is not strange that he was styled "the prince of wise and good men."

As an evidence of the low estimation in which he held the gifts of fortune compared with the endowment of mind, it is said when Priene was, on another occasion, threatened with a siege, and the inhabitants were leaving it, loaded with their most valuable effects, Bias took no pains to save his property, alleging, as a reason when asked for an explanation of his indifference, "I carry all my treasures with me."

Bias is said to have composed above two thousand verses of prudential maxims, morals, precepts, and words of wisdom. The following are specimens of the sentiments he taught:

"It is a proof of a weak and disordered mind to desire impossibilities."

"The greatest infelicity is not to be able to endure misfortune patiently."

"Great minds alone can support a sudden reverse of fortune."

"The most pleasant state is to be always gaining."

"Be not unmindful of the miseries of others."

"If you are handsome, do handsome things; if deformed, supply the defects of your nature by your virtues."

"Be slow in undertaking, and resolute in executing."

"Praise not a worthless man for the sake of his wealth."

"Whatever good you do, ascribe it to the gods."

"Lay in wisdom as the store for your journey from youth to old age, for it is the most certain possession."

"Many men are dishonest; then love your friend with some degree of caution, for he perchance may become your enemy."

Two thousand of such wise precepts and truthful maxims would make a collection more valuable than much that has been written both before and since by those who have set up greater pretensions to divine aid and dictation.

He was eminent for practical wisdom and high moral conduct; and was one of those few men, who, after a long life of usefulness, could not be charged with immoral, dishonest, nor purely selfish conduct. His religion did not consist in allegiance to beings high above the earth, but to his fellow men around him. If he could alleviate their needs it was more congenial with his desires than the service of an unknown god.

The circumstances attending his death were no less illustrious than had been those of his life. He caused himself to be carried into the Senate, where he zealously defended one of his friends: but having become very far advanced in life, it fatigued him very much. He leaned his head upon the breast of a son of one of his daughters who had attended him. When the orator who had pleaded for his opponent had finished his speech, the judges pronounced at once in favor of Bias, who immediately expired in the arms of his grandson. Thus peacefully passed away one of Nature's noblemen of ancient times.

ÆSOP.

This man stands at the head of the class of teachers who sought to impart moral lessons by giving speech to animals, and as he is held to be the inventor of those short pieces of moral wisdom with which the readers of all ages since his time have been delighted, he doubtless deserves a brief mention among the teachers and thinkers of olden time. If he was not the first who used fables to impart moral instruction, he was assuredly a master in that particular line, and probably no one has ever superseded him in point, terseness, brevity, as well as for the practical good sense his creations displayed. It is not to be supposed he was the author of all the fables that have been attributed to him; many were written by others, and at a later date.

He was a Phrygian, and was born about 600 B. C. He was full of wit and astuteness, but exceedingly deformed. He was short, hump-backed, and ill-looking in the face. It is said of him, that he hardly had the figure of a man. In addition to his deformity, he had an impediment in his speech, to the extent that at times he could hardly be understood.

He was a slave, and his deformed appearance lessened his value in the market; a merchant who once bought him found it difficult to get him off his hands. His first master set him at work in the field, doubtless deeming him unfit for other employment.

He was afterwards sold to a philosopher named Xanthus, who was greatly amused with the strokes of wit, drollery, quick repartee and overflowing humor of his menial. On one occasion Xanthus having a number of friends to dine with him, he ordered Æsop to procure the best of everything to be found in the market. The facetious slave bought nothing but tongues, and ordered the cook to serve them up with varied sauces. When the master brought his guests to dinner, and found that the first, second, and third courses, as well as the side dishes,

consisted of tongue, only, he turned in a passion to Æsop and said: "Did I not order you to purchase the best the market affords?" "And have I not obeyed your orders?" responded Æsop. "Is there anything better than a tongue? Is not the tongue the bond of civil society; the key of the sciences, and the organ of truth and reason? By means of the tongue, cities are built, governments established and administered? With the tongue men instruct, persuade, and preside in assemblies. It is the instrument by which we acquit ourselves of the chief of our daily duties, the praising and adoring of the gods." "Well, then," said Xanthus, thinking to catch him, "go to market again to-morrow, and buy the *worst* of everything that is to be had; the same company will dine with me again. I wish to diversify my entertainment." On the next day Æsop provided only tongues again, telling his master, when taken to task for his conduct, that "the tongue was the worst thing in the world. It is the instrument of all strife, the fomenter of all law-suits, the source of divisions, quarrels, and wars. It is the organ of error, calumny, blasphemy, and lies." The company, if not pleased with the tongue Æsop had procured for them to eat, were greatly amused with the tongue he used to defend himself.

Æsop encountered much difficulty in obtaining his freedom, and upon his doing so, he repaired at once to Crœsus, the rich king of Lydia, who had heard of the remarkable wit of the the fabulist, and was desirous of seeing him. At first the king was greatly shocked at Æsop's deformity, but the beauty of his mind made ample amends for his bodily defects. Crœsus soon found, as Æsop said on another occasion, that the form of the vessel should not be considered, but the quality of liquor it contains.

Æsop made several voyages into Greece, either on pleasure or on business for Crœsus. Being at Athens a short time after Pisistratus had usurped the sovereignty and abolished popular government, and observing the Athenians bore the new yoke with great impatience, he repeated to them the fable of the frogs who demanded a king of Jupiter.

Æsop has been credited, as observed, with being the author and inventor of the simple and natural manner of imparting

instruction by tales and fables, but it is doubtful whether at least an equal share of the honor is not due to Hesiod, who, a few centuries earlier, used the same method of imparting instruction. A portion of the fables credited to Æsop were probably written by Planudes, who lived in the fourteenth century, and who wrote the life of the earlier fabulist.

Æsop's fables became very popular in early times. They had a charm and fascination about them that was pleasing, not only to children, but to persons of maturer years. Plato imparts the information that Socrates, a little before his death, turned some of Æsop's fables into verse: and Plato himself earnestly recommends them to nurses and teachers, as an excellent means of imparting to young minds interesting, and practical moral lessons, calculated to form their manners aright and to early inspire them with a love of wisdom.

Plutarch relates the manner of Æsop's death thus: "He went to Delphi with a large quantity of gold and silver to offer, in the name of Crœsus, a great sacrifice to Apollo, and to give to each inhabitant a considerable sum. A quarrel which arose between him and the people of Delphi, caused him, after the sacrifice, to send back the money to Crœsus and to inform him that those for whom it was intended had rendered themselves unworthy of his bounty. The inhabitants becoming incensed at this, caused him to be condemned as guilty of sacrilege, and to be thrown from a high rock. Thus the harmless Æsop became a victim to the intolerance of those who believed in the gods.

The Athenians, with due appreciation of the merits of Æsop, erected a noble statue to his memory, to commemorate the learning, ingenuity and wisdom of the deformed slave, and to let the people know that the ways of honor are equally open to all mankind, and that it was not to birth, but merit, that so honorable a distinction was paid.

The writings of few men have probably possessed a greater popularity than the simple stories and fables of Æsop. They have been translated into nearly all languages and used as modes of teaching the young of nearly all nations. It cannot be denied that Æsop did his share in giving shape and direction to the growing human intellect.

PYTHAGORAS.

No character stands out against the background of antiquity in more gigantic grandeur than PYTHAGORAS, the Sage of Samos. It is somewhat difficult to detach him from his unreal place in the realm of fable; but it is historically certain that he was not only a real character, but that he was the first of philosophers, and the most distinguished individual of his age. The ancient authors assign various dates as the time of his birth, disagreeing within the limits of eighty-four years. But the most probable date of his advent into the world as Pythagoras is the third year of the forty-eighth Olympiad; that is, 586 years before the reputed birth of his Christian rival. According to Diogones Laertis, Pythagoras had a distant recollection of having formerly existed in Atalides, then Euphorbus, and afterwards Harmotinius, prior to his birth at Samos. The evidence is much more satisfactory that he was the discoverer of the celebrated theorem in the first book of Euclid. He is generally and indisputably held to have been the founder of mathematics, and to have first laid down the true theory of the planetary system, which was laid aside and forgotten through all the intervening ages of Christian ignorance until revived by Copernicus. Newton, Gregory, and Kiel honor Pythagoras with a knowledge of the real position of the stars, and with having taught the true celestial system. The origin of the word philosopher is ascribed to him. Being asked by Leontius what was his art, his memorable reply was: "I have no art; I am a philosopher." Never having heard the name before, Leontius asked what it meant. Pythagoras gave this sublime answer: "This life may be compared to the Olympic games; for as in this assembly some seek glory and the crowns; some by the purchase or the sale of merchandise seek gain; and others, more noble than either, go there neither for gain nor applause, but solely to enjoy the wonderful spectacle, and to see and know all that passes; we, in the same manner, quit our own country, which is Heaven, and come into the world, which is an

assembly where many work for profit, many for gain, and where there are but few who, despising avarice and vanity, study Nature. It is these last whom I call philosophers; for as there is nothing moré noble than to be a spectator without any personal interest, so in this life the contemplation and knowledge of Nature are infinitely more honorable than any other application."

Pythagoras was the pupil of Pherecydes, who is claimed by Cicero as the first who taught the doctrine of the immortality of the soul. He afterwards became proficient in the priestly lore of Egypt, the ancient wonder-land of learning. After subjecting himself for twenty-two years to all the hardships of a priesthood so jealous of their instructions as not to bestow them even on the most favored of their own countrymen, unless belonging to their own caste, Pythagoras succeeded in mastering all the mysteries of Egyptian science. Upon his return to Greece he opened a secret school, into which none were admitted until after a severe matriculation. His pupils were required to observe strict silence for five years, to dress simply, eat but little, and eat no animal food. Among the numerous founders of Greek philosophy, Pythagoras stands alone. He differed from the others in his estimation of women. They were admitted to his lectures. His wife was said to have been herself a philosopher, and his school included fifteen disciples of the softer sex. His influence became unbounded in Greece, and extended to the cities of Italy. He was venerated by his pupils as a god. He was ranked above ordinary mortals even by the historians of later ages, by whom he was portrayed sitting above all earthly struggles in serene contemplation of the mysteries of life and immortality, with a golden crown upon his head and clothed in white—grave, majestic, and calm.

It is said that he surpassed in personal beauty all that humanity had seen. The music of his voice enraptured the human ear; while his powers of persuasion were irresistible. His system of morals was the purest ever propounded to man. His conceptions of a deity rival any contained in the Christian Scriptures. "None but God is wise," is one of his expressions. But his name is most generally associated with the doctrine of the metempsychosis—that is, the eternal migration of souls from one body to another,

as believed by the Hindoos of the present day. After having received the distinct existence and immortality of the soul from Pherecydes of Syrus, it was but a necessary step to find some employment for them; and that of their eternal transmigration from one form to another, is, perhaps, as consistent to the reasoning mind, after all its plunges into the vast unknown, as that of their existence at all. The Christians evidently derived their doctrines of original sin, and the necessity of being born again, from misunderstanding the Pythagorian Metempsychosis. He taught that the souls which had not rightly acquitted themselves in a previous existence, *were born in sin*, and that they brought with them the remains of a corrupt nature derived from their former state, for which they received proper punishment by the calamities attending their birth into this life. He further held that they would finally be recovered to virtue, and would attain perfect happiness. Christ is represented as having endeavored to inculcate a similar doctrine upon Nicodemus. Before the Christian proceeds to ridicule this whimsical theory, let him refer to Matt. xvii. 13, in which Jesus himself confirms the Pythagorean philosophy by giving his disciples to understand that John the Baptist was the soul of Elias come again in the person of that prophet. In Matt. xvii. 12, we find that the Pharisees represented that Jesus was Elias. The doctrine of Metempsychosis is particularly inculcated in the 90th Psalm. "Lord, thou hast been our refuge from one generation to another" (that is in every state of existence through which we have passed). Thou turnest man to destruction; again thou sayest, come unto me ye children of men."

"For a thousand years in thy sight are as but yesterday: seeing that it is passed as a watch in the night."

"Comfort us again now, after the time that thou hast plagued us, and for the years wherein we have suffered adversity," and so forth.

The term of mitigation during which the soul of man was believed to expiate in other forms the deeds done in the days of humanity, according to Pythagoras, was exactly *a thousand years*. Surely no theory is better calculated to console the mind under the fear of death, or for the loss of friends, than the persuasion that the period of separation would pass as but a watch

in the night, and upon their next return into humanity, they should be beautified in proportion to all the trials they had suffered in their present state of existence. Absurd as this doctrine of transmigration may appear, Pythagoras adopted it as a basis of as pure a system of morals as the world has ever known. He was strictly a Deist, a steady maintainer of the unity of God, and the eternal obligations of moral virtue. Nothing in Christian literature, even to this day, can rival the sublimity and grandeur of the teachings of this illustrious philosopher of antiquity concerning God, and the sacred obligations of moral duties. The Christian Fathers acknowledged the superiority of Pythagoras by endeavoring to show that he was a Jew, and a disciple of the prophet Ezekiel. The nature of this work will not admit a more extended account of the opinions of this grand old Grecian. The following is extracted from Higgins' Celtic Druids, pp. 283, 284: "Of the vast variety of religions which have prevailed at different times in the world, perhaps there was no one that had been more general than that of the Metempsychosis. It continued to be believed by the early Christian Fathers, and by several sects of Christians. As much as this doctrine is now scouted, it was held not only by almost all the great men of antiquity, but a late very ingenious writer, philosopher and Christian apologist, avowed his belief in it, and published his defense of it; namely, the late Soame Jenyns."

Perhaps it is as rational as any theological speculation; and had it been more frightful might have been entertained by the orthodox.

There is no reliable account of the death of Pythagoras. One represents him as having been caught up into the heavens in a flood of celestial light; but it is easier to believe the story of his going into the temple of the Muses, and being seen no more.

XENOPHANES.

"THERE is but one God; he has no resemblance to the bodily form of man, nor are his thoughts like ours."

Thus taught the old Greek monotheist, XENOPHANES, more than twenty-four centuries ago. Over six hundred years before the Christian theology was originated, he proclaimed God as an all-powerful being, existing from eternity, and without any likeness to man; that the plurality of Gods was an inconceivable error, and that, in the nature of things, there could not be more than one all-perfect, eternal, and omnipresent deity.

Xenophanes ranks among the most marvelous minds which made ancient Greece glorious for all time. He was born at Colophon, an Ionian city of Asia Minor, about 600 years B. C., and lived nearly one hundred years. The joy of his youth was in the cultivation of elegiac poetry; and upon being banished from his native city, he adopted the profession of a Rhapsodist, and wandered over Sicily as a minstrel. He learned his poems by heart, and recited them to assembled crowds on public occasions. He derived but little pecuniary benefit from this manner of life. He lived poor, and died poor.

In many respects he is judged to have been the most remarkable man of antiquity. He waged a fierce war against Homer, Hesiod, and the popular poets, because they promoted the polytheism of the times, defaced as they were by the gross immoralities of the gods. He denounced them for degrading the idea of divinity. He had no pity on the luxurious and splendid superstitions of the age; no toleration for the sunny legends of Homer, tinctured as they were with the frivolities of polytheism. From the deep sincerity of his heart, from the holy enthusiasm of his great reverence, he opposed the degradation of the divine in the common religion and in the Homeric fables. He who believed in one God, supreme in power, goodness, and intelligence, could not but see, "more in sorrow than in anger," the debasing anthropomorphism of his fellows.

Xenophanes was the great deistic Infidel of the sixth century before Christ, as Thomas Paine was in the eighteenth century after Christ. Both alike regarded all revelation as frivolous fiction. The ancient Infidel held that the vulgar belief which imputes to Deity the passions, failings, and crimes of humanity, is the height of absurdity and blasphemy. He denounced the impiety of those who had no other conception of the great Supreme than as a monstrous personality.

In his verses he severely satirizes the Ethiopians, who represent their gods with flat noses and black complexions; while the Thracians give them blue eyes and ruddy complexions.

Having himself obtained a clear conviction of

> "One God, of all beings divine and human the greatest,
> Neither in body alike unto mortals, neither in spirit,"

it became the object of his life to propagate his views of the unity and perfection of the Godhead, and to rend the veil of superstition from the fair, calm countenance of Truth. And for three-quarters of a century this great Rhapsodist of truth wandered from place to place, through many lands, uttering the sublime thought which was struggling within him.

His philosophic verses, once so eagerly listened to and affectionately perpetuated from generation to generation in traditionary scraps, only now exist in fragmentary extracts in antique books, and read only by some rare old scholar. Xenophanes passed a long and laborious life in withstanding polytheism to its face, and in diffusing his rhythmic words of wisdom. He sowed the seeds of that scepticism which has played so large a part in the philosophies of the succeeding ages. His acute mind sought to solve the problem of existence. He confessed that all his knowledge enabled him only to know how little he knew. It was he who first raised the cry of the nothingness of knowledge—that nothing can be certainly known. On all sides he was oppressed with mysteries which his profound philosophy could not penetrate.

Casting his eyes upwards at the immensity of heaven, he [like Aristotle] declared that the "One is God." Overarching him was the deep blue, infinite vault, immovably, unchangeable, embracing him and all things; that he proclaimed to be

God. As Thales had gazed abroad upon the sea, and felt that he was resting on its infinite bosom, so Xenophanes gazed above him at the sky, and felt that he was encompassed by it. Moreover it was a great mystery, inviting, yet defying scrutiny. The sun and moon whirled through it; the stars were

"Pinnacled dim in its intense inane."

The earth was constantly aspiring to it in the shape of vapor, the souls of men were perpetually aspiring to it with vague yearnings. It was the center of all existence; it was existence itself. It was the one—the immovable, on whose bosom the many were moved.

It only remains to complete this brief sketch by stating some of the conclusions at which this great thinker arrived. The greatest peculiarity of his doctrine was his Monotheism, or more properly speaking, pure Pantheism. He annihilated the superstitious notion of a multiplicity of gods, and enunciated the self-existence and intelligence of but one. He affirmed that nothing can be produced from nothing. Whence, therefore, was being derived? Not from itself, since it must have been already in existence to produce itself, or have been produced from nothing. Therefore, being is self-existent, and hence eternal. It follows that God is all-existent, and consequently the all; that he is unmoved, since there is nothing to move him; for he cannot move himself, as he cannot be external to himself. He argued against a personal God, distinct from the Universe. He could not separate God from the world, which was merely the manifestation of God. There could not be a God as the one existent all, and a Universe *not* God. There could be but one existence, and that was God. In a symbolical manner he represented God as a sphere, like the heavens, which encompass all that is.

The identity of God with the Universe, and the utter denial of the polytheistic theory was the central idea of the old poetical philosopher, to the spreading abroad of which he devoted his days in many lands at the risk of liberty and life.

ANAXIMENES.

ANAXIMENES was born at Miletus about 548 B. C. He is credited with being the discoverer of the obliquity of the ecliptic by means of the gnomon.

Thales had held water to be the primitive substance. For this Anaximenes substituted air. He thought that the atmosphere reached as far as the stars, and that the earth was "like a broad leaf floating in the air." Looking upward, and not being able to discern any boundary to the atmosphere, he gave it the attribute of infinity. Feeling without himself the ever-moving, invisible air, and within himself a something which moved him, he knew not how nor why, he concluded that his life was the air. Since life consists in inhaling and exhaling it, and ceases as soon as that process stops, he argued that the human soul is nothing but air. He believed that the air which was within him, was a part of the air which was without him, and that it, therefore, was the beginning of things.

Observing that when he breathed with his lips drawn together the air was cold, but became warm when he breathed through the open mouth, he taught that warmth and cold arose from mere rarefaction and condensation. Hence, he held that air might become fire, with a sufficient rarefaction, and that this probably was the origin of the suns, and stars, and blazing comets; and that with sufficient condensation it would be changed into clouds, water, snow, and even into earth itself. From this he deduced the doctrine that the air was infinite — that it was God — and that all the gods and goddesses had sprung from it. All things were produced from the universal air — all things were resolved into it. The great Universe was as a leaf resting upon it. It was the very stream of life which held together all substances, and gave them unity, force, and vitality. All things were nourished by it, and when he breathed he drew in a part of the universal life. In short, it was the one essence from which all things originated.

ARISTIDES.

The name of Aristides gives a lustre to the annals of ancient Greece. It is one conspicuous in the long list of Athenian generals and statesmen of eminent merit and imperishable renown; and yet it is neither as a general nor a statesman that he is best known. He was surnamed "The Just," and by this title is best known.

He was born at Alopeka, in Attica, 514 B. C. It was a custom among the old Grecians for young men who were ambitious of distinction and public preference, to attach themselves to great and experienced men, whose acknowledged worth commended them as models for the young. One of the most illustrious Grecians of that time was Clisthenes, who had zealously defended the liberty of Athens and greatly contributed to its prosperity. To him Aristides attached himself, and became his constant disciple and faithful imitator. Strange to say, history furnishes no incident of particular interest in his life till the battle of Marathon, 490 B. C. A powerful Persian army had advanced into Greece, with instructions to plunder and burn Athens, and send the inhabitants to Persia in chains. Receiving no help from its sister cities, Athens was reduced to the extremity of arming its slaves, which had never before been done. The invading forces numbered one hundred and ten thousand men; the Athenians could oppose to them only ten thousand, and these were utterly destitute of both cavalry and archers. The little Athenian army was headed by ten generals, who commanded alternately, each for one day. Much jealousy and dissension prevailed among the commanders.

Aristides, the only one of this number actuated solely by love of the public good, sought in every way to allay this deplorable discord. And reflecting that a command which changed every day must necessarily be weak and disadvantageous, he labored diligently and disinterestedly to have the whole power committed to one general, and him the most

capable and experienced. When the day came on which it was his turn to take the command, he modestly resigned it to Miltiades, one of his colleagues, whom he modestly acknowledged was the abler general. This wise and considerate course induced the rest of the ten to follow his example. All became inspired with his patriotic zeal for the welfare of the commonwealth. Thanks to the disinterested efforts of Aristides, and the masterly generalship of Miltiades, the hosts of Persia were put to flight. The Athenians pursued them to their ships, many of which they set on fire. An Athenian soldier, still reeking with the blood of the enemy, ran to Athens with the glorious news. When he arrived, he could only utter the two words: "Rejoice, victory!" and fell dead.

Such was the confidence in the discretion, justice, and integrity of Aristides, that to him alone of the other generals, was entrusted the care of the spoils and prisoners. In discharging the difficult duties of this commission, he maintained his reputation for integrity, and proved himself worthy of the exalted opinion entertained of him. For though gold and silver were scattered about the enemy's camp in abundance, and though all the captured tents and galleys were full of all kinds of treasures of an immense value, he not only was not tempted to touch any of it himself, but zealously guarded it from the approaches of others. His illustrious deeds at Marathon, the most glorious battle in which the Grecians ever engaged, his patriotism and unpurchasable honor, and the eminent services he rendered the commonwealth, were gratefully acknowledged by the Athenian people. He was created Chief Archon in 489.

The following incident shows that the trust of his fellow countrymen in his probity and prudence was fully justified, and that it was not without reason he was surnamed "The Just."

Themistocles, one of his colleagues in the administration of public affairs, entertained a project for raising Athens to the first city of Greece by supplanting the Lacedaemonians, and taking the government out of their hands. He regarded any measure justifiable by which this end could be accomplished. On a certain day he announced in a full assembly of the people, that he had a very important plan for securing the future

power and prosperity of Athens; but as it was necessary it should be executed with the greatest secrecy, in order to insure success, he desired them to appoint a person on whose opinion they could place the utmost reliance, to consider his measure and report to them. The assembly unanimously selected Aristides, and the matter was submitted entirely to him. Having taken him aside, Themistocles revealed his design for making Athens the mistress of all Greece. This was to destroy the fleet belonging to the other states which then lay in a neighboring port. Aristides returned to the assembly and assured them that nothing, indeed, could be more advantageous to the city than the execution of Themistocles' proposed plan; but that, at the same time, nothing could be more unjust. Thereupon the proposal was unanimously condemned.

The annals of mankind afford nothing worthier everlasting admiration than this action of a whole people in rejecting a measure for their political advantage and aggrandizement simply upon the assurance of a citizen that it was contrary to justice. And greater glory could not be given to mortal man than the public recognition of his merit by such a people, and their investing him with the title of "The Just."

Plutarch relates the following characteristic anecdote: On one occasion he was sitting as a juror to try a case, when the plaintiff, with the hope of biasing the court in his favor, recounted the wrongs the defendant had done to Aristides, on which the latter stopped him with the remark: "State what he has done to you. I am here to decide your cause, not my own."

His inviolable attachment to integrity and justice frequently obliged him to oppose Themistocles, who employed every intrigue for removing a rival that always thwarted his ambitious designs, and whose distinguished merit excited his envy and hostility. At last his conspiracies proved successful, and the just Aristides was sent into banishment 483 B. C., on the pretext that his influence had become dangerous to public liberty.

In public trials of this kind the people gave their verdict by writing it upon a shell, from the Greek name of which has been derived the term Ostracism. During the process by which

Aristides was ostracized, a voter who could not write, and one who did not know him, requested him to put the name of Aristides upon his shell, or voting tablet. "Has Aristides done you any injury, that you are for condemning him in this manner?" he asked. "No," replied the voter, "I do not so much as know him; but I am quite tired and angry with hearing everybody call him 'The Just.'" Aristides wrote his name and handed him the shell without a word further. He went into banishment, imploring the gods that no evil might befall his country to cause it to regret him.

Upon Xerxes' invasion in 480 B. C., he was recalled, even his former foe, Themistocles, exerting all his influence to procure his return. Just previous to the battle of Platea, Mardonius, commander of the Persian forces, sought by enormous bribes to detach the Athenians from the common Grecian cause. At this time Aristides was principal of the Archons. Turning in great indignation to the ambassadors who had come to corrupt the fidelity of his countrymen, and pointing with his hand to the sun, he exclaimed:

"Be assured that, so long as that luminary shall continue his course, the Athenians will be mortal enemies to the Persians, and will not cease to take vengeance on them for ravaging their lands and burning their houses and temples."

He commanded the Athenian force of eight thousand at the battle of Platea, and personally contributed greatly to the victory. The limits of this sketch will not admit of particular mention of his military achievements, by which he acquired imperishable renown as a great and successful general in the most glorious epoch of Grecian warfare. His name will be forever associated in history with Platea and Salamis, and all the great engagements of his time where Grecian valor swept to victory. The command of the expedition fitted out by the allied Grecian cities in 477 B. C. was committed to him.

The patriotism and prudence, the mildness, justice, and integrity of Aristides won the favor of all Greece, and secured for his own state the supremacy in the confederation. He was selected to determine the amount which each state should pay toward the expenses of the Persian war. The common treasure of Greece was deposited in the island of Delos, and a tax was

levied upon each city proportioned to its revenue; and for the faithful discharge of this difficult and delicate commission, it was of the utmost importance to choose a man of tried and the most unquestionable rectitude. All the allied cities concurred in appointing Aristides as the only one who could safely be entrusted with the charge of the public treasury. And none ever had reason to regret the choice. In such an office, in which to escape public odium is considered extraordinary success, Aristides exercised so much disinterested zeal and fidelity, so much care, probity, and wisdom, as to give cause of complaint to none; and those times were considered ever after as the golden age: that is, the period in which Greece attained its highest pitch of virtue and happiness. The wise and equitable conduct of Aristides secured for him to the latest posterity the glorious surname of The Just.

History does not mention the exact time when, nor place where he died; but then it pays a glorious tribute to his memory when it assures us that this man, truly greater than a conqueror of many cities, justly merited the title bestowed upon him; and confirms it by the fact, that after having possessed the highest employments in the republic, and having had the absolute disposal of its treasures, he died poor, and did not leave money enough to defray the expenses of his funeral; so that the government was obliged to bear the charge of it, and to maintain his family.

He is considered one of the most illustrious statesmen, and one of the purest patriots of antiquity, and the most virtuous and disinterested man of any age or country. The love of the public good was the spring of all his actions. The constancy and faithfulness, and incorruptible integrity, the sincerity and purity of purpose which appeared all through his long public career, fully entitled him to the esteem, the generosity, and gratitude of his countrymen, and the respect and admiration of those who value these qualities for all time. He acquired the appellation of "The Just," not by one action, but by the meritorious conduct of his whole life.

HERACLITUS.

"One pitied, one condemned the woeful times;
One laughed at follies, and one wept o'er crimes."

This old couplet may be justly applied to Heraclitus and Democritus, celebrated through the centuries as the weeping and the laughing philosophers. It is usually supposed that these appellations indicated the characteristics of these two sages—the first looking upon life as a tragedy, the latter as a comedy. The common opinion that Heraclitus gave himself up to constant weeping over the vices and follies of his fellow men, is not well substantiated by biographical data; but that he was of a melancholy mood, studious and unsocial, and that he surrendered the intercourse of the world for the solitude of mountains, is better authenticated. It is more reasonable to conclude that he was a man of a haughty and gloomy temper.

Not much is known of him save in connection with the philosophy he taught. Indeed, but little more is certainly known of his life than that he was born at Ephesus, 503 B. C.; that he was tendered the supreme magistracy by his fellow citizens, which he persistently refused because of their dissolute morals; that he often occupied himself playing with children near the temple of Diana; that sickened with the civil and social corruption of his native city, he withdrew to the mountains in virtuous scorn; and that Darius of Persia honored him with an invitation to his court, which he rudely refused in a contemptuous letter, as follows:

"Heraclitus of Ephesus to the king Darius, son of Hystaspes, health! All men depart from the paths of truth and justice. They have no attachment of any kind but avarice; they only aspire to a vain glory with the obstinacy of folly. As for me, I know not malice; I am the enemy of no one. I utterly despise the vanity of Courts, and never will place my foot upon Persian ground. Content with little, I live as I please."

Like all ascetics, the aim of his life seems to have been to explore the depths of his own nature. To better effect this, and actuated by a sort of misanthropic madness, he retired to the mountains, lived on herbs and roots, and gave up his days to morbid meditation. He was the founder of a distinct school of philosophy, but which, in the course of time, has been confounded with other systems, and to a great extent incorporated into them. His principal work was a "Treatise on Nature," of which some fragments have been handed down to us. He affected the style of a Sibyl, and is in places so concise and enigmatical, as to be almost unintelligible. Socrates read this work, and said that it was good so far as he could understand it. In consequence of the oracular and mysterious language in which he expressed himself, he was called "The Obscure."

Many of the ideas of Heraclitus have not been superseded by those of the most advanced thinkers of modern ages. He anticipated Hegel with his celebrated doctrine of all things as a perpetual "flux and reflux." He conceived the first principle of everything to be fire—not fire in its intensest state, or flame, but fire as a warm, dry ether, a spontaneous vapor and force. This fiery force was the beginning of the Cosmos, or Universe. He says: "The world was made neither by God nor man; and it was, and is, and ever shall be, an everlasting fire in due measure self-enkindled, and in due measure self-extinguished."

With him fire was the semi-symbol of life, activity and intelligence. It possessed the same signification in his philosophy that water did in the system of Thales, and air in that of Anaximenes. Fire, forever bursting into flame, and passing into ashes, smoke and ether, he proclaimed the first principle of the ever changing, restless flux of things, which are ever *becoming*, but which never are—in other words—God, or the One. He says: "All is convertible into fire, and fire into all, just as gold is converted into wares, and wares into gold." If we accept the word fire in the sense of heat, light, and electricity, the sense in which it was used by Heraclitus, the parallel will be striking between the preceding passage, and the following from Herbert Spencer: "Those modes of the Unknowable which we call motion, heat, light, and chemical affinity, and

so forth, are alike transformable into each other, and into those modes of the Unknowable which we distinguish as sensation, emotion, thought; these, in their turn, being directly or indirectly re-transformable into the original shapes."

Heraclitus held that motion is essential to matter, or to use his own words, "all is in motion; there is no rest or quietude." He thus beautifully illustrates his statement of the eternal motion, and the flux and reflux of matter: "No one has ever been twice on the same stream; for different waters are constantly flowing down; it dissipates its waters and gathers them again — it approaches and it recedes — it overflows and falls." With him, motion and life were one. Therefore, eternal motion was the life of the Universe. Every motion tended to some end in the overlasting evolution of life. He supposed that there was in fire a sort of inherent tendency to constantly transform itself into certain forms of being, which would inherently possess like longings to transmute themselves into still other determinate forms.

He regarded death as but a change of form. He taught that all the phenomena of nature are produced by the antagonism of forces, viz, attraction and repulsion. The result of these opposite tendencies in the Universe is the most perfect harmony. The great Cosmos is made up of contraries. These same conflicting impulses, like the lyre and the bow, are productive of harmony. All things are produced by this conflict between opposites. All life is the result of this ceaseless strife, the tendency of which is to simply split in two that which was one. Heraclitus was the first philosopher to teach the ceaseless change of matter, and the absolute life of the Universe. Only the Eternal Being, the Supreme Harmony, is exempt from change. All else, all individual things, are mutable and perishable. Heraclitus attached no value to the wisdom of the world; he looked upon human lore as ignorance; he regarded the grandeur of men as meanness, and their pleasure as pain. He taught that the chiefest good was contentment. He lived a thoughtful and untroubled life, and tranquilly died at the age of sixty.

HIPPOCRATES.

Hippocrates was known to antiquity as the "Divine Old Man." Through the succeeding ages he has been known as the "Father of Medicine" The great Galen declared that his words ought to be reverenced as the voice of God. In ancient times pathology and philosophy were incorporated in one calling. The priest, the philosopher, and the physician practiced the same profession. From the origin of Greek medicine in the temple of Esculapius till the time of Hippocrates, all the diseases of men had been referred to supernatural agency. According to the superstitious tendency of the times, every physical ill and affliction was attributed to the anger of some offended deity.

Hippocrates was the first Infidel who discarded the imaginary influences then in vogue. The practice of medicine in his hands had sole reference to the natural course of diseases, instead of their celestial cause. Anciently the practice of physic was pursued as a liberal science; and the greatest intellects and profoundest philosophers were engaged in the treatment of disease. Thus, Philiston wrote a work on the preservation of health, and Praxagoras wrote a medical treatise in which he shows that the pulse was a measure of the force of disease. Neither Achilles, nor the great world-conqueror, Alexander of Macedon, considered the knowledge beneath their dignity. We learn that Patroclus exercised the healing art, and that he cured the wound of Euryphylus by the application of a certain root which immediately assuaged the pain and stopped the bleeding. Aristotle kept an apothecary's shop at Athens. Aristotle, who sold medicines to chance customers behind his counter in an Athenian drug store, is the same Aristotle who swayed the sceptre over the philosophic world down through the Middle Ages. Mithradates, king of Pontus, applied himself to the study of poisons and the discovery of antidotes.

Hippocrates was a native of the island of Cos, in Greece.

This island was consecrated to the god Esculapius, to whom divine honors were there particularly rendered. His birth is dated 460 B. C. He is said to have been a descendant of Esculapius by his father, and of Hercules by his mother. He early applied himself to the study of natural science, more particularly of the human body, and the treatment of diseases. It was a custom at Cos at that time for all who had been successfully treated for any distemper, to make a memorandum of their symptoms and the remedies that had relieved them. Hippocrates profited largely by these, he having them all copied for his use. He received instruction from his father, who was a master in the art of medicine. He also received lessons from another celebrated physician, Herodicus, of Sicily. He was chief of a school called the Gymnastics, who made exclusive use of the exercises of the body, as well as diet and a regimen of life for restoring and confirming health.

Under his instruction, Hippocrates made great proficiency in the art of physic, and carried the knowledge of it as high as possible in that age of that world. During the Peloponnessian war, 430 B. C., a fearful plague decimated Athens, and spread like a storm of death throughout Attica. This pestilence baffled the utmost efforts of the medical art. The most robust constitution fell before the infectious horror, and the greatest care and skill of physicians were powerless to relieve the afflicted. The whole country was seized with terror and despair. This was during the raging heat of Summer. In Athens the dying crawled through the streets, and laid along the side of fountains to which they had dragged themselves to quench their thirst. The bodies of the dead and the dying were piled one upon the other in the streets and temples, and every part of the city exhibited a dreadful image of death.

Previous to the spreading of the plague into Attica, and while Persia was suffering from the great calamity, king Artaxerxes, informed of the high reputation of the physician of Cos, wrote to him, supplicating him to come into his dominions and arrest the dread disease. The king offered him the most unbounded reward and honors, and promised to give him the highest dignity in his court if he would come and prescribe for the infected people. But Hippocrates, entertaining the

hatred and aversion natural to his countrymen for the Persians ever since the latter had invaded them, sent no other answer than this: That he was free from either want or desires; that all his cares were due to his fellow-countrymen; and that he was under no obligation to barbarians, the declared enemies of Greece. The Persian king was transported with rage at this denial, and sent to the citizens of Cos, commanding them to deliver up the great physician into his hands for condign punishment for his intolerable insolence, and threatening, in case of refusal, to lay waste their city and country in such a manner that not the least footsteps of it should remain. But the inhabitants replied, that as the menaces of Darius and Xerxes in former times had failed to terrify them, so the threats of Artaxerxes would be equally impotent; that let what would be the consequences, they would never surrender their fellow citizen, and that they would depend upon the protection of the gods. Hippocrates had declared that his services belonged wholly to his countrymen. And, indeed, he hastened to Athens the instant he was sent for, and never left the city till the pestilence had subsided. He unweariedly devoted himself to the service of the sick. He instructed his disciples in the treatment of their patients, and dispatched them into all parts of the country.

The Athenians showed their gratitude for his generous and invaluable services by publicly decreeing to him extraordinary honors and rewards; not only to him, but likewise to the children of his native city of Cos, in consideration of its having given birth to so great and good a man. The writings of Hippocrates were numerous, and are still considered an excellent foundation for the study of medicine. They display an extent of knowledge truly wonderful for that early era, and their vivid style has been rarely equaled. In them he makes several confessions that argue a splendid spirit of candor and ingenuousness; and which only the greatest minds, fearless of impoverishing their reputation, are capable of making. He is not ashamed to own, even at the expense of his great glory, that he was mistaken. As Celsus says, "It is only the little minds, conscious of their mean abilities, who are careful to do nothing to compromise their undeserved reputation." In one

instance, he frankly acknowledges an error he committed in dressing a wound in the head. This he did, lest others after him and by his example, should fall into a like error. Again he owns that of forty-two patients, he cured only seventeen, the rest dying under his hands. With the same simple candor he tells us in another place that he cured all his patients who had been attacked with a certain dangerous disorder. "Had they died," he adds, "I should have said so with the same freedom." He also declared that it was no dishonor to a physician, when he is at a loss how to act in a difficult case, to call in other physicians to his assistance. Whence we may conclude that consultations of the profession was an ancient custom. He introduces his work with an oath, by which he calls upon the gods who preside over physic to witness his sincere desire to faithfully discharge all the duties of his profession. He obligates himself to lead a pure and irreproachable life, and not to dishonor his station by any action worthy of blame. He swears that if, in the course of his practice, he shall discover anything concerning his patients which ought to be concealed, he will inviolably observe the sacred law of secrecy. And he finally expresses the hope, that by such a course, he shall secure the esteem of posterity, and avows his willingness to forfeit the world's good opinion forever, if he unfortunately violates these self-imposed obligations.

His character as a truly honest man, and one of the greatest probity and moral worth, is fully sustained by these personal references in his own work, and by the general voice of numerous biographers.

His estimable virtues and disinterestedness elicited the deserved praise of contemporaries. He proposed to have physicians act with honor and humanity in reference to their fees, regulating them by the patient's ability to pay. He mentions instances in which no reward should be asked or expected. Among other cases he particularly mentions those of strangers and the poor, whom all the world are bound to assist.

His doctrine of disease was this: That the body is composed of humors; that these undergo changes; that health consists in their proper constitution and right relations; that their impurities and ill-adjustment produce disease. He attributed

the disturbance of the humors, or disease, to heat, cold, air, water, and a great variety of causes and surrounding physical circumstances. He especially studied the peculiarities of the human system, and how it is modified by life and climate. He held that the innate heat of the body varies with the period of life, being greatest in infancy and least in old age; and hence that there is a greater pre-disposition to disease at certain seasons of the year and at different periods of life. He referred diseases in general wholly to the condition or distribution of the humors or the blood in the system, and concluded that so long as these liquids are in an adulterated or unnatural state, disease will continue. With him the chief duty of the physician was to attend very closely to the condition of his patients as respects their diet and exercises; for only by so doing could he hope to exert a control over the course of their diseases. Conceiving disease to be the fermentation or localization of these humors in some particular organ, he believed that the skill of the physician consisted in watching the symptoms, and tracing the career of the disease to that critical period where he could best aid Nature to eliminate them from the system. In fact, his notions of practice were in simply aiding Nature in her operations.

These were truly surprising scientific conceptions for that ancient epoch. And considering the age in which he lived, and that his study of medicine was almost entirely confined to experience, we cannot but admire his masterly advance in the then experimental profession of medicine. But perhaps his chiefest and most conspicuous merit in the eyes of the modern investigator was in utterly rejecting the superstitious theories of his time. In discarding the current notions of the age respecting the imaginary jurisdiction of the gods over disease, and subjecting himself to the opposition and reprehension of those connected with the temple of Esculapius, whose interest consisted in referring all the ills of humanity to supernatural influences, he bequeathed an illustrious example to all who should succeed him in his noble profession, encouraging them not to hesitate in encountering the passions and the prejudices of the present for the sake of truth and discovery, but to trust their reward to time and the just appreciation of posterity.

His influence in the medical schools may be traced through many succeeding centuries.

He had a great number of pupils, from whom he exacted an oath similar to that imposed upon himself, to the effect that they would never abuse their trust by criminal practice, nor divulge professional secrets. Among the most noteworthy of his discoveries is that of critical days in fevers. He merits the foremost rank among the reformers of antiquity for having substituted observation and experiment for speculative theories.

He died at Larissa at a very advanced age, variously stated between eighty-five and one hundred and nine years. He left two sons, who acquired great reputation as physicians.

He was an original thinker and inventor, and as such is unrivalled by any physician of ancient or modern times. He was a Sage, and his grand deductions in philosophy and pathology fully substantiate the claims for wondrous wisdom. He was an Infidel, because he disbelieved the crude conceptions of his time respecting the theological theories of disease. His rare talents, his superior sagacity and signal success, and his devoted humanity, merit the esteem and admiration of mankind; and as an Infidel, a Sage, and a Thinker, he is entitled to a prominent place in this—our ink and paper Pantheon.

PARMENIDES.

Parmenides was a celebrated Greek philosopher of the Eleatic sect, who flourished in the early part of the fifth century B. C. He was a native of Elea, possessed a large patrimony, and lived in splendor in the earlier part of his life. He was distinguished in civil affairs, and drew up for his fellow citizens a code of excellent laws, to which their magistrates compelled them to swear obedience. He at length withdrew from the public affairs of life, and confined himself exclusively to study and philosophy.

He was said to have been a disciple of Xenophanes, and also to have listened to the instructions of Anaximander. He was much distinguished as a pattern of virtue, and by his companions was often pointed out as a model of excellence.

He also possessed great literary ability, and wrote the doctrine of his school in verses, of which, however, but a few fragments remain.

Plato, in his dialogue which bears the name of "Parmenides," attempts to give the views of this philosopher, but doubtless blends much of his own in place of them.

At the age of forty-five, Parmenides went to the city of Athens. Plato was much interested in him, and called him "The Great." Aristotle denominated him the "Chief of the Eleatics." Parmenides became a distinguished teacher, and among his pupils were such conspicuous men as Empedocles and Zeno.

The main philosophical opinions of Parmenides have been handed down in the fragments of his hexameter poem, entitled, "On Nature." They may be represented in the following short outline: Assuming that sense and intellect are the only two sources of knowledge, he held that these furnished the mind with two kinds of ideas entirely distinct. Sense is dependent on the variable organization of the individual, therefore its evidence is changeable, false, and nothing else but mere appear-

ance. Intellect is the source in all individuals, and therefore its evidence is constant, true and complete reality. The subject is thus divided into two branches—physics and metaphysics; the former enquiring, What is the character of an appearance? and the latter, What is the character of reality or being? Metaphysics, or the science of being, is discussed in the first of the two books of the poem. Being, he asserted, is eternal. For if it be non-eternal, it must either have sprung out of Being or non-Being. It cannot have sprung out of Being, since it cannot precede itself; and it cannot have sprung out of non-Being, since non-Being is utterly inconceivable. It is, therefore, eternal.

Being is also identical with thought. For as it is eternal, it must be unchangeable, identical, unique, unity itself. Since it is unity, it must embrace all objects, and consequently all the thoughts that are occasioned by these objects. Being is therefore identical with thought.

After the first book of poems had evolved an ideal system of metaphysics, the second book proceeds to treat of the science of appearances or physics. A theory of the physical world is then laid down according to the principles of natural philosophy of that day.

Parmenides was led by Xenophanes on one hand, and Diochætes on the other, to the conviction of the duality of human thought. His Reason, *i. e.*, the Pythagorean logic, taught him there is nought existing but The One (which he did not with Xenophanes call God; he called it Being). His Sense, on the other hand, taught him that there were many things because of his manifold sensuous impressions. Hence he maintained two Causes and two Principles—the one to satisfy the Reason, the other to accord with the explanations of Sense.

Parmenides maintained a distinct and defined notion of the uncertainty of human knowledge. He maintained that thought was delusive because dependent upon organization. He had as clear a conception of this celebrated theory as any of his successors, and in his poem, thus expresses himself upon this subject:

"Such as to each man is the nature of his many-jointed limbs,

Such also is the intelligence of each man; for it is
The nature of limbs (organization) which thinketh in men,
Both in one and in all; for the highest degree of organization gives
the highest degree of thought."

This may be called the central point in his system. By it he was enabled to avert what was deemed absolute skepticism, while maintaining the uncertainty of ordinary knowledge.

On the science of Being, Parmenides did not widely differ from Xenophanes and Pythagoras. He taught there was but one Being; non-Being was impossible.

His conception of the identity of thought and existence is expressed in the following literal translation of his remarkable verses:

"Thought is the same thing as the causing thought;
For without the thing in which it is announced
You cannot find the thought; for there is nothing, nor shall be,
Except the existing."

As the only existence was The One, it follows that The One and Thought are identical.

Respecting the second or physical doctrine of Parmenides, it may be briefly said, that believing it necessary to give a science of appearances, he sketched out a programme according to the views held in his time. He denied motion in the abstract, but admitted that according to appearances there was motion.

He represented the mere logical and vigorous side of Xenophanes, from which the physical element is largely banished, by being condemned to the domain of uncertain sense and knowledge. The ideal element was principally nourished in his speculations. If he avoided skepticism as has been stated, it was claimed of his philosophy that it led directly to skepticism.

"In his Exposition of the Uncertainty of Knowledge," says Lewes, "he retained a saving clause, namely: that of the certainty of reason. It only remained for successors to apply the same skepticism to ideas of reason, and Pyrrhonism was complete."

DEMOCRITUS.

DEMOCRITUS is denominated the "Laughing Philosopher." It is not now known whence arose his claim to this title. We may suppose that he was naturally satirical, and that he subjected truth to the test of ridicule. Perhaps he considered an outward manifestation of mirthfulness a sort of philosophical antidote for the common calamities of earth, and that

> "It is better to laugh than be crying,
> When we think how life's moments are flying."

His birth-place was Abdara, in Thrace, between 490 and 460 B. C. He was of a noble and wealthy family, and his father was a man of immense fortune. His riches were such that he was enabled to entertain the royal conqueror, Xerxes, during his passage through Abdara. As a recompense for this munificent hospitality, the mighty monarch left some of his attendant Magi to instruct the young Democritus. He was thus early initiated in all the mysterious wisdom of the Persian priesthood. It was these Chaldean sages who inspired him with a passion for travel and a longing to view the wonders of other lands. Having inherited one hundred talents upon the division of his father's estate, he was enabled to travel in Greece, Persia, and India, in pursuit of knowledge. Says he: "I, of all men of my day, have traveled over the greatest extent of country, exploring the most distant lands; most climates and countries have I visited, and listened to the most experienced of men; and in the calculations of line-measuring no one hath surpassed me, not even the Egyptians, amongst whom I sojourned five years." After having spent his patrimony in acquiring the lore of other lands, he returned to the place of his birth. The wondrous wisdom which he brought back, to the admiring Abdarites, seemed divine. He made a useful exhibition of the great knowledge gleaned in his travels to his astonished and delighted fellow citizens, particularly by foretelling unexpected changes in the weather, and making abstruse astronomical cal-

culations. Hs became, ere long, the most powerful personage in the country: an object of a nation's unspeakable pride. Had he submitted to the wishes of his countrymen, he would have been exalted to the summit of sovereign supremacy. But he wisely and persistently refused all the political preferments which they sought to lavish upon him.

It will not be attempted in this short sketch to give the many traditional anecdotes respecting him. Unquestionably the most of them are improbable and unauthenticated. But all the accounts of him that can now be collected justify us in crediting his having led a pure, and quiet, and useful life, and his dying at a very advanced age in tranquillity and peace. But little more can be ascertained concerning his long and uneventful career.

His doctrines radically differed from all that had been previously taught in other schools. The peculiar axiom of his philosophy was that "only atoms and space exist." He expressed the proposition thus: "The sweet exists only in form, the bitter in form, the hot in form, the cold in form, color in form; but in casual reality only atoms and space exist." In other words, he held that sensible, tangible things exist in *form* only, and have no real existence — that sweetness, color, etc., are only sensible images constantly emanating from things, and that our perception of objects solely depends upon the disposition of our bodies with respect to what, so to speak, *falls in upon us.* The grand problem which Democritus sought to solve was, "How do we perceive external things?" He could not accept the commonly received answer that man perceives through his senses.

He contended that many of our conceptions are not only independent, but in defiance of the senses. He was the first to ask the question, "How is it that the senses perceive?" The propounding of this simple question formed an important era in the history of philosophy.

Previous to Democritus the reports of the senses had never been suspected. All reasoning had been based on the accuracy of the senses. It had been the universal belief among men that what they saw really existed, and existed *as* they saw it. This had never been disputed before his day.

The *modus operandi* by which the senses perceive external things, he explained by a bold and ingenious hypothesis. He thought that all things were constantly throwing off images of themselves, which, after assimilating to themselves the surrounding air, enter the soul by the pores of the sensitive organ. Thus the aqueous humors of the eye receive the image of whatever is presented to it. The mind becomes a mirror reflecting the images. He did not believe that the figure thrown off correctly corresponded with the object throwing it off, but was only a representative of it, subject to variations in its passage to the mind. The images themselves thus being imperfect, our knowledge is necessarily imperfect.

Democritus' doctrine of atomism is one of the subtlest ever yet reached by human speculation. He declared that atoms, invisible and intangible, were the primary elements; that the atom, being indivisible, is necessarily one, and being one, is self-existent; and that all things were but modes of the arrangement of atoms, and depended upon their configuration, combination, and position. He held that quality only pertained to the atom when in combination with other atoms, changing its quality with every change of combination. He held that all atoms were alike *in esse*, accepting the axiom that only "like can act upon like." The only difference in things are those of phenomena, and these depend wholly upon arrangement and combination of atoms.

The atomic theory of Democritus, in many respects, presents a close analogy to that which now prevails. He believed the Universe is composed of empty space and indivisible atoms, infinite in number, and which by their various activities and affinities produce all the phenomena of nature. He taught the eternity of matter, and that the mind or soul is the motion of round fiery particles. Many of his theories were adopted by Epicurus, and were immortalized in the poem of Lucretius, *De Rerum Natura*. He was a contemporary with Plato, and his style is equally as charming. He lived a pure and stainless life for upwards of a hundred years, and left a name and system of philosophy that have survived the ruins of twenty-three centuries.

SOCRATES.

All who are not utterly incapable of appreciating goodness, greatness, wisdom, and virtue, outside the petty bounds of their own creed, revere the name of Socrates, the Athenian martyr.

This hero and philosopher was born 469 B. C., and suffered death 399 B. C., at the age of seventy. His father was a sculptor, his mother was a mid-wife. Born in poverty and deprived of all the advantages of culture which wealth alone can secure, he nevertheless, by virtue of his own original genius, attained the highest pinnacle of wisdom: and to-day this sublime old worthy towers the most conspicuous among the great figures of ancient Greece. Socrates made Truth his soul's mistress; and with tireless energy did his great, pure, wise soul toil after perfect communion with her. He was a perfect contrast to the brilliant Sophists of his time. While they professed to know and teach everything, he "only knew that he knew nothing." He denied that anything could be taught. His mission was to bring out the thoughts of others. This he humorously explained by reference to his mother's profession, viz.: that of a mid-wife. He was an accoucher for men pregnant with ideas, as his mother was for women in labor. After having assisted ideas to their birth, he then examined them to see if they were fit to live. He welcomed the worthy and destroyed the false. And this he did without any pecuniary reward, always steadfastly refusing every bribe.

According to the description given of him by Aristotle, his personal appearance was extremely forbidding. His flattened nose, with wide and upturned nostrils, his thick lips and projecting eyeballs, his unwieldy belly and squab figure, were all subjects of ridicule and contempt among his antagonists. While the brilliant Sophists in their gorgeous, flowing robes were reaping money and renown, the poor and ill-clad son of Sophroniscus, rude and ungainly in his gait, wandered barefoot through the streets of Athens. Sometimes he stood for hours

in silent meditation, again he promenaded the market-place, disputing with all who would engage with him.

Temperance was considered by Socrates to be the foundation of every virtue. He was habitually abstemious, believing that if the body was clogged by gluttonous eating and drinking, the mind would immediately suffer and abate its activity. "Other men," said he, "live to eat. I eat to live." Notwithstanding the superlative ugliness of Socrates, the witchery of his tongue was such that Alcibiades declared that he was forced to "stop his ears and flee away, that he might not be obliged to sit down beside him and grow old in listening to his talk."

Previously to entering upon his career as a teacher, Socrates had performed military service in three battles, and had distinguished himself in each. The prize of bravery awarded to him in the first he nobly relinquished in favor of Alcibiades, whom he wished to encourage to deserve such honor. His powers of endurance were wonderful. In spite of the severity of winter, when the ice and snow were thick upon the ground, he went barefoot and lightly clad.

His bravery as a senator equaled his bravery as a soldier. During the government of the Thirty Tyrants, he was summoned to bring Leon of Salamis to Athens. Leon had obtained the right of Athenian citizenship, but fearing the rapacity of the tyrants, had retired to Salamis. Socrates steadfastly refused to bring back Leon. He says himself, that the "Government, although it was so powerful, did not frighten me into doing anything unjust." He would undoubtedly have suffered death on account of this, if the government had not soon been broken up.

Socrates, as Lewes observes, was one of the very few examples of inflexible justice of whom we have record, able at once to resist the power of tyrants and defy the despotism of mobs.

On another occasion he unflinchingly faced the clamorous mob. While a senator, during a period of great public excitement, he refused to put an illegal question to the vote. The people became furious; but Socrates remained firm, defied the theats of the menacing mob, declaring that he stood there to administer justice. He became well known to every citizen of Athens. He could not enter the market-place without attract-

ing general attention. He talked with every one, young or old, rich or poor, who sought to address him, and in the hearing of all who stood by. Socrates did not commence teaching till about the middle of his career. We cannot avoid speaking of him as a teacher, though he himself disclaimed the appellation. His practice was to frequent the public walks, the booths, and the market-place, and to converse with all who came in his way. He announced himself an accoucher of ideas. It has even been claimed that he never promulgated any system of his own. While concerning himself with ethical virtues he also reasonably sought the essence of things. Though his principal topics were Man and Society, yet he was much more than a mere moralist. He indulged in no physical speculations which he deemed beyond the reach of the human intellect.

The fact that Plato and Aristotle called Socrates master, suffices to show the place he occupied in the history of philosophy. He made a new epoch. The philosophers who preceded him endeavored to explain the phenomena of external matter; he gave up all speculations, and directed his sôle attention to the nature of knowledge. He built no hypothesis, never speculated at random. He sought to realize the inscription at Delphos, "Know Thyself." He is represented as saying to Plato: "I am not yet able, according to the Delphic inscription, to know myself; and it appears to me very ridiculous, while ignorant of myself, to inquire into what I am not concerned in." He considered virtue to be identical with knowledge. Said he: "Only the wise man can be brave, just, or temperate. Vice of every kind is ignorance. If a man is cowardly, it is because he does not rightly appreciate the importance of life and death. He thinks death an evil, and flees it. If he were wise, he would know that death is a good thing, or, at the worst, an indifferent one, and therefore would not shun it."

Socrates was the first to give the doctrine of the immortality of the soul a philosophical basis, though he was not the first to teach the doctrine. He discourses thus with Aristodemus: "The most excellent gift of the gods to man is that soul they have infused into him, which so far surpasses what is elsewhere to be found; for by what animal, except man, is even the existence of those gods discovered, who have produced.

and still uphold, in such regular order, this beautiful and stupendous frame of the Universe? It is evidently apparent that he who at the beginning made man, endued him with senses because they were good for him; eyes wherewith to behold whatever was visible; and ears, to hear whatever was to be heard; for say, Aristodemus, to what purpose should odors be prepared, if the sense of smelling had been denied; or why the distinctions of bitter and sweet, of savory and unsavory, unless a palate had likewise been given, conveniently placed, to arbitrate between them and declare the difference? Is not that Providence in a most eminent manner conspicuous, which, because the eye of man is so delicate in its contexture, hath therefore prepared eyelids like doors, whereby to secure it, which extend of themselves whenever it is needful, and again close when sleep approaches? Are not these eyelids provided, as it were, with a fence on the edge of them, to keep off the wind and guard the eye? Is it not to be admired that the ears should take in sounds of every sort, and yet are not too much filled with them? That the fore-teeth of the animal should be formed in such a manner as is evidently best suited for the cutting of its food, as those on the side for grinding it to pieces? And canst thou still doubt, Aristodemus, whether a disposition of parts like this should be the work of chance, or of wisdom and contrivance? But further seeing, thou thyself art conscious of reason and intelligence, supposest thou there is no intelligence elsewhere? Thou knowest thy body to be a small part of that wide extended earth which thou everywhere beholdest; the moisture contained in it thou also knowest to be a small portion of that mighty mass of waters, whereof seas themselves are but a part, while the rest of the elements contribute out of their abundance to thy formation. It is the soul then alone, that intellectual part of us, which is come to thee by some lucky chance, from I know not where. If so be, there is indeed no intelligence elsewhere; and we must be forced to confess that this stupendous Universe, with all the various bodies contained therein, equally amazing, whether we consider their magnitude or number, whatever their use, whatever their order, all have been produced, not by intelligence, but by chance?"

Here is another passage equally deserving attention: "And he who raised this wondrous Universe, and still upholds the mighty frame, who perfected every part of it in beauty and goodness, suffering none of these parts to decay through age, but renewing them daily with unfading vigor; even he, the Supreme God, who performeth all these wonders, still holds himself invisible, and it is only in his works that we are capable of admiring him. For, consider those ministers of the Gods, whom they employ to execute their bidding, remain to us invisible. For though the thunderbolt is shot from on high, and breaketh in pieces whatever it findeth in its way, yet no one seeth it when it falls, when it strikes, or when it retires; neither are the winds discernible to our sight, though we plainly behold the ravages they everywhere make, and with ease perceive what time they are rising. And if there be anything in man partaking of the divine nature, it must surely be the soul which governs and directs him; yet no one considers this as an object of the sight. Learn, therefore, not to despise those things which you cannot see; judge of the greatness of the power by the effects which are produced, and reverence the Deity."

Such is the language of the grand old Deist, who thus discoursed of a supreme God and individual immortality over four hundred years before the supposed advent of the Judean teacher, and whom Christians regard as a philosophical pagan

Much has been written concerning the demon by which it is claimed Socrates believed himself attended. Some writers have understood this to be purely allegorical; others that it only meant conscience. Socrates speaks of obeying the voice of this demon, on critical occasions in his life, when it warned him against any step he proposed to take. Whenever its voice was unheard, he considered his actions agreeable to the Deity. Christian writers have not scrupled to represent him as having been guided by the voice of a genius, and hence have charged him with having been a superstitious man.

At last the noble and reverend old philosopher who had enunciated such sublime conceptions of the gods, had to stand before the tribunal of the state and answer to the charge of impiety. The indictment against him ran thus: "Socrates

offends against the laws in not having respect to those gods whom the city respects, and introducing other new deities: he also offends against the laws in corrupting the youth; the penalty due is death." Socrates treated these charges with contempt. Sentence of death was pronounced: "death by poison."

Then the cendemned hero stood up before his unjust judges, and addressed them in probably the grandest speech that ever proceeded from the mouth of a mortal. "Not much time will be gained, O Athenians, in return for the evil name which you will get from the detractors of the city, who will say that you killed Socrates, a wise man; for they will call me wise, even though I am not wise, when they want to reproach you. If you had waited a little while, your desire would have been fulfilled in the course of nature. For I am far advanced in years, as you may perceive, and not far from death. I am old and move slowly, and the slower runner has overtaken me, and my accusers are keen and quick; and the faster runner, which is unrighteousness, has overtaken them. And now I depart hence, condemned by you to suffer the penalty of death, and they too go their ways condemned by the truth to suffer the penalty of villainy and wrong; and I must abide by my award — let them abide by theirs.

"And now, O men who have condemned me, I would fain prophesy to you; for I am about to die, and that is the hour in which men are gifted with prophetic power. And I prophesy to you who are my murderers, that immediately after my death, punishment far heavier than you have inflicted on me will surely await you. Me you have killed because you wanted to escape the accuser, and not to give an account of your lives. But that will not be as you suppose; far otherwise. For I say that there will be more accusers of you than there are now; accusers whom hitherto I have restrained; and as they are younger they will be more severe with you, and you will be more offended at them. For if you think that by killing men you can avoid the accuser censuring your lives, you are mistaken; that is not a way of escape which is either possible or honorable; the easiest and the noblest way is not to be crushing others, but to be improving yourselves. This is the prophecy which I utter before my departure, to the judges who

have condemned me. Still I have a favor to ask of them. When my sons are grown up, I would ask you, O my friends! to punish them! and I would have you trouble them, as I have troubled you, if they seem to care about riches, or anything more than about virtue; or if they pretend to be something when they are really nothing, then reprove them, as I have reproved you, for not caring about that for which they ought to care, and thinking that they are something when they are really nothing. And if you do this, I and my sons will have received justice at your hands. The hour of departure has arrived, and we go our ways—I to die, and you to live. Which is better God only knows."

Socrates was remanded to prison, and the interval of thirty days which elapsed before his death was passed in high discourse with his friends on the existence of Deity, the immortality of the soul, and similar subjects of imperishable interest. During this time his friends had made every arrangement for his escape; but no persuasion could prevail upon him to violate the laws of Athens, or to flee from death. And at last the moment arrived when he was to drink the fatal hemlock.

The last scene is thus given in Plato's "Phædo." "When he had taken the bath his children were brought to him (he had two young sons and an elder one)—and the women of his family also came, and he talked to them, and gave them a few directions in the presence of Crito." (The jailer here enters with the poison, and professing his belief that Socrates is the noblest, gentlest, and best of men, desired forgiveness for coming upon so unthankful an errand, and departs in tears. Socrates bids Crito tell the man to prepare the poison forthwith, and refuses further delay as an undignified paltering with fate.) "Crito when he heard this made a sign to the servant; and the servant went in and remained for some time, and then returned with the jailer carrying the cup of poison.

"Socrates said: 'You, my good friend, who are experienced in these matters, shall give me directions how I am to proceed.'

"The man answered: 'You have only to walk about until your legs are heavy, and then lie down, and the poison will act.' At the same time he handed the cup to Socrates, who in the easiest and gentlest manner, without the least fear or

change of color or feature, looking at the man with all his eyes, as his manner was, took the cup. Then holding it to his lips, quite readily and cheerfully he drank off the poison. Hitherto most of us had been able to control our sorrow: but now when we saw him drinking, and saw too that he had finished the draught, we could no longer forbear, and in spite of myself my own tears were flowing fast; so that I covered my face and wept over myself, for certainly I was not weeping over him, but at the thought of my own calamity in having lost such a companion. Nor was I the first, for Crito, when he found himself unable to restrain his tears, had got up and moved away, and I followed; and at that moment Apollodorus, who had been weeping all the time, broke out into a loud cry which made cowards of us all.

"Socrates alone retained his calmness. 'What is this strange outcry?' he said, 'I sent the women away in order that they might not offend in this way, for I have heard that a man should die in peace.'

"After walking about until his legs failed, he lay down upon his back, and after a while became stiff and cold. Said Crito, 'Such was the end of our friend, whom I may truly call the wisest, the justest, and the best of all the men whom I have ever known.'"

After ages have cherished the memory of the virtues of the martyred Athenian; and while the page of history endures which records his grand life and death, tear-flushed eyes and glowing cheeks will attest the influence of his career upon the hearts of men. Socrates furnishes the examplar for the young aspiring minds of all the subsequent ages; and he stands out as the grandest figure in the world's Pantheon—the bravest, truest, simplest, and wisest of mankind.

PLATO.

Greece, the classic cradle-land of republicanism and religion, of poetry, painting, and philosophy—Greece, with her embossed, evergreen isles, her gorgeous skies, with her sun-kissed seas and sylph-haunted fountains—Greece, rich in her genii and gods, her legends and olden oracles, boastful of her Hesiod and her Homer, her poets and philosophers, historians and moral heroes; honored among the nations and celebrated through the ages! Greece has been the school-mistress of the world. Her words of wisdom were old before Christianity had birth. All the after-times have looked up and bowed in reverence before the grand old thinkers of her palmy period, and have borrowed from her wondrous treasures of knowledge. The name of Plato, the "Idealist," Plato, the "Divine," is the best known of all the illustrious Grecians. His is the grand central figure in the intellectual Pantheon of the World. Even some to whom Homer is unknown have formed some dim conception of Plato. The young and romantic are intensely interested in him as the originator of the so-called Platonic love. The theologians praise him as the eloquent promulgator of the doctrine of the immateriality and immortality of the soul.

Aristocles, surnamed Plato—so called from his *broad* brow—was born at Athens in the middle of May, in the year 430 B. C. He was of illustrious lineage. On his maternal side he was connected with Solon. Like all great men, his name became the nucleus of many fables. He was said to be the child of Apollo. His mother, like the mothers of all the man-gods, was a virgin. The marriage between her and his father was delayed because Apollo had appeared to the latter in a dream, and told him that his betrothed wife was with child. With every advantage arising from wealth and an illustrious parentage, Plato early acquired an excellent education for that period. Like a true Greek, he became skilled in gymnastics, and participated in the Parthian and Isthmian games. He became proficient in

poetry, music, and rhetoric. He placed himself under the instruction of Socrates.

After remaining with Socrates ten years, he was separated from him by his death. He attended his beloved master during his trial, and indeed undertook to plead his cause; but the unjust judges would not allow him to continue his speech. After the death of Socrates, he visited Euclid of Megara. From thence the broad-browed and broad-shouldered philosopher proceeded to Cyrene to perfect himself in the mathematical school of Theodoric. From Cyrene he went to Egypt in company with Euripides. He gathered all the knowledge that could be obtained from the philosophers of Cyrene and Egypt, from Persia and Tarentum. At last he returned to his native country and founded a school in the grove of Academe. This garden was planted with lofty trees, and adorned with statues and temples. It was a delightful retreat. Philosophers have sighed for it, and poets have sung of it:

"See there the olive grove of Academe,
Plato's retirement, where the Attic bird
Thrills her thick-warbled notes, the Summer long."

With the exception of three visits to Sicily, Plato passed the remainder of his days in the calm retirement of the Academy. Writing and lecturing were his chief occupations. His dialogues have been the admiration of posterity. He lived in the most brilliant period of Grecian thought and action. He attained the advanced age of eighty-three years.

Perhaps no man ever lived whose life and teachings exercised so profound an influence on the opinions of posterity as those of the broad-browed Plato. His philosophy was based upon three principles — God, Matter, and Ideas. He inferred the existence of God from proofs of design and intelligence presented by natural objects. His God is the fashioner and father of the Universe. He is the Supreme Intelligence, incorporeal, without beginning, end, or change. Forms were fashioned by God from matter.

Plato imputed to matter a refractory character, and considered it the cause of evil. He maintained that Ideas were the

only real existences. Whatever we have a perception of, whatever is the object of the soul's thought, has a real and true existence. Objects are only material embodiments of ideas, and in representation are not exact; for correspondence between an object and its model extends only so far as circumstances will permit. Hence we can never determine all the uses or functions of an idea from its material representation, any more than we can discover the qualities of a man from his portrait, no matter how perfect it may be. He taught that beyond this world of delusive appearances, this material world, there is another world, invisible, eternal, and essentially true. With Plato, the *Beautiful* is the perfect image of the *True*. Love is the longing of the soul for beauty; the attraction of like for like; the longing of the divinity within us for the divinity beyond us; and the good, which is beauty, truth, justice, is God — God in his abstract state.

Like Socrates, he advocated an untiring investigation into abstract ideas. He looked upon the fleeting phenomena of this world as merely the indications of that eternal truth for which he longed, as foot-marks on the perilous journey unto those realms of reality where his immortal soul would one day rest. Like other wise and meditative men before him, he held that sense-knowledge was only knowledge of phenomena: that everything called existence was but a perpetual flux — a something which, always *becoming*, never *was;* that the reports which our senses make of these things partake of the same fleeting and uncertain character. He could not, therefore, put his trust in them; he could not believe that time was anything more than the wavering image of eternity.

Plato believed that each individual soul is an idea; and that, of ideas generally, the lower are held together by the higher, and hence, finally, by one which is supreme; that God is the sum of ideas, and is therefore eternal and unchangeable; that he is the measure of all things, and that the Universe is a type of him; that matter itself is an absolute negation, and is the same as space; that the forms presented by our senses are unsubstantial shadows, and no reality; that the Universe is divided into two parts — the celestial region of ideas, and the mundane region of material phenomena. These correspond to

the modern conception of heaven and earth. He taught the immortality of the soul—that it not only is, but ever was immortal. Plato considered the soul as having existed through the eternity which is past, and that the present life is only a moment in our career. His doctrine implied a double immortality—the past eternity as well as that to come, falling within its scope.

According to the superstition of his time, the spiritual principle residing in the tabernacle of the body, grew with it, strengthened with its strength, and acquired for each period of life a correspondence of form and of feature with its companion, the body, successively assuming the appearance of the infant, the youth, the adult, the white-bearded patriarch. "The shade who wandered in the Stygian fields, or stood before the tribunal of Minos to receive his doom, was thought to correspond in aspect with the aspect of the body at death. It was thus that Ulysses recognized the forms of Patroclus and Achilles, and other heroes of the ten year's siege. It was thus that the peasant recognized the ghost of his enemy or friend."

In the theology of Plato, God was the one idea amidst the multiplicity of ideas. He was the supreme idea. He was the One Being comprising within himself all other beings, the cause of all things, celestial and terrestrial. God represented the supreme idea of all existence. He was the great intelligence, the source of all other intelligences, the sun whose light illumined creation. From the mixture of the two eternal principles, intelligence and necessity, the world was made. God, or Intelligence, persuaded necessity to be fashioned according to excellence. He converted chaos into beauty. But, as there is nothing beautiful but intelligence, and as there is no intelligence without a soul, he placed a Soul into the body of the World. Matter was the great necessity which Intelligence fashioned. Because it was necessity, and unintelligent, it was evil, for Intelligence alone can be good.

Plato held that since there was a Good, there must necessarily be the contrary of Good, namely, Evil; and though God would have made nothing evil, yet he could not prevent the existence of it; and that banished from heaven, its home is the world. But though Evil be a necessary part of the world, it is

in constant struggle with the Good, and in the world of phenomena where Evil predominates over the Good, man must use his utmost endeavors to escape from it by leading the life of the gods, and in constant contemplation of truth and ideas.

Plato's views of "the Beautiful," and of Love, may be thus briefly stated: Beauty is truth. It is the radiant image of that which is splendid in the world of ideas. It is something more than the mere flattery of the senses, and does not consist in harmonious outline and resplendent colors. Love is the longing of the soul for beauty; it is the bond which unites the human to the divine. It is that inextinguishable desire which like feels for like, which the divinity within us feels for the divinity revealed to us in beauty. This is the celebrated Platonic love; and though it originally meant ideal sympathy, communion of two souls, it has now become degraded to mean but little more than a maudlin, sentimental love between the sexes.

Plato's "Republic" has been universally considered the most interesting of his works. Many of the views set forth in this wonderful work are still entertained by many serious thinkers. It is a theory of what the State should be. States are founded upon the weaknesses of individual man. As he cannot live perfectly by himself, he must live in society. This society should be an image of man himself. The faculties which belong to him must find a proper field of activity in society; and this vast union of intellects should form but one intelligence. Society could not exist without the State, and the State must have its rulers, which will correspond with man's virtues:

1st. The philosophers, who will represent Wisdom.

2d. Its soldiers, who will represent Fortitude.

3d. Its craftsmen, who will represent Temperance. The office of the rulers is to prevent any injustice in the State.

He believed that women should share with men the toils of war and agriculture. "The female dog guards sheep as well as the male," was his own illustration. Then why should not women guard the State? And as some women manifest a capacity for philosophy, those should share with men the government. He advocated the abolition of property, since it engenders crimes and luxuries, and is the great disturber of social life.

The State alone should have riches. In his "Republic" he developed a theory of what the State should be. Notwithstanding its utopian formulas, it is valuable in its suggestions on religion, education, and morals. Plato could see no nobler end in life than that of contemplating Being—than that of familiarizing the mind with the eternal Good, the Just and the Beautiful—of which all goodness, justice and beautiful things were the images.

A few among the many of the morals and sentiments of Plato are here appended. It is hardly necessary to say, his morals have not been surpassed in exalted purity by any who have succeeded him.

"The unrighteous man, or the sayer and doer of unholy things, had far better not yield to the illusion that his roguery is cleverness."

"There are two patterns set before men in Nature; one blessed and divine, the other godless and wretched."

"And they do not see in their utter folly and infatuation, that they are growing like the one, and unlike the other, by reason of their evil deeds; and the penalty is that they lead a life answering to the pattern which they resemble."

"Honor is a divine good; no evil thing is honorable."

"The end and aim of all things should be to attain to the First Good, of which the sun is the type, and the material world, with its hosts of ministering spirits, is but the manifestation and shadow."

"The perfectly just man is he who loves justice for its own *sake;* not for the honors and advantages that attend; and is willing to pass for unjust, while he practices the most exact justice; who will not suffer himself to be moved by disgrace or distress, but will continue steadfast in the love of justice, not because it is pleasant, but because it is right."

It has been well said by a great author: "If the first Christians had not embraced the dogmas of Plato, they would never have had any philosophers—any men of mind—in their party."

Plato belongs to the world and to posterity. His position in the history of human development is first among the greatest minds of antiquity. The history of Greece and of philosophy could not be written with the name of Plato omitted.

PROTAGORAS.

The word sophistry has become the synonym of subtlety and deception. To day a Sophist simply signifies a false and captious reasoner. But the modern sense in which the word is used does not correctly convey its true and original meaning. The current use of the term is entirely inapplicable to that class of men, known as Sophists, who taught eloquence, politics, and philosophy in ancient Greece.

According to Grote, "A Sophist in the genuine sense of the word, was a wise man, a clever man, one who stood prominently before the public as distinguished for intellect or talent of some kind."

Zeller says that the name of Sophist at first merely designated one who taught philosophy for pay. In its wider and general meaning, Solon, Pythagoras, Socrates, and Aristotle, were spoken of as Sophists.

Socrates calls Plato a Sophist, and in turn was himself criticised as such; while Timon denominates all the philosphers as Sophists; showing that the term was employed with some vagueness even by the ancients.

The real Sophists, or sect of philosophers thus distinguished, were the most celebrated of all the ancient teachers of men. They became particularly distinguished as instructors in the art of rhetoric. According to Plato and Diogones, Protagoras was the first who adopted the name of Sophist, and gave instruction for pay.

This remarkable man was born at Abdera in Thrace, about 481 years before the Christian Era. It is said that he was a porter, and the inventor of a wooden machine then called the knot, and such as is used by the glaziers and porters of Italy and Greece to-day. He attracted the notice of the great Democritus, who raised him from his menial occupation and took him under his instruction. It was not long before he became distinguished for his eloquence and wisdom, and that

subtlety in reasoning for which the Sophist have so long been celebrated.

He was the great preceptor of oratory in all the principal places of Greece. During his second sojourn at Athens, and while growing in reputation and wealth, he incurred the prosecution of the authorities for the inculcation of Atheistical doctrines. A process was preferred against him for the propagation of principles which were abhorred by the Athenians as impious and poisonous in the extreme. He had written a work, in the beginning of which was the following passage: "Whether the Gods do or do not exist, is a question which I know not whether I ought to affirm or deny: for our understandings are too much clouded, and the life of man is too short for the solution of so nice and difficult a point."

The Athenians could not bear to have the existence of the gods made even a subject of doubt. Proclamation was made by the public crier for all persons who had any copies of this book to bring them to the market place, where they were burnt as infamous and dangerous productions; and the atheistical author was banished forever from all the territories of the Athenians. This was but a few years previous to the martyrdom of the old sage, Socrates, by the same Athenians for impiety. A score of years later similar proceedings were instituted against Diagoras, the Melian, for the same capital crime. He was brought to trial on a charge of Atheism, and only escaped the penalty of death by a precipitate flight. The Athenians set a price upon his head, and offered a large reward to any man who would deliver him up dead or alive. Protagoras fled from Athens to Epirus, where he resided many years, promulgating his philosophy with great profit and popularity. He reached the age of seventy, and is stated to have lost his life by shipwreck, 411 B. C., while on a voyage into Sicily.

Sextus Empirus furnishes the following brief and explicit statement of his philosophical doctrines: "'Matter,' says Protagoras, 'is in a perpetual flux: whilst it undergoes augmentations and losses, the senses also are modified, according to the age and disposition of the body.' He said, also, that the reasons of all phenomena (appearances) resided in matter as *substrata;* so that matter, in itself, might be whatever it

appeared to each. But men have different perceptions at different times, according to the changes in the thing perceived."

In the fundamental principle of his philosophy—that sensation is the essential attribute of man—which was so vigorously confronted by Socrates and Plato—he forestalled the whole of the English and French philosophy which arose from the doctrines of Locke in the eighteenth century, and which is probably to-day the one most universally adopted.

That he was a teacher of most excellent morality, is supported by the testimony of Xenophon and Plato. Though the enemies of his sect have not credited him entertaining the highest abstract views of the Good, yet they all considered his the only ones adapted to the needs and exigencies of the times in which he lived. The tenet attributed to the Sophists by Plato and others—such as their denial of absolute truth and justice, and right and wrong by nature—should only be regarded as a caricature or a willful misrepresentation by their ancient antagonists. Indeed, Protagoras has been made to utter the following questionable maxims: "That which appears just and honorable to each city, is so for that city, as long as the opinion is entertained." It is needless to say that the authenticity of this is entirely traditionary. The Sophists were much disliked by their rivals, and it is not surprising that Protagoras, as their head, should have been calumniated by the hostile schools. This has been true of every great thinker who has sought to maintain an opinion of his own. Neither is it strange that the Sophists, who were quite wealthy and powerful and excelled their opponents in rhetoric and reasoning, should have been the objects of zealous prejudice and aspersion. They were disliked by their contemporaries because of their opulence and power, and their memories have been traduced by later hostile schools of philosophy, so that to-day their very name has become a term of reproach. But it should be borne in mind that the successful have ever been the victims of envy and defamation. All the world's brave enunciators of new ideas have been hated and aspersed and persecuted; and Protagoras and his sect were hated for the same reason that John Calvin hated Michael Servetus. The Sophists advocated nothing inconsistent with the most rigid code of morals. They have been

charged with teaching the art of "making the worse appear the better reason." This charge, perhaps, was not wholly unfounded; but extenuating circumstances should be duly considered. They were preceptors of the art of disputation. The ancient Greeks were notorious for their contentious nature and excessive fondness for litigation. The people advocated their own causes. They deemed a certain training in speech which would enable them to advocate their suits or defend themselves against accusations, just as essential as a training in arms for military duty. They did not believe that "right would ever come uppermost" without some special pleading in its behalf. No man could depend upon certain redress for injuries in the courts unless he possessed the requisite power of speech to properly unfold his case to the magistrate, and to refute the falsehood of an artful antagonist. The art of the Sophists was simply what that of a lawyer is to-day — that of conducting his own or client's cause to the best advantage in the courts. No member of the legal profession to-day who does not "make the worse appear the better reason" is considered to have done his duty to his client. And if legal training and forensic oratory make the worse appear the better reason, they also make the good appear the better; and if by the Sophists' ingenious eloquence a scamp's cause is sometimes gained, it is also true that many an honest man's cause is gained and many a scamp frustrated by the same means. The Sophists but responded to a public demand; and their art, in the time of Protagoras at least, was certainly free from any vicious or corrupting tendencies.

As preceptors of pure lives and propagators of excellent morals; as dialectical disputants and the most proficient rhetoricians the world has ever known; as founders of the subtlest system of philosophy that ever puzzled the mystified metaphysician, the misjudged and much censured Sophists of ancient Greece will yet be vouchsafed their deserved need of appreciation and praise at the great unprejudiced bar of posterity. And the man who first adopted their name, who was driven from Athens because he could affirm nothing of the gods — Protagoras the ancient Atheist — will then surely be accorded a far worthier and more honorable tribute than can begiven in this limited notice.

DIAGORAS.

As long as mankind have believed in gods, so long have there been Atheists. As far back as we can penetrate the chaos of immemorial tradition, there have been doubters and deniers, as well as defenders of the world's imaginary divinities. Monotheists, Polytheists, Pantheists, and Atheists, doubtless lived and wrangled about the gods ere the exodus from Egypt. Some of the greatest thinkers and most famous philosophers of the ancient ages, following the force of reason, bravely and vigorously rose up against the theological superstitions of their times.

Diagoras, the Greek poet and philosopher, was one of these. He was born in the island of Melos, about 440 B. C. He was a contemporary with Socrates, and a disciple of Democritus, the Laughing Philosopher of Abdera. This great master held very indifferent views of the gods. His only gods were atoms. This celebrated teacher of the Eleatic sect had thus expressed his doctrine of doubt:

"I deny that we either know anything, or nothing. I deny that we know even whether we know that. I deny that we know whether anything exists, or whether nothing exists."

Diagoras was trained in this skeptical school. The unbelieving Protagoras had also been a pupil of the same distinguished master. He had been banished from Athens, and his books had been burned for simply doubt as to the gods. But Diagoras did not confine himself to doubting. So outspoken and audacious was his denial of the Grecian gods that he was surnamed the Atheist.

One of the ancient authors gives this improbable story to account for his impiety. He had composed with great care a poetical production which he prized with the utmost pride and tenderness. A rival poet robbed him of this valued piece; and upon being prosecuted for the theft, swore he had robbed Diagoras of nothing, but soon after published the work in his

own name, acquiring great reputation thereby. Diagoras judged that the gods, were there any, would not have permitted such flagrant injustice. He would sooner believe there were no gods, than acknowledge such as tolerated wickedness, or were powerless to prevent it. He witnessed the frequency of offenses which went unpunished, and concluded there could be no superintending deities. He wrote books to sustain this view. The above occurrence is said to have taken place at Athens.

The efforts of the Athenians to check the progress of "impiety" constitute the most disgraceful blot upon the annals of ancient Greece. In Athens a person could clash against the prevailing opinions respecting gods only at the peril of his life. The citizens carried their respect for religion to such a point that they punished even controversy about the existence of gods as criminal and impious. It was at Athens that the poisoned cup was given to sage old Socrates. Protagorus preserved his life only by flight. And because Diagoras had the hardihood to dissent from the popular notions of the gods, he became the victim of perjury and unrelenting persecution. He was cited before the authorities to give an account of his doctrines. Fearing for his life, he fled to Pallene, upon which they set a price upon his head. They promised, by sound of trumpet, a large reward to whoever should kill him, and double the sum to whoever should deliver him up alive. They caused this intolerant decree to be engraved upon a pillar of brass. A century later, and Theodorus of Cyrene, was convicted of Atheism, and condemned to poison himself.

Thus we find that, in the olden ages, man commenced the murder of his fellows for the maintenance of his gods. Diagoras finally went to Corinth, where he died about the year 412 B. C. None of his writings have been preserved. He taught an unexceptionable code of morals, and lived a life above reproach. And among those wonderful, gigantic intellects that have served to mould the convictions of men all through the long procession of the centuries, we unhesitatingly include Diagoras, one of the most pronounced and audacious of the ancient Atheists.

EUCLID.

THIS EUCLID, who must not be confounded with the great mathematician, was born at Megara, 450 B. C. He gave his early years to philosophy, diligently studying the writings of the older sages. His chief excellence consisted in dialectics, his great facility in which he had acquired from Zeno.

He became acquainted with Socrates, and so fascinated was he by the teachings of the great Athenian that he often hazarded his life to listen to his inimitable conversation. It was decreed that any inhabitant of Megara found at Athens should be put to death. This was in consequence of a feud which existed between the two cities. Nevertheless, Euclid frequentlv braved the penalty, entering Athens at night in the disguise of a female. He was obliged to travel twenty miles to do this.

At last, upon the death of the illustrious martyr, Plato and the majority of his disciples, fearing a popular outbreak of the Athenians, fled to Megara, where Euclid resided. After remaining some length of time, Plato and some of the others returned to Athens. The rest remained with Euclid.

His school, called the Megaric, became very celebrated. His death took place about 424 B. C. The basis of his system was the dogma of a one, only, universal substance or existence. This one real existence he held to be the Good, although its special manifestations had received different names. Euclid maintained that there was but one unalterable Being, and that could only be realized by reason. Under one aspect this one Being received the name of wisdom; under another God, etc. This one Good he held was the only Being that really exists. Everything else has only a transitory existence. The central idea of the Megaric school was the abstract idea of the Good. Euclid proclaimed that the only God is the Good.

Bound by the closest ties of friendship to the martyred Socrates and the "divine Plato," his name will remain forever associated with theirs in the memory of mankind.

EMPEDOCLES.

MANY of the meagre and marvelous accounts we get of EMPEDOCLES have been relegated to the region of fable. There is but little of his personal history that is not open to question.

According to the most trustworthy authority he was born 444 years B. C. at Agrigentum, a city of Sicily, and one which in that age rivalled Syracuse in splendor. He is said to have inherited an immense fortune, which he spent in a somewhat singular manner, viz: in bestowing dowries upon poor young girls, and marrying them to young men of rank and fortune. It is also probably true that he journeyed to the far East and through many distant lands in quest of knowledge. He wrested the potent secrets of medicine and magic from Persian priests, and acquired proficiency in the art of prophecy. He visited Athens and traveled through Italy. He accumulated a marvelous store of learning, and became celebrated for his august majesty of demeanor and his miraculous power over nature. His name rivals all the wonder-workers of antiquity. He became reverenced throughout the East. It is claimed that he exercised power over the winds and rains, and the diseases of men. His reputation almost parallels that of Pythagoras. His great knowledge of philosophy and the sciences caused him to be looked upon as almost a supernatural being. His dress consisted of a Delphic crown, and a costly priestly robe. He was accompanied by a numerous train of attendants. No personage attracted such notice or received such marks of distinction at the Olympic games as he.

He refused the government of Agrigentum when freely offered him by the citizens. The populace believed him to have been possessed of more than mortal power. He is said to have restored to life people who had been dead thirty days, and to have cured those whom no physician could save. It was likewise believed that he stopped epidemics and kept away noxious

malarias. According to the old traditions, miracles were his pastime.

Many marvelous stories have been created out of the uncertainty which surrounds his death. One relates that after a festival he was visibly drawn up into the heavens amid the radiance of celestial light. Another, and one more generally believed, is that he threw himself into the burning crater of Ætna, in order that the manner of his death might not be known; but the volcano, in an eruption, threw out one of his brazen sandals. The most probable manner of his death, however, is that he went into Greece and never returned. Statues were erected to perpetuate his memory. Diogenes, Aristotle, and Quintilian award to Empedocles the invention of Rhetoric. In his book on "The Poets," Aristotle speaks of Empedocles as "Homeric, powerful in his eloquence, rich in metaphor, and other poetical figures." The following lines, in which he laments the delusion of the senses and human experience, affords a fair specimen of his style:

"Swift-fated and conscious, how brief is life's pleasureless portion;
Like the wind-driven smoke, they are carried backwards and forwards,
Each trusting to naught save what his experience vouches.
On all sides distracted, yet wishing to find out the whole truth,
In vain; neither by eye nor ear perceptible to man,
Nor to be grasped by mind; and thou, when thus thou hast wandered,
Wilt find that no further reaches the knowledge of mortals."

He maintained that like could only be known by like; therefore, through earth we learn of earth, through fire of fire, &c.; and as the Divine is recognized by man, it is a proof that the Divine exists. In his attack on the gross anthropomorphism of his day, he says: "God has neither head adjusted to limbs, like human beings, nor legs, nor hands. He is, wholly and perfectly, mind ineffable, holy, with rapid and swift-glancing thought pervading the whole world."

In his life and moral precepts he resembled Pythagoras; like him he abstained from animal food and adopted the doctrine of metempsychosis. The following lines assert his theory concerning the phenomena of existence, viz.: that all things were but a

mingling and a separation of primary elements. "Fools," he exclaims,

"Who think aught can begin to be which formerly was not;
Or, that aught which is, can perish and utterly decay!
Another truth I now unfold: no natural birth
Is there of mortal things, nor death's destruction final;
Nothing is there but *a mingling,* and then a separation of the mingled,
Which are called a birth and death by ignorant mortals."

Empedocles modified and amalgamated the philosophies that had hitherto been taught. He maintained that the primary elements were earth, air, fire, and water — that out of these all things proceeded, and that all things were but the various minglings of these four. He taught that whenever there was a mingling of different elements, love was elicited; that love, therefore, was the formative power, hate, the destructive. He says, "All the members of God war together, one after the other." He held that hate was a power operating solely within the province of the world, and that it in no wise disturbed the blest abode of the gods; that inasmuch as man is a perverted god, doomed to wander on this gloomy globe, so may hate be only perverted love, having only power over the smaller portion of existence — over that part which, disconnecting itself from the whole, contaminates itself with crime, and thereby involves the errors of mortals.

The doctrines of Empedocles were of great importance in the evolution of ancient thought. They embraced the deepest problems of philosophy that can occupy the intellect of man. The teachings and the career of this ancient thinker, and his majestic struggle with the mysteries of philosophy, have served to furnish another curious and instructive page of human history. And it matters not what discrepancies may be regarding his private life, or the manner of his death; whether he was drawn up to heaven in a chariot of celestial light, or was calcined in Ætna's hot crater, or whether, as is probable, he tranquilly closed his long and honored career in Greece; Empedocles, as the exponent of a philosophy that has survived the ruins of the years, stands out from the dim past as one of the mile-stones along the highway of progress.

ANAXAGORAS.

"The political importance of Greece, and of Athens, the Queen of Greece, was growing to a climax. The countless hosts of Persia had been scattered by a handful of resolute men. The age of Pericles, one of the most glorious in the long annals of mankind, was dawning. The poems of Homer formed the subject of literary conversation, and of silent enjoyment. The early triumphs of Æschylus had created a drama, such as still remains the wonder and delight of scholars and critics. The young Sophocles, that perfect flower of antique art, was then in his bloom, meditating on that drama which he was hereafter to bring to perfection in the Antigone and the Œdipus Rex. The Ionian philosophy had found a home at Athens."

In this great and stirring epoch, the palmiest period of the career of Greece, Anaxagoras appeared. He shared the time with Parmenides and Protagoras. He is said to have been born at Clazomenæ in Lydia, about 500 B. C. At an early period of his life he became engrossed with the passion for philosophy. He came into possession of a splendid patrimony by inheritance from his family, but wholly yielding himself to the fascinations of philosophy, he gave up all care for his affairs. He disregarded his estates and suffered them to run to waste, while he was solving the mysteries of the Universe. He placed his ambition elsewhere, declaring that the sole aim and purpose of his life was to contemplate the heavens. But one day he found himself a beggar. Then he declared: "To philosophy and my own wordly ruin, and my soul's prosperity." He went to Athens and opened a school. Euripides, Socrates, and Pericles were among his pupils. He had previously visited Egypt. Among his disciples were some of the most illustrious men of those times. At last he paid the penalty for being wiser than his contemporaries. An accusation of impiety was brought against him. He was accused of not believing in the gods, and was condemned to die: to which he answered very quietly: "That sentence was

passed upon me before I was born." In every clime and every century, an ignorant public has demanded the instant punishment of those holding opinions obnoxious to the national faith. In popular estimation Infidelity has ever been considered synonymous with treason. Thus Euripides had to clear himself from the charge of heresy, Æschylus was condemned to be stoned to death for blasphemy, Socrates had to drink the fatal hemlock, and Anaxagoras was tried and sentenced to death. Through the powerful influence of Pericles, his friend and pupil, the sentence was mitigated to banishment. He was exiled to Lampsacus, where he tranquilly passed the remainder of his life. "It is not I who have lost the Athenians; it is the Athenians who have lost me," he proudly exclaimed. He still prosecuted his philosophical researches. The citizens cherished great respect and affection for the good old man. When he was upon his deathbed, they asked him in what way they might esteem his memory. He answered that he wished the day of his death annually kept as a holiday in all the schools of Lampsacus. For centuries his last wishes were observed. Upon the tomb erected to him in the city were inscribed these words:

> "This tomb great Anaxagoras confines,
> Whose mind explored the heavenly paths of Truth."

Anaxagoras thus announced the fundamental principle of his philosophy; "Wrongly do the Greeks suppose that aught begins or ceases to be; for nothing comes into being or is destroyed; but all is an aggregation or secretion of pre-existent things; so that all-becoming might more correctly be called becoming-mixed, and all corruption becoming separate." The idea here expressed is, that instead of there being a creation, there was only an arrangement; instead of one element, there were an infinite number. He held that nothing can proceed from nothing, and hence that all things can be only an arrangement of existing things. He thought the eternity of matter, the unchangeability of the Universe as a whole, and all the variety of forms were produced by new arrangements of its constituent parts. The first moving force which arranged the parts of things out of chaos he called "Intellect." He utterly rejected Fate, as an empty name. Imputing everything to Reason, he discarded

Chance. These two powers occupied a very important place in the earlier philosophy. Disclaiming these, Anaxagoras proclaimed Intelligence to be the Arranging Power of the Universe. The prime mover of the elements was Reason. He believed in many elements instead of a single one. Unlike Thales and Parmenides, who proclaimed the All to be the One, he declared the All to be the Many. He held that Intelligence is infinite, and that by it all things were arranged. He, however, supposed a subordinate arrangement of elements which were carried on by themselves. Whatever he was unable to explain he attributed to Intelligence. Thus the Christian, in later ages, explains what he can by natural causes; whatever he cannot comprehend he attributes to his God. Says that delightful writer, G. H. Lewes: "The Christian thinkers some centuries back believed that the Deity created and ordained all things, nevertheless when a man burnt his finger, the cause of the burn he attributed to fire, and not to God; but when the thunder muttered in the sky he attributed that to no cause but God." Anaxagoras occupied the highest rank in the pre-Socratic epoch. Notwithstanding the persecution he was subjected to by his vainglorious countrymen, after his death they conferred the highest honor upon his memory. They boasted that he possessed the power of fortelling future events, and awarded him the credit of having first explained the phases of the moon and the nature of eclipses. The Athenian populace that had driven him into exile finally rendered full justice to the name of Anaxagoras.

"To-day abhorred, to-morrow adored,
So round and round we run,
And ever the truth comes uppermost,
And ever is justice done."

PERICLES.

This illustrious Athenian orator and statesman was a son of Xanthippus, who defeated the Persians at Mycale. His mother, Agariste, was a niece of Clisthenes, the great statesman who made important changes in the Constitution, tending to increase the power of the Commons, and thus becoming very popular in his day.

Pericles studied various arts and sciences under Damon the musician, Zeno of Elea, and Anaxagoras. Plutarch says it was the latter philosopher who gave him that force and sublimity of sentiment superior to the demagogues — who formed him to that admirable dignity of manners which was peculiarly his. For some years after he had arrived at manhood he kept himself aloof from public affairs. There can be little doubt that it was during this time he laid the foundation of his brilliant and virtuous public career. About 470 B. C. he came out as the leader of the democratic party. But he by no means believed in a vulgar and unphilosophical "dead-level," whether in political or social life. Conscious of his genius, he never allowed himself to become "cheap" in the eyes of the people, and mostly reserved himself for great occasions.

He had a graceful figure, a sweet voice, and complete self-command. "Adorning his orations with the rich colors of philosophy," says Plutarch, "adding the loftiness of imagination and all-commanding energy with which philosophy supplied him, to his native powers of genius, and using whatever he found to his purpose in the study of Nature, he far excelled all other orators."

The Areopagus, which at first was a court of real justice and equity, had latterly become a dangerous engine of the aristocracy. He therefore deprived it of the judicial power which it had so abused. He also enjoined that theatrical amusements for the people should be provided at the public expense. And these amusements were then, be it remembered, of a high character, and far more influential in forming and sustaining virtuous and

esthetic habits than the church exhibitions of to-day, which are too expensive for all but the rich and well-to-do to attend, except at the cost of self-respect. The aristocratic party having at last become unbearable, Pericles used his influence to procure the ostracism of its leader, Cimon, who was exiled (461) for ten years, but was recalled in 456, with the concurrence of Pericles. But this five years' virtual exile did its work. The aristocrats (and they were not true aristocrats either, but mostly self-styled) were partially routed, and the *right men* had opportunity to emerge from their enforced privacy, and, in large or circumscribed capacities, help the people to right government. But it was not until the ostracism of Thucydides, (the politician — not the historian) as leader of the same party, in 444, that the rout of the conservative party became complete.

Pericles displayed magnificent courage at the battle of Tanagra, in 457, and magnanimously proposed the decree that Cimon should be recalled from exile. After the death of Cimon and the ostracism of Thucydides, Pericles directed the government with undisputed supremacy. "He became sole master of Athens," says Plutarch; "he kept the public good in his eye, and pursued the strait path of honor." He commanded in the Samian war, which ended in the conquest of Samos in 440 and extended the influence of Athens by planting colonies at Chalcis, Sinope and other places. He expended the public money profusely, but wisely, in the erection of magnificent buildings and monuments, which have never been equalled as models of art and taste. Under his auspices the Parthenon was built and was adorned with the sculptures of Phidias. The age of Pericles was the most brilliant period of Grecian art and dramatic literature, just as the subsequent Augustan and Elizabethan ages were the classic periods of Roman and English genius. Pericles silenced those who murmured at his extravagance in building, by an offer to pay the expense out of his own purse on condition that his name alone should be inscribed on the new edifices.

But it was not only the internal policy of Pericles that was far-sighted. His foreign policy also conduced to the *substantial* glory of Athens. For instance, he constantly opposed the ambitious schemes of foreign conquest which the Athenians

were prone to entertain. On the other hand, he took effectual measures to render the maritime power of Athens superior to that of any other state. He continued on a gigantic scale the plans of Themistocles, by connecting Athens with the sea, thus protecting it from the attack of an army by land. This excited great alarm among the Spartans and their allies. And seeing that under his administration Athens had become an imperial state, with an extensive list of allies, partly free and partly tributary, in fact, having attained the maximum of her power, no wonder the jealous Spartans organized a league to subvert this power, which league involved all Greece in the great Peloponnesian war, which began in 431. At the end of the first campaign, Pericles pronounced a long and inimitable funeral oration on those who had fallen in battle.

A great plague raged at Athens during the second year of the war. The people became so demoralized that they deprived Pericles of command, and punished him with a fine. Republics are proverbially grateful, of course! He had recovered his influence but a short time when he died of the desolating pestilence, in the autumn of 429 B. C.

Pericles *utilized* his high philosophy in consummately applying it to the generous and beneficent conduct of his country's affairs. "He wielded the powers of his majestic intelligence and the stores of his spacious imagination with consummate ease and mastery." He was a *working* philosopher on a magnificent scale. He displayed great personal courage as a military commander; but "he rarely courted destruction, and was principally famous for his care of the lives of the citizens." His private habits were retired—almost recluse, pure, and temperate; while the tenderest domestic attachment bound him to the engaging and cultivated Aspasia. In fine, many of the most competent critics look upon him as the model man of all the ages—in person, grace, oratory, art, philosophy, purity, integrity, high statesmanship, moral and physical courage, domestic attachment, and love of country.

ASPASIA.

This grand Greek woman, so justly celebrated for her beauty, talents, home life, and political influence, was a native of Miletus. She removed to Athens in her youth, and gained the affection of Pericles, with whom she lived as his wife. For this she has often been vilely and falsely called a "courtesan." The truth is, the laws of Athens did not permit Pericles to marry a "foreigner;" that is, one not born in the State. She was, however, by universal consent, esteemed as the virtual wife of the great statesman; and a purer domestic attachment than obtained between them was never known or contemplated, in reality, fable, or song.

Indeed, Barclay says: "She was *married* to Pericles, but the laws of the city refused her, as an alien, the *title of wife.* It is true the comedians of her time, and subsequently, cast many aspersions on her character, but these do not appear to have any foundation."

Aspasia endeavored to raise the mental condition of her sex, by setting them an example in study, and by publicly teaching philosophy, etc. Both Pericles and Socrates were, without doubt, indebted to her instructions for much of the wisdom that marked their different courses. According to Plutarch, she was a splendid conversationalist, and many Athenians resorted to her on account of her skill in the art of speaking. It is commonly reported that she composed part of the famous funeral oration which Pericles pronounced over the Athenians who fell in battle. The poetaster Hermippus, a very "pious" man for the times, once prosecuted her on the "holy" charge of "impiety!" But, through the efforts of Pericles, she was triumphantly acquitted.

She survived her husband. There is a beautiful antique bust which bears the name of Aspasia, and is supposed to be genuine. Of this extraordinary woman Madame de Stael says: "Aspasia was considered a model of female loveliness, as Alexander of

manly heroism." If for Alexander we substitute Pericles, the statement will be found to be still nearer the truth. Many competent critics do not hesitate to place this wonderful and perfectly-mated pair on the very summit of the pyramid of human development, and call them the twin culmination of the noblest manhood and womanhood hitherto attained by the race.

Of each of them, living in that far-off time, the enamored student of the great historical incarnations of our common Humanity may fitly say:

"Thy voice is on the rolling air;
I hear thee where the waters run;
Thou standest in the rising sun,
And in the setting thou art fair.

"What art thou then? I cannot guess;
But though I seem in star and flower,
To feel thee some diffusive power,
I do not therefore love thee less."

Of Aspasia, it may well be said that she eminently possessed

"Heart influence in discursive talk
From household fountains never dry;
The critic clearness of an eye
That saw through all the muses' walk;

"Seraphic intellect and force
To seize and throw the doubts of man;
Impassioned logic, which outran
The hearer in its fiery course;

"High nature amorous of the good,
But touched with no ascetic gloom;
And passion pure in snowy bloom
Through all the years of April blood."

While of Pericles it may as truly be predicated;

"He moved upon this earth a shape of brightness!
Within that perfect form the masculine mind,
Untainted by the poison clouds which rest
On the dark world, a sacred home did find."

DIOGENES.

Diogenes, the Cynic, was born at Sinope, a city of Pontus, 414 B. C. His father was a banker possessed of immense wealth, who lived in the utmost splendor and extravagance. But upon being convicted of debasing the coin, he was reduced to the extremest poverty, and Diogenes was obliged to flee to Athens.

Arriving there a poor outcast, branded with disgrace, he gladly embraced the philosophy of poverty, as then proclaimed by Antisthenes, the founder of the Cynic School. Upon making application to Antisthenes, he was refused admission to his school. Diogones, however, so persistently pressed himself upon the grim old Cynic, that he at last raised his knotty staff, and threatened to strike him if he did not go away. Diogenes coolly replied: "Strike! you will not find a stick hard enough to conquer my perseverance."

He was finally accepted as a pupil. From this time he completely renounced all luxuries, and limited his desires to the barest necessities. Choosing the very coarsest diet, he ate but sparingly of that. He attempted to subsist on raw meat and unboiled vegetables, but failed. A single cloak composed his entire wardrobe. Upon asking his master for a shirt, he was told to fold his cloak in two, which he did. His only equipment was a huge stick and a wallet. Upon seeing a boy drinking water from his scooped hands, he threw away his drinking cup as superfluous. He slept in his celebrated Tub, or under the marble porticoes of the palaces. He partook of his frugal meals in public. He prided himself upon his poverty. Being necessarily poor, he resolved to be ostentatiously poor.

In the latter part of his life he was taken captive by pirates, and carried to Crete, where he was exposed for sale as a slave. Upon being asked what he would do under these circumstances, his reply was: "Govern men; sell me, therefore, to one who needs a master." This reply induced a wealthy Corinthian to become his buyer, who, on returning to Corinth, gave him his

liberty, and consigned the education of his children to him. He converted the children to Cynicism.

It was at this time that he was visited by Alexander the Great. The world-conqueror found the Cynic sitting in his tub, basking in the sun. "I am Alexander the Great," said he. "I am Diogenes the Cynic," was the reply. Alexander asked him if there was anything he could do for him. "Yes, stand aside from between me and the sun," answered Diogenes. Struck with such indifference to princely favor, the great conqueror exclaimed: "Were I not Alexander, I would be Diogenes!"

An anecdote is related of his lighting a lantern in the day time, and peering about the streets as if in earnest search for something. Upon being asked for what he was seeking, he replied: "A man." He claimed that he had never seen men: at Sparta he had seen children; at Athens he had found only women. One day he cried aloud in the street: "Approach, all men!" Those who approached he beat back with his club, saying: "I called for men; ye are excrements." Upon being brought before the king one day, and being asked who he was, he replied: "A spy on your cupidity." Upon one occasion he appeared unbidden at a splendid entertainment given by Plato, and stamping upon the rich carpet, said: "Thus I trample on the pride of Plato.' To which the divine Plato replied: "With greater pride, O Diogenes."

These stories illustrate his singularity and force of character. His bitter, insolent characteristics obtained for him the title of "The Dog." He lived till his ninetieth year. One day his friends found him under the portico where he was wont to sleep, wrapped up in his cloak. Upon pushing aside the folds of his cloak, they discovered that he was dead.

The doctrines of Diogenes may be briefly stated. He maintained that science was impossible. He answered arguments by facts. When some one was arguing with him respecting the impossibility of movement, he arose and walked. Instead of indulging in speculation about virtue, he endeavored to lead a virtuous life, and inculcated the most rigid morality. It has been said that Socrates brought philosophy from the clouds. Diogenes brought it into daily practice.

ANTISTHENES.

ANTISTHENES, the founder of the Cynic school of philosophy, was born at Athens, of a Phrygian mother, about 400 B. C. There is not much that can be learned of his early life, except that he distinguished himself at the battle of Tanagra. After his military experience, he adopted the pursuit of a philosopher. His teacher was the famous Gorgias of the Sophist school. He subsequently established a school for himself; but becoming captivated by the superior and more practical method of Socrates, he ceased his own teachings, and persuaded all his pupils to go with him to the Athenian sage, of whom they could learn true wisdom. This was an exhibition of that rare and genuine modesty which characterized Antisthenes.

At the time he relinquished his own school for that of Socrates, he was past the prime of life. He remained the disciple and friend of the great master till his martyrdom, after which he established a school of his own in the gymnasium in that quarter of Athens called Cynosarges — from which, according to some, the sect of Cynics derived its name.

His doctrines were opposed to those of Plato, and it has been asserted that the two philosophers were personal enemies. The satirical and eccentric Diogones of Sinope, who afterwards became the most noted representative of Cynicism, was one of the pupils of Antisthenes. It is related that after Antisthenes had grown old, and his temper had become morose and insupportable, Diogenes was the sole one of all his scholars who remained with him, or who was near him at the time of his death. In his last agony, Diogenes asked him whether he needed a friend. "Will a friend release me from this pain?" was the old Cynic's only reply. Diogenes gave him a dagger, saying: "This will." "I wish to be free from pain, not from life." rejoined the dying master.

The precise date of his death is not known. Of his works, only a few apothegms remain. He exercised considerable influ-

ence at Athens. After the condemnation of Socrates, he procured Miletus to be put to death, and Anytus banished, for their persecution of his esteemed master.

Antisthenes was celebrated for his temperate and simple ways of life, and for his contempt of worldly wealth and honors. It is said that he carried to an extreme his views of poverty, and that he even disregarded the ordinary usages of life. To show how utterly he dispised the effeminacy of luxury, he confined himself to the coarsest and simplest diet, carried a staff and wallet, allowed his beard to grow, and made a sort of ostentatious display of his worn and threadbare cloak. This led Socrates to remark to him upon one occcasion: "I see your vanity, Antisthenes, peering through the holes in your cloak." But it is a mistake to conclude, as some have done, that he made a virtue of being ragged, hungry and cold. The truth seems to be that he sought to inure himself to privation and hardship, in order that he might bear the chances of fortune with the fortitude of the true philosopher. He was stern in his manner, his doctrine was rigid, and his life was a battle against luxury and the pleasures of the world. His language is said to have corresponded with his manner and appearance, being harsh, reproachful, and bitter. He expressed his contempt for all sensual enjoyment by saying, "I would rather be mad than sensual." He was a worshiper of virtue, but it was virtue rigid, severe and unamiable. He approved only of those healthy pleasures that result from correct conduct and a life of useful labor. Observing how little wealth and luxury can do for the happiness of man—how riches prompt to vice, and luxury generates desires, he conceived the idea that poverty and self-denial were the only means for the attainment of moral purity.

The sole aim of the Cynic was to lead a life of virtue. Such a life consisted in limiting desires to the simplest necessities, and a complete renunciation of all luxury and sensual pleasures. The basis of Cynicism was a rigorous practice of every moral virtue. Cynics deemed a life of comfort and enjoyment unworthy reasonable men, and that something purer and more elevated should be sought. Especially did they denounce the manners prevailing in the gay, luxurious city of Athens. They despised the men and customs of their age. The well-

known and uniform contempt which Antisthenes entertained for the mass of mankind, may be inferred from two of his sayings. Whenever asked what was the peculiar advantage to be derived from philosophy, he answered: "It enables me to keep company with myself." Being told how he was admired by many, he asked: "Have I done anything wrong that I am praised?"

And thus lived Antisthenes — poor, unsympathizing, stern, abstemious — a life rigorously correct and virtuous. With him existence was a subjugation of all sensuous desires — a victory over human nature. His teachings were strictly personal and practical. Instead of speculations about temperance, morality, and virtue, he taught men to exemplify them by their conduct. To lead the life of a Cynic required noble qualities and great force of character — complete self-denial and mastery over the lower nature. And these qualities are as rare in the world to-day as they were in the age of those ancient worthies. Antisthenes was a reformer among the great teachers of his time. His aim was to abolish the effeminacy of that period, to inspire mankind with higher and purer motives of action, to teach them a proper and studied subjugation of all the ordinary desires, passions, and propensities, and to exemplify in his own person a life of virtue, temperance and wisdom.

XENOCRATES.

This eminent Greek was born at Chalcedon, 396 B. C.. He became very early a pupil of Plato, and a fellow-student of Aristotle. He accompanied Plato to Syracuse, where he remained till the death of his great master. Upon the death of Plato, his nephew, Speusippus, succeeded him in the famous Academy at Athens, which place he held for eight years. During this period Xenocrates was deputed from Athens on embassies to Philip of Macedon.

This powerful prince, apprised of the high reputation of Xenocrates for probity, purity, and patriotism, applied all those kingly arts he so well knew how to use, to insinuate himself into the favor of the disinterested philosopher. The crafty and unprincipled Philip retained a great number of spies and pensioners at his court and in all the neighboring countries, to corrupt with bribes all who were sent to negotiate with him; but he found the Athenian ambassador inaccessible to his feasts, caresses and liberalities. He then sought to overcome him by contempt, ill-treatment, and intimidation. But the Macedonian monarch who had boasted that he was master of any city into which he could introduce an ass laden with gold, found the Athenian ambassador incorruptible, and his firm and unalterable integrity proof against all his bribes and flatteries and threats. He was therefore rigidly excluded from the conferences with his associate ambassadors who had been already subsidized by the corrupt court. He was not permitted to appear either at audiences or feasts with his colleagues. They, upon their return to Athens, colluded to discredit him with the people, complaining that he had been of no use to them in the embassy. By these artful misrepresentations Xenocrates came near being disgraced and having a fine imposed upon him. Unable to preserve silence under the unjust accusation, he revealed all that had passed at the court of Philip, and exposed the conduct of his fellow deputies who had been bought by the

enemy of the commonwealth. This explanation satisfied the people and covered his corrupt colleagues with shame and confusion.

The integrity and probity, the principles and patriotism of Xenocrates became proverbial. He was afterwards subjected to every test by Philip's son and successor, the great Alexander. The ambassadors whom the conqueror had sent to Athens upon some important negotiations, after having exhausted every other resource and resorted to every other expedient to secure his influence, tendered him fifty thousand crowns. The treacherous Philip had purchased cities with no greater sum. One of the old chroniclers concludes his account of this transaction with this simple statement: "The king would have purchased the friendship of the philosopher, and the philosopher would not sell it to the king."

It was undoubtedly his generosity and noble disinterestedness which reduced him to poverty—for it appears that he was extremely poor, notwithstanding the great services he had rendered the Athenians. We read that he could not pay a certain tax which was yearly levied upon all the strangers in the city. Plutarch relates that one day as the farmers of the revenue were taking him to prison for not having paid this tribute, Lycurgus, the orator, discharged the debt for him, and took him out of the custody of the officers. Upon meeting the son of his deliverer some days later, Xenocrates said to him: "I pay your father the favor he did me with interest; for all the world praises him on my account." At another time he was sold by the officers because he was unable to pay this capitation tax laid upon strangers; but he was bought by one Demetrius Phalereus, and immediately set at liberty. It seems surprising that the Athenians would permit a philosopher of the reputation of Xenocrates, and one who had done so much for their city, to be treated with such severity and indignity; but it must be borne in mind that at Athens the law was supreme, and admitted of no leniency in its impartial enforcement. As an illustration of the really great regard the Athenians had for his probity and honor, the following incident is related. One day when he appeared before the judges to give evidence in some affair, on his going toward the altar

for the purpose of swearing in the usual form, all the judges rose up and would not permit him to do so, declaring that his word was as satisfactory to them as an oath.

The nephew of Plato continued in the Academy eight years, and then resigned the school to Xenocrates. He took the place of the great Teacher 339 B. C., and occupied it for more than a quarter of a century. He is represented as having been rather stiff and austere in his temper, and naturally of a melancholy manner. Plato used to reprove him, when he was his pupil, for his want of politeness, bidding him "sacrifice to the Graces." But the purity of his life, and his generosity and devotion to principle made ample amends for the severity of his manner He had no regard for riches, praise, or pleasure.

The following characteristic anecdote is related of him: Being once in company where the chief conversation was scandal, he continued mute. On being asked the reason for his silence, he replied: "It is because I have often repented of speaking, but never of holding my tongue." He was particularly strenuous in inculcating maxims for the early education and discipline of youth. He insisted that only wise and virtuous discourses should fall upon the ears of the young; that such conversations would, in a manner, serve as faithful sentinels to protect the heart against the penetration of vice, and preserve their ears against the envenomed breath of slander.

He composed several books on philosophy, and one at the request of Alexander the Great upon the method of reigning well. None of these are now extant. He passed the most of his time in secluded study and meditation. He visited scarcely at all, and was seldom seen in the streets. But when he did appear abroad the vicious and the debauched used to flee to avoid meeting him. Diogenes Laertius tells of an Athenian youth, named Polemon, notorious for dissipation and immorality, who, after a drunken debauch, with a wreath of flowers upon his head and reeling with wine, passing by the Academy, and unawed by the presence of the virtuous philosopher, dropped in and took his seat among the audience. The whole assembly was strangely surprised and offended at this insolence. But Xenocrates, without the least show of emotion or change of demeanor, continued his discourse, turning it upon tem-

perance and sobriety. He showed the shame and turpitude of the vice of drunkenness in such a light as to overwhelm the young libertine with confusion, and cause him to realize his shameful condition. As he listened to the impressive utterances of the worthy old moralist, the wreath fell from his head; he became serious and thoughtful, and an entire change ensued in his conduct. This singular discourse entirely cured him of his evil course; and from a dissolute debauchee he became a good and respected philosopher, and ever afterwards led a wise and regular life.

Xenocrates had numerous disciples, many of whom became eminent. He lived a long, useful, and irreproachable life, and died in peace at the age of eighty-two, B. C. 316. He was not a great religious teacher, like Confucius or Zoroaster, nor the famous founder of any school of philosophy, like Pythagoras, Parmenides, Plato or Pyrrho,—he was simply a man of honor and integrity, and probity and principle—a good, pure, and noble man. And yet he lived far back in the ancient ages, and was what Christians are pleased to term a pagan. He lived long ere the name of Jesus Christ was heard in the world. He knew nothing of the triune God of Christianity. But he believed in gods—in a number of them. He spoke of them thus: "There are eight gods. The planets are five of them, and all of the fixed stars together so many scattered members of the same body, make but one. The sun is the seventh; and last of all, the moon the eighth." But although he held to eight gods instead of three, and these were planetary gods instead of imaginary, no name in the annals of Christianity is associated with more noble and estimable qualities, or one more worthy the respect of posterity than that of Xenocrates of Chalcedon. And thus it is, that centuries and centuries before the advent of the founder of Christianity, the best and truest, and grandest men that ever blest mankind—men consecrated to right and justice and the weal of the world—lived pure and spotless, and beautiful and disinterested lives; and "sustained and soothed by an unfaltering trust," each "went tranquilly down into the pale realms of shade," "like one who wraps the drapery of his couch about him, and lies down to pleasant dreams."

ARISTOTLE.

On the western side of the Strymonic Gulf, in ancient Thrace, just where the line of coast takes a southerly direction, once stood the old town of Stagira. A promontory ran out toward the east, which effectually screened the town and its little harbor from the violence of squalls coming up the Ægean. Says Blakesley in his "Life of Aristotle:" "In the terraced windings, by which the visitor climbs through the orange groves of Sorento, he may, without any great violence, imagine the narrow and steep paths by which an ancient historian describes those who crossed the mountains out of Macedonia, as descending into the valley of Arethusa, where was seen the tomb of Euripides and the town of Stagira." Here, 384 years B. C., was born one of the most illustrious of those wonderful men whose fame still sheds a halo round the ruins of ancient Athens. His father was an eminent writer on subjects of natural history; his profession being a physician. Dying while his son was yet young, he left him in possession of not only his large fortune, but also of his own cultured tastes. Aristotle found his way to Athens, and appeared in that active city at the time when Plato was leaving for his three years' journey into Sicily. He was then a restless youth of seventeen, rich in money and in learning, truth-loving, and insatiable in his thirst for knowledge. He had been lured from the home of his boyhood by the tidings of the illustrious thinkers and crowded schools of Athens. During Plato's absence, Aristotle prepared himself to be a worthy pupil. His ample wealth enabled him to purchase books, (costly luxuries in those days,) from which he eagerly gleaned the speculations of the early thinkers. When Plato returned, and his school was opened, Aristotle joined the crowd of his disciples. The penetrating eye of the master quickly detected the promise of greatness in the immortal pupil. He afterwards observed: "Aristotle is the mind of my school." The impetuous youth remained at this school under the needed curb of his divine

master for nearly twenty years. During this period he spent the most of his patrimony, and at last was obliged to support himself by the trade of a druggist.

But the great pupil could not always be a blind follower of the great master. Differences, it is said, finally arose between them; and in a fortunate moment, Philip of Macedon appointed Aristotle preceptor to his son Alexander. This was an event of the utmost importance in the intellectual history of Europe. It was owing to the friendship of the world's conqueror, and the munificent assistance rendered by him during his Asiatic expedition, especially in the collection of natural curiosities, which were selected from the captured provinces, that Aristotle was enabled to gather the materials for his "History of Animals" — a work which gave to his name that singular prestige which made it authoritative for more than fifteen centuries.

He eventually returned to Athens and opened a school at the Lyceum — a school which eclipsed in numbers and importance any the world had ever known. By reason, probably, of his restless temperament, he was in the habit of delivering his lectures while walking up and down the shady paths of the Lyceum, attended by his eager followers. Hence his disciples were called the "walking philosophers" — Peripatetics. But some will have it that it was his delicate health, and his wish to economize time, which induced him to lecture while walking to and fro along the pleasant places of the Lyceum.

He spent a long, laborious life in the pursuit and propagation of knowledge. Only about a fourth of the almost incredible number of works which he wrote are extant. These works have exercised an incalculable influence on European culture. They are thus mentioned by Blakesley: "Translated in the fifth century of the Christian era into the Syriac language by the Nestorians who fled into Persia, and from Syriac into Arabic four hundred years later, his writings furnished the Mohammedan conquerors of the East with a germ of science which, but for the effect of their religious and political institutions, might have shot up into as tall a tree as it did produce in the West; while his logical works, in the Latin translation which Boethius, 'the last of the Romans,' bequeathed as a legacy to posterity, formed the basis of that extraordinary phenomenon,

the philosophy of the school-men. An empire like this, extending over nearly twenty centuries of time, sometimes more, sometimes less despotically, but always with great force, recognized in Bagdad and in Cordova, in Egypt and in Britain, and leaving abundant traces of itself in the language and modes of thought of every European nation, is assuredly without a parallel."

Aristotle studiously sought, both in books and nature, for the materials wherewith to build a doctrine. His great learning embraced all the speculative philosophy of Greece. It has been remarked that whoso knows Plato and Aristotle, knows all that antiquity had to teach. The fundamental difference between these great thinkers appears to have been, that Plato was an Idealist, Aristotle a Materialist. Matter, with the latter, is the first principle of everything — the subject of everything — indifferent to everything. Form is essential to its becoming any certain thing. Matter may, indifferently, become a rose or an apple; but, while it is an apple or a rose, it is deprived of all that would make it silver or lead. Matter may become whatever you will — fire, earth, water, vapor, metal, mineral animal, tree, flower, Aristotle. But Aristotle's system of physical science must necessarily have been defective, since philosophy is a mine which cannot be explored without the help of instruments, which were unknown to the ancients. Successful experiments were not made until the time of Galileo.

The most valuable of all his works, and one of the very best books of antiquity, was his "Treatise on Animals." Alexander furnished him, not only with immense sums to prosecute his researches, but sent him elephants, rhinoceroses, tigers, lions, crocodiles, gazelles, eagles, ostriches, with all the other rare animals of Europe, Asia, and Africa.

Aristotle, as we have already said, was a Materialist. He expressly maintains that the world is eternal. But, nevertheless, he admitted a God — a first mover — and defined him to be "one, eternal, immovable, indivisible, without qualities." Notwithstanding this, he was accused of Atheism by a priest; and not being powerful enough to punish his accuser, he retired to Chalcis. He regarded the world as emanating from God, as the light emanates from the sun and is co-existent with it. God, as

the absolute unmoved substance, is Thought. The Universe is a thought in the mind of God; it is God passing into activity, but not exhausted in the act. Existence, then, is Thought — it is the activity of the Divine Reason. In man this thought completes itself, so as to become self-conscious. As there has been implanted in every human breast the knowledge of good with some inclination to evil, there can be but one system of morality. The moral systems of Confucius and Zoroaster, of Pythagoras and Aristotle, and Jesus, are essentially the same. The morals of Aristotle were equally as good as either of the others. He enumerates all the virtues, and does not fail to place friendship among them.

Notwithstanding Aristotle's vast learning, his singular acuteness, and the wide range of his investigations, he had not sufficient scientific knowledge, nor the necessary data (indeed there was not sufficient knowledge at that time in the world), to build up such a vast system as he essayed to erect. He expounded the true principles of science, but failed to apply them, merely for the want of materials. The most of his views, especially his view of the connected chains of organic forms from the lowest to the highest, are grand.

The astonishing number and excellence of his works have elicited the admiration of the intellectual world for more than twenty centuries. The following, from Maurice's Moral and Metaphysical Philosophy, may not be out of place in concluding this brief sketch: "A student passing from the works of Plato to those of Aristotle, is struck first of all with the entire absence of that dramatic form and that dramatic feeling with which he has been familiar. The living human beings with whom he has conversed have passed away. Protagoras, and Prodicus, and Hippias, are no longer lounging upon their couches in the midst of admiring pupils; we have no walks along the walls of the city; no reading beside Ilissus; no lively symposia, giving occasion to high discourse about love; no Critias recalling the stories he had heard in the days of his youth, before he became a tyrant of ancient and glorious republics; above all no Socrates forming a center of these various groups, while yet he stands out clear and distinct in his individual character, showing that the most subtle of

dialecticians may be the most thoroughly humorous and humane of men. Some little sorrow for the loss of those clear and beautiful pictures will perhaps be felt by every one, but by far the greater portion of readers will believe that they have an ample compensation in the precision and philosophical dignity of Aristotle's treatises, for the loss of the richness and variety of Plato's dialogues. To hear solemn disquisitions solemnly treated; to hear opinions calmly discussed without the interruptions of personalities; above all, to have a profound and considerate judge, able and not unwilling to pronounce a positive decision upon the evidence before him;—this they think a great advantage; and this, and far more than this they expect and not wrongly, to find in Aristotle."

In the history of Christianity there is no example of any other philosophers having exerted so great, so permanent but withal so perverted an influence on the Christian intellect as Plato and Aristotle, especially the latter. This perversion certainly should not have existed; and we may rest assured that it was as far as possible from the honest intention of both these great luminaries that their genius should cast so baleful a light over any class or sect of men. For nearly two thousand years Aristotle's authority was not only predominant but almost despotic, wherever the light of his genius penetrated, whether in Europe, Northern Africa, or Western Asia, down, at least to the time of Bacon. He was the honest founder of that system of logic which, with its premises well founded, has ever led to clear and truthful results; but, with its premises dishonestly manufactured or superstitiously accepted, so efficiently served the pu pose of Chiristian dogmatists and creed-makers in every age, who, with any *assumed* premises they desired, in relation to man, God, earth, heaven, or hell, could, and too often, alas! did, in strict accordance with Aristotle's syllogism, "reason out"(?) to legitimate conclusions the most stupendous "articles of belief," which were, in thousands of horrible instances, all along the centuries, enforced or attempted to be enforced on unbelieving persons and communities by ostracism and proscription, by fire and sword, by rack and crucifixion, and by hundreds of other forms of cruel deaths.

PYRRHO.

"PYRRHONIST — a skeptic; one who doubts of everything. — PYRRHONISM — skepticism; universal doubt." — *Webster.*

FOR more than twenty centuries the name of Pyrrho has been synonymous with absolute and unlimited Infidelity. This celebrated philosopher was born at Elis, in the fourth century before Christ, and was one of the founders of the skeptical school of philosophy. After studying under Anaxagoras, he followed in the curious train which accompanied the expedition of Alexander into India. There he became connected with the Gymnosophists, and also acquired a knowledge of the doctrines of the Persian Magi. It is quite likely that the spectacle of a vast body of sage and studious men devoted to doctrines so strange to him, may have first led him to investigate the nature of belief. The philosophy of Democritus had sown the seeds of doubt in his mind, and led him to question the origin of knowledge. At last this doubt became irresistible. He returned to Greece, and founded at Elis the school of Skeptical Philosophy.

Like Socrates, Pyrrho rejected all speculative doctrines, and inculcated practical morality. He became remarkable for the simplicity of his life. Resigned and tranquil amid all its vicissitudes, he accepted the world as he found it, and ever guided himself by the general precepts of justice and common sense. Everything like metaphysical speculation he rejected with disgust. His eagerness for truth was unbounded. He declared that he knew nothing. Dissatisfied with all the attempts of his predecessors to read the great riddle of existence, he reprobated all philosophy, and became actuated by an active, insatiable spirit of investigation. His was the Doctrine of Doubt.

The Skeptical School was founded upon the assertion that there is no criterion of Truth. The same object appears differ-

ently to man in different positions and at different times; therefore, he can never know whether things are in accordance or discordance with their appearance — can never ascertain the true among phenomena. Objects appear differently to different individuals. Among such appearances how can man hope to select the true one; or if he make a selection, how can he be absolutely certain that he is right? Phenomena are the appearances of things. But where is the criterion of the truth of these appearances? If any of these appearances be in exact accordance with the things of which they are an appearance, *which are they*, and how do we know which are true? The properties which we impute to things, such as color, taste, hardness, and so forth, depend wholly upon our senses; but we know our senses are deceptive, and are continually giving us contradictory indications. An apple, for illustration, presents five different appearances to a person; he feels it, sees it, smells it, tastes it, and hears it bitten; he *perceives* it under five different aspects. Had he three more senses, the apple would have three more qualities; if he had three senses less, the apple would have three qualities less. Now, do these qualities depend upon his senses? or do they really appertain to the apple? The difference of the impressions the apple produces on different people, proves that its qualities are dependent upon the senses. Things do not present one uniform series of appearances. All that can be claimed is, that things present such and such an appearance to our senses. Thus the apple may be brilliant, round, and sweet to our senses, while to a person with more or less acute vision, scent and taste, it may be rugged, dull, and tasteless.

Philosophers assert that it is the province of reason to distinguish the true from the false amidst this conflict of sensuous impressions. Plato, Aristotle, and nearly all the ancient Sages, assert that Reason is the criterion of Truth. But, asks the skeptic, what proof is there that this criterion is correct? What proof is there that Reason never errs, or that it is ever correct? Is not some criterion needed for Reason? And would not such a criterion, even if it existed, require in its turn some higher criterion? And so on forever.

Pyrrho contended that we can never know the truth of any-

thing—that all attempts to penetrate the mystery of Being must be vain. The attempt can only be made on appearances. Truth can never be apprehended by mortal man. The skeptics said: "We assert nothing; no, not even that we assert nothing." And if there be no possibility of obtaining a certitude of knowledge, what is the use of man troubling himself about the matter?

Pyrrho taught man to reconcile himself to life as it comes, and from it extract all the pleasure possible. Epicurus already had advised men to do the same. All that they can do is to observe and classify phenomena—to trace the connection between cause and effect. The Skeptics sought to destroy the certitude of knowledge. Theirs was simply a negative doctrine.

Pyrrho was the great Grecian iconoclast, who, with his pitiless logic, smote the pretended philosophy of his predecessors. He undermined the gigantic edifice of ancient dogmatism, and left it a hopeless heap of ruins. Pyrrho died as he had lived, in happiness, peace, and universal esteem.

ZENO.

THE Stoics were the largest and most celebrated of the ancient sects. The sect embraced many of the wisest old worthies of ancient Greece and Rome. ZENO, the founder, was born at a small city in the island of Cyprus, about 300 B. C. The exact date of his birth is uncertain. His father was a merchant, and he spent the early part of his life in the same vocation. After one of his voyages to Athens, his father happened to bring home some works of Socrates and the philosophers. These Zeno eagerly seized upon and studied with profit and delight.

At the age of thirty he sailed for Athens, then the great emporium of traffic and knowledge. Losing his valuable cargo of Phenician purple by shipwreck, he willingly turned to philosophy for consolation. He attached himself to the sect of Cynics, who took a sort of pride in their poverty, making a public parade of it in order to captivate the minds of the multitude. It is related of him that he was so delighted by reading one of Xenophon's books one day that he asked where such men were to be met with. Crates, the Cynic, that moment happening to be passing by the shop in which he was, was pointed out to him by the bookseller. Zeno followed him and became his disciple. But he could not long endure the ostentatious display which the Cynics made of their poverty, nor their gross manners and unphilosophical speculations. And so he sought another master. He next became the pupil of Stilpo, of Megara. From this instructor he learned the art of disputation, for which he subsequently became so celebrated. He acquired all that the Megaric school could teach. Then he turned to the philosophy of Plato. He listened to its exposition by Polemo and Xenocrates. In the principles of Plato he discovered the germ of Stoicism.

After twenty years of laborious study and preparation in these several schools, he opened one himself in the Porch of the

Poets at Athens; this Porch was called the Stoa, from which his doctrine and disciples have derived their name. He presided over this school for fifty-eight years. Many of the most eminent men of antiquity were numbered among his pupils.

In person, he is described as having been spare and tall, his forehead furrowed with thought, and his general aspect somewhat severe. He was rigidly abstemious in his habits of life, his diet consisting of bread, figs, and honey; and though he had a weakly constitution, he lived to be nearly a hundred years old. In his ninety-eighth year he happened to slip and break his finger as he was stepping out of his school. This fall admonishing him of his infirmity and great age, he smote the ground, exclaiming: "Why am I thus importuned? Earth, I obey thy summons." He arose and went and strangled himself. He died honored and revered by the Athenians. During his life they entrusted to him the keys of the citadel — the greatest honor they could confer upon a mortal man. After his death they erected to his memory a statue of brass. But his doctrines have out-lasted brazen statues, and many states and splendid dynasties, offering consolation for man in the darkest trials and vicissitudes of life, and proving an unwavering guide to the most illustrious sages, statesmen, and emperors of Greece and Rome.

Zeno's philosophy, like that of Epicurus, principally pertained to morals, and was connected with the daily practices of life. He held that the aim of man's existence is neither wisdom nor enjoyment, but rather the attainment of virtue — the realization of perfect manhood. Like Socrates, he inseparably connected morality with philosophy. Like him, he taught that virtue was the knowledge of good, that vice was naught but ignorance and error. He was fully persuaded that if men only knew what is good, they would be certain to practice it. He sought to substitute for Plato's more visionary speculations a practical system dealing directly with the morals of men. His grand end was to make mankind virtuous and good. He sought to supplant the fanciful philosophies of his day by a common sense system directed to the daily practices of life. Zeno was especially the expositor of morality — the champion of common sense.

In physics, Zeno taught that matter and its properties are absolutely inseparable—that in fact, a property was actually a body; that the soul is corporeal, since nothing incorporeal can produce an effect: that there was essentially nothing but matter, which, in an active state, he assumed to be God. He held that God was the Reason of the world; that he was that moving, vital force, that life-giving soul which evolves a plant out of a seed; and that the visible world is the material manifestation of him; that all tangible objects will in time be again re-absorbed and reunited in him. He accounted for the origin of the world by supposing that a portion of the vital heat of God became transmuted in passive matter, through which process the Universe arose. "During the present state everything is in a condition of uncertain mutation, decays being followed by reproductions, and reproductions by decays; and, as a cataract shows from year to year an invariable form, though the water composing it is perpetually changing, so the objects around us are nothing more than a flux of matter offering no permanent form. Thus the visible world is only a moment to the life of God, and after it has vanished away like a scroll that is burned, a new period shall be ushered in, and a new heaven and a new earth, exactly like the ancient ones, shall arise. Since nothing can exist without its contrary, no injustice unless there was justice, no cowardice unless there was courage, no lie unless there was truth, no shadow unless there was light, so the existence of good necessitates that of evil."

Zeno concluded that the soul was a vital breath which pervaded the body, and that it subsisted after death; in short, that it is the I, the principle of personality, having its physiological seat in the heart. The great maxim of Zeno's system was, "Live according to Reason;" or since God, who is the Reason of the Universe, is supreme in Nature, "Live in harmony with Nature.

The stoics held that man's nature and properties are forced upon him by Fate, but that it is his duty to despise all his propensities and passions, and to live so that he may be free, intelligent and virtuous. They believed that Nature, in her operations, never spared individuals in accomplishing her universal ends; and that man, therefore, should tranquilly submit

to all the shocks of destiny, and must train himself to rise above all passion and all pain. He must never relent and never forgive. The pleasures and the pains of the body are to be despised. The true Stoic must surmount his senses. He must become a man of marble. However much he may prize this beautiful life, he must not weep on quitting it. Though he loved the ties and treasures of the world tenderly, he must triumph over its ills and meet death unflinchingly. He must ignore humanity. In short, Stoicism was the philosophy of self-control. As a man, Zeno is entitled to the highest respect.

Even the meagre records of Zeno's life add a majesty to the history of humanity. He appeared at a period when the world needed a new creed. He preached a doctrine men had never heard. He realized the noblest ideal of manhood, and left a spotless name to after times. He lived at a time when "Greek civilization was fast falling to decay. A little time, and Rome, the she-wolf's nursling, would usurp the place which Greece had once so proudly held—the vanguard of European civilization. Rome, the mighty, would take from the feeble hands of Greece the trust she was no longer worthy to hold. There was a presentiment of Rome in Zeno's breast. In him appeared the manly energy and stern simplicity which were to conquer the world; in him the deep reverence for moral worth, which was the glory of Rome, before, intoxicated with success, she sought to ape the literary and philosophical glory of old Hellas. Zeno the Stoic had a Roman spirit, and this is the reason why so many noble Romans became his disciples; he had deciphered the wants of their spiritual nature." And so long as the children of men shall continue to value virtue, self-denial, and a blameless life, so long will the moral teachings of Zeno be held sacred in the world's remembrance.

EPICURUS.

The definition given in the dictionaries of the day, of "Epicureanism," associating the word with luxury and sensuality, is a foul and base libel, a cowardly calumny against the memory of the Athenian philosopher, whom historians now generally characterize as a man of pure and virtuous life, and one who really inculcated self-denial and abstemiousness. Theologians and religionists of later days, like the Stoics of ancient Greece, finding the philosophy of the Epicureans impregnable to their attacks, constantly and vehemently abused its founder. They have so condemned the Epicureans, through their very *name*, that men have grown into the belief that Epicurus was a kind of human hog, wallowing in the filth of appetite and unrestrained indulgence. A slander more silly and foul was never originated by jealous Stoic, or perpetuated by prejudiced priest. Impartial history represents the habits of this great Grecian and his followers as exceedingly frugal and temperate. At the entrance to the pleasant garden in the neighborhood of Athens, where he founded his famous school and taught his numerous disciples, this inscription was placed: "The hospitable keeper of this mansion, where you will find pleasure the highest good, will present you with barley cakes and water from the spring. These gardens will not provoke your appetite by artificial dainties, but satisfy it with natural supplies. Will you not then be well entertained?" And yet the illustrious proprietor of this garden, over the gate of which these words were inscribed, has been represented as a glutton and a sensualist.

While the Aristotelians walked along the Lyceum, and the sullen Stoics occupied the Porch; while the Platonists had their Academic Grove, and the Cynics growled in the Cynosarges, Epicurus and his followers sought happiness, tranquillity and truth in this delightful garden. Here in the society of pupils and philosophers, he passed a peaceful life of speculation and

enjoyment. The members of this communal school were greatly attached to each other. In times of scarcity, they contributed to each other's support.

The particular doctrine of Epicurus, which has been so grossly misrepresented, was briefly this: He held that every pleasure is in itself good; but in comparison with another, it may become an evil. The philosopher differs from the ordinary man in this — that while they both seek pleasure, the former knows how to forego certain enjoyments which will cause pain and vexation hereafter, whereas the common man seeks only the immediate enjoyment. The philosopher will not only avoid these pleasures which occasion grief, but knows how to endure those pains which will result from surpassing enjoyment. Therefore, true happiness is not the enjoyment of the moment, but of the whole life. We must not seek debauchery to-day and society to-morrow, but equal enjoyment all the year round. No life can be pleasant except a virtuous one; and the pleasures of the body, although not to be despised, are insignificant when compared with those of the soul. The former are but momentary; the latter embrace both the past and the future. Hence the golden rule of temperance.

Epicurus not only inculcated moderation in enjoyment, but scorned all indulgence. His diet was extremely plain. He taught that pleasure was purer and more enduring if luxuries were discarded. He preferred simplicity to luxury. And yet the word Epicurean has been held synonymous with sensualist. But despite all the assaults of bitter Stoics and Christian calumniators, the character of this pure, if not the very purest of ancient philosophers, is to-day whitening upon the tablets of time. A more baseless, senseless slander was never conjured up than the charge of sensuality against this grand old Grecian, who, living upon little himself, taught the world that they who live plainly, have no fear of poverty, and are better able to enjoy the pleasures of life.

Epicurus was born three hundred and forty years before Christ. His parents were lowly people and he was nurtured in poverty. According to his own statement, his philosophical career began as early as his thirteenth year. Upon hearing a verse of Hesiod wherein all things are said to come from

Chaos, he asked, "And whence came Chaos?" He was referred to philosophy; and to philosophy did he apply. The writings of Democritus fell in his way. These were eagerly studied, as well as those of several others. He sought instruction from many masters, but all could give the thirteen-year old philosopher no solid conviction. He only wished the Truth. And relying upon his own superior capacity, he produced a system of his own which justly places him among the first of the great Free-thinkers of the pre-christian ages.

So many fragments of his voluminous writings have been preserved that we are enabled to speak with precision of his particular doctrines. He regarded contentedness with a little as the greatest good. He held that wealth consisted not in having great possessions, but in having small wants; that man should accustom himself to live upon little, both as a preventive against ill fortune, and as an enhancement of rare enjoyments. He lived a life of celibacy. Temperate and continent himself, he taught his pupils to be so likewise, both by precept and example.

The sum of his doctrines concerning moral philosophy, in general, is this; "It is the office of reason to confine the pursuit of pleasure within the limits of nature, in order to the attainment of that happy state, in which the body is free from every kind of pain, and the mind from all perturbation. This happy state can only be attained by a prudent care of the body, and a steady government of the mind. The desires of the body are to be prevented by temperance, or cured by medicine, or rendered tolerable by patience. Against the diseases of the mind, philosophy provides sufficient antidotes. The instruments which it employs are the virtues; the root of which, whence all the rest proceed, is prudence. This virtue comprehends the whole art of living discreetly, justly, and honorably, and is, in fact, the same thing with wisdom. It instructs men to free their understandings from the clouds of prejudice; to exercise temperance and fortitude in the government of themselves, and to practice justice to others. Although pleasure, or happiness, which is the end of living, be superior to virtue, which is only the means, it is every one's interest to practice all the virtues; for in a happy life, pleasure can never be

separated from virtue. Temperance is that discreet regulation of the desires and passions, by which we are enabled to enjoy pleasures without suffering any consequent inconveniences. They who maintain such a constant self-command as never to be enticed by the prospect of present indulgence to do that which will be productive of evil, obtain the truest pleasure by declining pleasure. Sobriety, as opposed to inebriety and gluttony, is of admirable use in teaching men that nature is satisfied with a little, and enabling them to content themselves with simple and frugal fare. Such a manner of living is conducive to the preservation of health; renders a man alert and active in all the offices of life; affords him an exquisite relish for the occasional varieties of a plentiful board; and prepares him to meet every reverse of fortune without the fear of want. Continence is a branch of temperance which prevents the diseases, infamy, remorse and punishment to which those are exposed who indulge themselves in unlawful amours. A wise man, who puts himself under the government of reason, will be able to receive an injury with calmness, and to treat the person who committed it with lenity; for he will rank injuries among the casual events of life, and will prudently reflect that he can no more stop the natural currents of human passions than he can curb the stormy winds. Moderation in the pursuit of honors or riches is the only security against disappointment and vexation. A wise man, therefore, will prefer the simplicity of rustic life to the magnificence of courts."

The foregoing is a short summary of the moral teachings of Epicurus, the man against whom such foul language has been used by those whose self-interest and prejudices prompted them to willfuly or ignorantly misinterpret his pure philosophy. The following is the gist of his Atheistical doctrines:

"Nothing can ever spring from nothing, nor can anything ever return to nothing. The Universe always existed, and will always remain; for there is nothing into which it can be changed. There is nothing in nature, nor can anything be conceived, besides body and space. Body is that which possesses the properties of bulk, figure, resistance, and gravity; it is this alone which can touch or be touched. Space is the region which is, or may be, occupied by body, and which affords it an

opportunity of moving freely. Beside these—body and space—no third nature can be conceived; for such a nature must either have bulk or solidity, or want them; that is, it must either be body or space. The Universe, consisting of body and space, is infinite, for it has no limits. Bodies are infinite in multitude; space is infinite in magnitude. The Universe is to be conceived as immovable, since beyond it there is no place into which it can move; and as eternal and immutable, since it is neither liable to increase nor decrease—to production nor decay."

Upon a critical review of the teachings of Epicurus, we may find them imperfect and quite defective in many respects. But it must be borne in mind that we live two millenniums later than the great Athenian, and that many facts have been dragged out of "the circle of the unknown and unused" during the intervening ages. If Socrates was the first to bring philosophy down from the clouds, Epicurus was the first to make it the basis of morality. He sought to construct ethics upon a philosophical basis; and if he did not fully succeed it was because the basis was not broad enough.

So long as man shall continue to study his nature in order that he may improve it; so long as he shall seek to learn the extent of his capacities in order to properly direct them; so long as the highest aim of the children of men shall be their own happiness, and the happiness of each other; so long will human hearts enshrine the teachings of Epicurus, viz.: that no life can be pleasant but a virtuous one, and that they should seek that pleasure for themselves which appears the most durable, and attended with the greatest pleasure to their fellow men.

CLEANTHES.

CLEANTHES was a disciple of Zeno the Stoic. He was the son of Phanias, and was born at Assos in Lydia, 339 B. C. He subsisted by performing laborious service, such as drawing water during the night, to enable him to pursue his studies during the day. Being cited before the Areopagus to declare how he gained his livelihood, he brought with him as witness a gardener and a country woman, saying that he drew water for the one and kneaded dough for the other. The judges were about to order a present for him, but Cleanthes refused to accept it.

This philosopher was for many years so poor, that he was obliged to write the heads of his master's lectures on shells and bones for want of money to buy writing material. But notwithstanding all his poverty, he persevered in the study of philosophy, and remained a pupil of Zeno for nineteen years.

His natural faculties were said to be slow; but his resolution and perseverance enabled him to overcome every difficulty; and he at last became so complete a master of the Stoic system, that he was perfectly qualified to succeed Zeno in his school. His fellow disciples were wont to ridicule him for his dullness, by calling him an ass, but he took no further notice of their sarcasm than by saying in his defense, if he was an ass, he was the better able to bear the burden of Zeno's doctrine. Being reproved for his timidity, he replied: "It is to this quality that I am indebted for my innocence."

Though he was not of the school of Arcesilaus, when he heard him condemned for undermining by his doctrine the foundation of virtue, he candidly apologized for him by remarking, that though he might seem an enemy to virtue in his discourses, he showed himself her friend in his conduct. Arcesilaus being informed of the handsome apology which Cleanthes had made for him, said to him: "You know how much I dislike flattery; why will you flatter me?" "Is it then flattery,"

replied Cleanthes, "to say of you that you say one thing and mean another?" Cleanthes frequently advised his pupils to conceive of pleasure as a deity sitting on her throne, attended by the virtues, who are ready on every occasion to whisper in her ear: "Do nothing which will occasion pain or grief to yourself or others."

A friend observing him silent in company, said: "One would think, Cleanthes, from your silence, that you took no pleasure in conversing with your friends." Cleanthes replied: "It is because I know the value of this pleasure that I am silent; for I wish my friends to enjoy it as well as myself."

The reason which he assigned for the superiority of former philosophers over his contemporaries was, that formerly philosophers studied *things*, whereas now they only study *words*. When he was old, he still retained the full use of his faculties, and often said that he should always think life worth preserving so long as he should be able to write and study. Long after his death, which occurred in his ninetieth year, the Roman Senate paid respect to his memory, by ordering a statue to be erected in honor of him at Assos.

He wrote many pieces, none of which have come down to us, except his "Hymn to Jupiter," remarkable for elevation and grandeur of thought; and a few fragments. The work was first published by Fulvius Ussinus in 1568; then by other publishers; and has been translated into several languages. Many have expressed themselves pleased to find "such just sentiments regarding the deity from a heathen — so much poetry in a philosopher."

THEODORUS.

ATHEISM has universally been considered a crime. Mankind in all ages have been jealous of their gods. The same intolerant, rancorous spirit of persecution actuated the Athenians in the ages before Christ in their treatment of all who dared to doubt the existence of Jupiter, Venus, and Mercury, as controlled the Christians all through the later ages in their punishment of heretics who could not accept their Father, Son, and Ghost.

For daring to assert that the sun was not conducted by Apollo, mounted in a chariot and four, Anaxagoras was condemned as an Atheist and compelled to flee. Aristotle was accused of Atheism by a priest, and was obliged to retire to Chalcis. Protagoras was banished and his works were burned because he asserted, "I neither know whether there are gods, nor what they are." The Athenians offered a large reward to whoever would kill Diagoras, surnamed the Atheist, and punished the impiety of Socrates by giving him the poisoned hemlock.

Prominent among the ancient Atheists who suffered martyrdom for their want of faith, is THEODORUS, the subject of this sketch. He denied the existence of gods without any restriction. He was a native of Cyrene, where he was born, 320 B. C. He was a pupil of Arete, the daughter of Aristippus, and afterwards became the successor of Anniceris. He belonged to the Cyrenaic school; but his philosophy appeared so dangerous to his fellow citizens, among whom he had been held in very high esteem, that they banished him from their city. Theodorus went to Athens, where he would have experienced worse treatment if Demetrius Phalereus had not interposed and saved him; for here too his doctrines soon came into disrepute, and a public accusation was brought against him of moral and religious indifference.

After the fall of Phalareus, his protector, Theodorus was obliged to withdraw from Athens for safety. He went to Egypt, where he soon gained the confidence of Ptolemæus Soter, the

king, who on one occasion, sent him as his ambassador to Lysimachus, who taunted him for having been obliged to leave Athens, and threatened to crucify him for his atheism. Cicero and Seneca admired the answer of Theodorus upon this occasion, which was to the effect that he did not care whether he should rot on the ground or in the air.

He ever spoke freely concerning the gods, and his atheism drew him into trouble wherever he went. A complete understanding of his philosophical system cannot be obtained at this late age; but he appears to have been one of the forerunners of Epicurus. His atheistical ideas were explained in a book which he wrote on the gods, and which earned him the opprobrious appellation of "The Atheist." The following doctrines are especially mentioned as characterizing his views of human affairs: Wisdom and justice are desirable, because they procure us the enjoyment of pleasure: friendship, on the other hand, has no real existence; for in a person who is not wise, it ceases as soon as he ceases to feel the want of it, and a wise man is in want of nothing beyond himself. Patriotism is not a duty, because it would be absurd to make it incumbent upon a wise man to sacrifice himself for the ignorant, who form by far the majority of a state. His followers constituted one of the three branches into which the Cyrenaic school was divided, and were called Theodosians. After his return to Athens he was tried and condemned on a charge of atheism, and like Socrates was obliged to drink the poisoned cup.

That he led a pure and correct life has never been questioned. Clemens Alexandrinus expresses his surprise that so virtuous a man as Theodorus should have been put to death because of his opposition to gentile polytheism. And thus perished Theodorus the Atheist, a martyr to Grecian superstition.

CHRYSIPPUS.

This eminent pupil of Cleanthes was born at Soli, in Cilicia, in 280 B. C. He was the most eminent philosopher of his sect, except Zeno, and was regarded as an oracle by the later Stoics.

He was noted for his skill in dialectics, and his subtlety as a reasoner; and he used to say to Cleanthes, "Teach me only your doctrines, and I will find the arguments to defend them." There was a common saying, "that if the gods use any logic, it is doubtless that of Chrysippus." He wrote on several subjects several hundred volumes. But of all his works nothing remains except a few extracts in the works of Cicero, Plutarch, Seneca, and Aulus Gelluis.

It is generally supposed that he had an unusual portion of vanity. But we are inclined to believe that he was too truthful to be mock-modest; and that therefore he made a habit of telling the truth for or against himself, just as he would do it for or against anybody else. It is said that a person asking him one day whom he should choose for a tutor to his son, he made this reply: "Choose me; for if I knew anybody more learned than myself, I would go and study under him." If, after careful consideration, he did so believe about himself, where, in sober truth, is the vanity of this expression?

He is the reputed author of that immortal apophthegm in relation to slander: "It is no matter how ill they speak of me; I will live so that they shall not be believed."

His definition of God, as it is preserved by Cicero, shows that he did not in any way distinguish Deity from the Universe. As a corollary, he unhesitatingly declared God (or the Universe), the author of evil and vice, as well as of good and virtue. He was sober and temperate, and unspotted in his morals. But he was envied even by his own sect, undoubtedly because he was so illustrious — so much so that it came to be a proverb that "if it had not been for Chrysippus, the Porch had never been."

He died aged 73, B. C. 207, and had a monument erected to him among those of the illustrious Athenians.

CARNEADES.

CARNEADES, the most illustrious of the Academicians, was born at Cyrene, in Africa, 213 B. C. He is chiefly celebrated as the founder of what is called, in the history of philosophy, the Third, or New Academy. He was a pupil of Diogenes the Stoic, from whom he learned the ancient logic and those subtleties of disputation for which he became so famous. It is related that he thus frequently addressed his master in the course of debate: "If I have reasoned rightly, you are wrong; if not, O Diogenes, return me the *minna* I paid you for my lessons."

Having left Diogenes, he put himself under the tuition of Hegesinus, who then occupied the Academical chair. It was there he began to entertain those skeptical principles of philosophy for which the school afterwards became so famous. Upon the death of Hegesinus, he succeeded to his place. He studied the voluminous writings of Chrysippus, one of the most eminent of the Stoics. His works consisted of several hundred volumes upon a variety of subjects. There was a common saying, "that if the gods use any logic, it is doubtless that of Chrysippus." Carneades frequently remarked: "Had there not been a Chrysippus, I should not be what I am." By this he meant that the writings of the great Stoic (albeit an antagonist) were of immense service to him as affording him an occasion for exercising his controversial subtlety, and trying the temper of his own metal. He felt that he owed to his powerful opponent his clear conviction of the errors of Stoicism, and a clear conception of the doctrines of the Academy. As the declared enemy of the Stoics, he applied himself with extreme ardor to overcome Chrysippus and refute his works. In preparing for the public disputes with him, it is said that he had recourse to hellebore in order to stimulate his mind and give greater force to his imagination. No antagonist was able to resist his subtle logic and powerful eloquence.

In 154 B. C., he was sent as an ambassador from Athens to Rome. The schoolmen of the Stoic city crowded around the

great expounder of skepticism, fascinated by his irresistible grace and power of persuasion. He harrangued the grim old Stoics, among whom were Galbarand and Cato the Censor, until their hard brows softened with the smile of approval. One day he would charm his hearers with a discourse in praise of justice; and the next day he would display his specious and audacious eloquence in refuting his former arguments, and in confounding the distinction of good and evil. The brilliant orator, as an exhibition of his wonderful force of argument, would one day refute all the propositions he had established the previous day. He pursued this method for the purpose of illustrating the unreliability of the Sophist's style of logic, and the incertitude of human knowledge. He seemed to possess the remarkable ability of speaking as convincingly against any given subject as in support of it. The conscientious Cato apprehended danger from such ingenious eloquence to the Roman youth. In order to shield them from the influence of such specious reasoning, he persuaded the Senate to take prompt measures to send back the philosopher to his own country. Thus dismissed from the Eternal City, he returned to Athens to renew his contest with his old antagonists, the Stoics. There he continued to teach with great applause the remainder of his life. He lived to the advanced age of ninety, and died 123 B. C.

He taught the most admirable maxims of morality. We challenge Christendom to produce a precept equal to the following from this old pagan philosopher: "If a person knew that an enemy, or another whose death would be for his advantage, would come to sit down upon the grass where an asp was lurking, it would be acting dishonestly not to give him notice of it, even though his silence might pass with impunity." It is related of him that he was so laborious, and so avaricious of his time, that he took no care either to pare his nails or cut his hair. So devoted was he to meditation, that he not only avoided visitors and feasts, but frequently forgot to eat at his own table, his servant sometimes finding it necessary to put food into his hand and even into his mouth.

He made Ethics his principal study, though he did not entirely neglect Physics. He was an utter skeptic. He proclaimed all human knowledge deceptive, and skepticism the

final result of inquiry. He strenuously maintained that perception was nothing save a modification of the soul, and hence could never reveal the real nature of external things; that man cannot transcend the sphere of his own consciousness, cannot know causes; and that all his boasted knowledge is but a knowledge of phenomena. In brief, all we know is our sensations; and therefore we can never ascertain the truth respecting objects of which these sensations are but inaccurate copies. He concluded that, inasmuch as there was no correspondence between the real object and the sensation, the world *per se* in no wise resembled the world we saw. No single sense actually conveys to us a correct impression of anything. All we know is derived through our consciousness of what its effects are upon us; and as our consciousness is only a state of ourselves, we can never know the world as it actually is — can never know it but as it simply *appears* to us; for all we can ever know of it is derived through our consciousness of what its *effects* are on *us*. We know nothing of existence *per se* beyond consciousness. We can only conceive of things *as* we know them. Light, color, sound, taste, and smell are all states of consciousness. These make the Universe what it appears to us, and these do not exist apart from our consciousness. If all animals were blind, there would be no such thing as light; because light to us is only an appearance — an effect of something unknown upon the retina. If all animals were deaf, there would be no such thing as sound; because sound to us is only a phenomenon produced by the operation of something unknown upon the tympanum. If men had no nervous system, there would be no such thing as pain — pain being but a phenomenon produced by the operations of the nervous system. So our sensations are but the investitures with which we clothe the world. The material Universe, apart from our consciousness, is an eternal silence, an infinite darkness, an insentient solitude.

These were some of the philosophical problems presented to the world by Carneades more than twenty centuries ago. They have been the great unsolved riddles of the ages, and agitate to-day the minds of the subtlest metaphysicians. Carneades is here presented as the extreme enunciator of ancient skepticism. The inevitable result of his teachings is skepticism. Indeed,

the epoch in which he lived was saturated with skepticism. The founding of the New Academy by Carneades constituted a crisis in Greek philosophy. It was the first institution which inculcated the uncertainty of opinion, and the incomprehensibility of things. Carneades declared the incapacity of sense to furnish material for philosophy. He destroyed all the old foundations upon which theories and systems had been constructed. He cleared the ground of the accumulated errors of all the by-gone ages. He drove the Stoics from the strongholds of Philosophy, he laid in ruins the fortress of Faith, and triumphantly incorporated the City of Common Sense high up on the table lands of Truth. Ignoring all the illusions of sensuous appearances, discarding the certitude of human knowledge, he still sought to search into the hidden essence of things. From the famous New Academy he flared his torch of reason over the night-enveloped fields of philosophy, and passed it on through the long line of skeptics down through the after generations. It has dispelled, to a great extent, the murky gloom of dogmatic theory and speculation that has shrouded the human understanding, and been a constant source of illumination to the dazed and struggling pilgrims of earth. All the grand old giants of the succeeding years who have successfully assaulted the citadels of Faith and Superstition, have borrowed weapons from the ancient armory of Carneades. From the summits of the nineteenth century mankind to-day are gleaning up the ripened sheaves of thought from the harvest fields of the centuries. And there is no one to whom the world to-day is more indebted for its elaborate systemization of the different forms of thought and methods of scientific research, than Carneades. A late elegant author has said: "The first doubt was the womb and cradle of progress." And as a pioneer, an explorer, in the great domain of doubt, as one who furrowed the rugged fields of investigation for those who were to follow, Carneades should be held in grateful remembrance by all the world's great thinkers to-day. He gave a forward impulse to the whole progress of truth. With his unsparing, gigantic grasp, he uprooted the fallacies of the ancient faiths: and truth is mightier to-day, and will strengthen with all future time, because Carneades lived.

HIPPARCHUS.

This ancient Grecian was the first astronomer on record who really made systematic observations, and left behind him a digested body of astronomical science. According to Strabo, he was born at Nicæ, in Bithynia. Neither the year of his birth nor that of his death is recorded; but it appears from his astronomical observations, preserved by Ptolemy, that he was alive in the interval from 160—145 B. C. His observations were probably commenced in Bithynia and continued at Rhodes; whence he is called by some authors the Bithynian, and by others the Rhodian; while some even suppose two astronomers of the same name, which is certainly incorrect.

He probably studied at Alexandria, and amongst other services to science, he discovered the precession of the equinoxes; calculated eclipses; determined the main period of the planets' revolution; invented the stereographical method of projection; catalogued the fixed stars; and laid the foundation for a true science of astronomy. He also determined the first inequality of the moon, the equation of the center, and all but anticipated Ptolemy in the discovery of the evection. To him also must be attributed the establishment of the theory of epicycles and eccentrics, a geometrical conception for the purpose of resolving the apparent motions of the heavenly bodies, on the principle of circular movements. In the case of the sun and moon, Hipparchus succeeded in the application of that theory, and indicated that it might be adapted to the planets. Though never intended as a real representation of the actual motions of the heavenly bodies, it maintained its ground until the era of Kepler and Newton, when the heliocentric doctrine, and that of elliptic motions, were incontestably established. Even Newton himself, in the thirty-fifth proposition of the third book of the Principia, availed himself of its aid. He also undertook to make a register of the stars by the method of alinations — that is, by indicating those which were in the same apparent straight

line. The number of stars catalogued by him was one thousand eight hundred and eighty.

The most complete account of the labors of Hipparchus will be found in the following summary from the preface to Delambre's "History of Ancient Astronomy:" "Let no one be surprised at the errors of half a degree which we attribute to Hipparchus, seemingly with reproach. It must be remembered that his astrolabe was nothing but an armillary sphere, of no great diameter, and with very small subdivisions of a degree, as well as that he had neither telescope, vernier, nor micrometer. What should we do even now if deprived of these helps, and if we knew neither the refraction nor the true altitude of the pole, on which point, even at Alexandria, and with armillæ of every sort, an error of a quarter of a degree was committed? At this day we dispute about a fraction of a second; they could not then answer for any fraction of a degree, and might be wrong by a whole diameter of the sun or moon. Let us rather think of the essential services which he rendered to astronomy, of which science he is the true founder. He was the first who gave and demonstrated methods of solving all triangles, whether plane or spherical. He established the theory of the sun in such a manner that Ptolemy, two hundred and sixty-three years afterwards, found nothing to change. He showed that all the hypotheses of his predecessors were insufficient to explain the two-fold inequalities of the planets; he predicted that none would be successful which did not combine the two hypotheses of the eccentric and epicycle. He had not the proper observations, because they require more time than the duration of the longest life, but he made them ready for his successors. We owe to his catalogue the important knowledge of the retrograde motion of the equinoctial points. The observations of Hipparchus, by their number and their antiquity, and in spite of the errors we are obliged to admit, give important confirmation to one of the fundamental points of astronomy. It is to him that we owe the first discovery of this phenomenon. He also invented the planisphere or the method of describing the starry heavens upon a plane, and of deducing the solution of problems in spherical astronomy by a method often more exact and convenient than that of the globe itself. He is also the

father of real geography, through the happy idea of marking the position of towns in the same manner as that of the stars, by circles drawn through the pole perpendicularly to the equator; that is, by latitudes and longitudes. His method, by means of eclipses, was for a long time the only one by which the longitude could be determined; and it is by no means of the projection of which he was the author that we now make our maps of the world and our best geographical maps."

Hipparchus was a great original thinker, a discoverer—a sage and a scientist. He gave a new impetus to the intellectual advancement of ancient Greece. And his crude astronomical observations undeniably contributed more toward the world's scientific progress than all the philosophical speculations of more ancient times.

Among the sciences which have been learned and taught by the wise men of the world, none have been more effective in elevating the human mind than the study of astronomy. This science has led men to form grander conceptions of the boundless extent of the Universe, and the unlimited forces pertaining to matter, than all other classes of study. It must be admitted that the astronomers of the world have been its most useful teachers, and have aided greatly in enlarging human comprehension and in augmenting the appreciation of that which is grand and glorious in existence. The lessons imparted by this study have gradually led man away from the narrow fallacies and cramping dogmas of theology which priestcraft has for thousands of years sought to fasten upon the intellect of the world. While the preachers of the latter have dwarfed the human mind, the teachers of astronomy and the other sciences have expanded it and given it a healthy growth.

Hipparchus being justly regarded as the Father of Modern Astronomy, and one of its most faithful teachers, is worthy of all the honors, as a friend to the human race, which his admirers freely accord him.

HILLEL.

This celebrated Jewish rabbi, a descendant of King David, was born at Babylon about 110 B. C. He went to Jerusalem at the age of forty, where he acquired such a thorough knowledge of the Law, that he became master of the chief school of that city, and was chosen President of the Sanhedrim about 30 B. C. He formed a new digest of the traditionary law, from which the Mishna, or earliest part of the Talmud, is derived. Shammai, one of his disciples, dissented from his master, and set up a new college, which produced violent contests among the Jews, but the party of Hillel proved victorious. He lived to the great age of one hundred and twenty years—thus dying when the *fabled* Jesus was about ten years old.

Hillel taught, "Do not judge thy neighbor until thou hast stood in his place." "Whosoever tries to *make gain* by the crown of learning perishes." "Promote peace, and be a friend of all men." He also distinctly taught one form of the Golden Rule, as we may see by the following:—"One day a heathen went to Shammai, the head of the rival Academy, and asked him, mockingly, to convert him to 'the Law' while he stood on one leg. The irate master turned him from his door. The heathen then went to Hillel, who received him kindly and said, 'Do not unto another what thou wouldst not have another do unto thee. This is the whole law; the rest is mere comment.'"

But this great and civilizing sentiment was not by any means original with Hillel. Confucius and several other sages had taught it long before.

Hillel was noted for his disregard of mere ritual, ceremony, offering, and other public demonstrations of worship. He was so spiritual in his inmost nature that he actually despised the mere outward "letter" of worship and conduct, and on that very account insisted all the more on the inward "spirit" of religion and life. But while he thus made it his peculiar mission to lift people to a high plane of conscientiousness, where

they might be able to judge for themselves and be their own masters in all moral circumstances and emergencies, Shammai preached the Law in all the exactitude of its ritual, giving minute casuistic directions how to comport one's self in all cases that might arise.

It has been a matter of surprise to most students, Hebrew and Gentile, of Rabbinical lore, why Hillel has not said a word about a thousand mooted questions of ceremonial and sacrifice. If they could once find the overshadowing reason for all this, they would cease their search for the minor whys and wherefores of each particular case. The key to the whole position, without doubt, is this:—Hillel did *not believe* in the utility of punctilious formalities in closet, family, synagogue, or temple; *therefore* he did not give any directions whatever about the performance of them. He kept his eye steadily on the "weightier matters of the Law," and on the beatitudes of a good life; and it is now a settled fact that the best sayings of the reputed Jesus in the "Lord's Prayer" and the "Sermon on the Mount," are directly attributable to the teachings and influence of Hillel the Good.

While on this subject it might be well to suggest to the general reader that many insignificant persons and myths in this world have been pushed into unmerited historic prominence through the artificial overshadowing by them of really great characters and magnificent fictions. If there ever was a Jesus, Hillel was one of his most important creators. But, sad to relate, in this case, as in many others, the created has, by a train of fortuitous circumstances, almost entirely eclipsed its creator. About eighteen centuries ago a Messiah was urgently needed, and lo! from the dust of the merest earth of Galilean fable, he was at once made, and Hillel's breath of moral life was breathed into his nostrils, and he became a living soul. Had Hillel been born about a century later, it is scarcely to be doubted that he would have been to-day our Christ and blessed Savior!

PHILO JUDÆUS.

THIS Greek philosopher, born at Alexandria, lived between the years 41 B. C. and about 50 A. C. He belonged to an illustrious Jewish family, of the sacerdotal caste, and was distinguished for learning and eloquence. He was a believer in the Platonic philosophy, and wrote many Platonic works on the Jewish religion, on the interpretation of the Pentateuch, and other subjects, in which he showed himself partial to figurative or allegorical interpretations.

There is no doubt that Philo was endowed not only with great learning, but with genius also. By means of allegorical interpretation, he found the doctrines of Plato in the writings of Moses! Indeed, he finds a great many things in the Pentateuch symbolical of the Alexandrian *Logos*, [the Word], who was "free from all sin," and of his "Father God," and "Mother *Sophia*" [Wisdom] "by which everything was produced." But he plainly implies that in some cases the literal sense of the Hebrew Scriptures was shocking to his mind.

He taught the existence of One Invisible God, ineffable and incomprehensible, from whom all Intelligence proceeded; diffused throughout the Universe, and active in all its parts; never cognizable to the sense of man, and known only through the medium of his *Logos*, by whom he created the outward world of visible forms. This *Logos* of Philo bears a striking similarity to the *Adam Kadman* of the Cabalists in Palestine. Both were called "The Primal Man,,' "The Model Man," "The First Born Son of God," "The Express Image of God," the "Mediator" or "Intercessor" between God and Mankind. This *Logos* contending with the Spirits of Darkness, and radiating Light into souls that turned toward him, resembles Persian doctrines. In fact, Philo's system seems to be a mixture of Plato's and Zoroaster's, wearing Hebrew forms as a garment.

But Philo scarcely alludes to a personal Messiah, and does not even intimate that the *Logos* would assume that character. *This* assumption was left for the unknown writer or writers of

that very late, highly variegated, and entirely untrustworthy document called "The Gospel according to St. John," the great literary hoax of the Primitive Church.

The morality of Philo was pure and elevated, tending to even the strictness of asceticism. To him God was All in All, and this world a mere fleeting shadow. He maintained that all true knowledge came directly from God to the soul, by intuition, in exalted states of faith, or revealed in dreams, when the mind was quiescent.

His writings were extensively read by Hellenistic Jews and the best educated of the early Christians. The stern image of the Hebrew Jehovah was rendered more mild and attractive thus reflected through the golden mist of Neo-Platonism.

After his death a report was circulated that he became a Christian, and then renounced t. at faith, on account of some mortifications it caused him. It was even said that in his old age he became an intimate friend of the "apostle" Peter. But it is now known that these accounts are unworthy of belief. He must have been about seventy years old when Christ died, and it is very doubtful whether he ever heard of him. *He makes no allusion whatever to Christianity in any part of his writings.*

But, in his treatise on "The Contemplative Life," he *does* make many allusions to Monachism, or Monkery, than which History could not possibly furnish a stronger demonstration that the monastic institution was in full reign at and before his time. And not only allusions; but he also favors us with accurate and minute descriptions of the discipline of a religious community, of which he was himself a member. He says this sect or brotherhood had parishes, churches, bishops, priests, and deacons; that it observed the grand festivals which we know obtained afterwards among the Christians; that it pretended to have had *apostolic* founders far in the past. Philo, who wrote before Josephus, and gave this particular description of Egyptian monkery, when Jesus, if such a person had ever existed, was not above ten years of age, and at least fifty years before the existence of any Christian writing whatever, has never thrown out the remotest hint that he had ever heard of the existence of Christ, Christians, or Christianity.

CICERO.

Marcus Tullius Cicero — often called Tully by English writers — an illustrious Roman orator, philosopher, and statesman, was born at Arpinum (now Arpino,) about seventy miles south-east of Rome, on the 3rd of January, 106 B. C. He was brought up from his cradle in the lap of wealth and education. When a youth, he composed a number of poems, which are lost. His disposition was genial and amiable. He learned to speak Greek fluently, and was profoundly versed in Greek literature and philosophy. In his sixteenth year he assumed the manly *toga*, and applied himself to the study of law under Murcius Scævola the Augur, an eminent jurist and statesman. After serving in a campaign in the social war, and passing the ensuing six years in studious retirement (taking no part in the bloody civil war between Marius and Sylla, he attended the lectures of the Greek philosopher Philo, the chief of the New Academy, studied logic with Diodotus the Stoic, and was instructed in rhetoric by Apollonius Molo of Rhodes.

Having thus laid a solid foundation for his fame by the severe and systematic discipline of his rare talents, he began at the age of twenty-five his career as a pleader in the forum, where he soon gained great applause by his courage and eloquence. But his physical constitution in his youth was so delicate that his medical friends advised him to abandon the bar. He therefore devoted two years to travel, finishing his education by visits to the most famous philosophers, rhetoricians, and the seats of learning and art in Greece and Asia. He returned as it were a new man, not only with a firm constitution, but with his style and fancy corrected and his voice and actions moderated.

He entered upon the office of consul on the first of January, 63 B. C., and found the republic in a very critical and perilous condition, distracted by pestilent laws and seditious demagogues, and undermined by pervading corruption and traitorous conspiracies. The most memorable part of his administration appears

in the ability, courage, and elastic energy with which he detected and baffled the nefarious designs of Catiline and his accomplices. Catiline was a candidate for the consulship in the election of 63 B. C., and hired assassins to kill Cicero in the Campus Martius when he should come to preside at the election; but, as the consul came guarded by armed men the plot failed, and Catiline was not elected. This repulse rendered him furious. He conspired to seize the chief power by the burning of the city and a general massacre of the senators and the friends of order. The leaders of this plot—some of whom were of high rank and great influence—met on the sixth of November, and arranged the immediate execution of the same; but their plans were revealed to Cicero by Fulvia, the mistress of one of the conspirators, and when two of them went to his house next morning to assassinate the consul they found it well guarded. On the eighth of November, Cicero delivered in the senate the first of his famous orations against Catiline, who was present, and at the end of that grand explosion of indignant eloquence rose to speak; but his voice was drowned by cries of "Traitor!" and "Parricide!" Catiline hastily quitted Rome in the ensuing night, to join his army in Etruria, and Cicero on the next day addressed to the assembled people his second oration "against Catiline."—For his preservation of the State from this terrible conspiracy Cicero received honors. He was saluted as the father of his country by Catullus and Cato, and hailed as the savior of Rome by the people, the father of his country, and the second founder of the Republic.

His vehemence, however, against Clodius, brought upon him a train of evils, which finally forced him into voluntary exile; but his banishment was of short duration, for the Clodian faction becoming odious, and the Senate and people unanimously recalled him. In the quarrel between Cæsar and Pompey, he espoused the side of the latter and followed him into Greece; but, after the battle of Pharsalia, returned into Italy, and obtained the friendship of Cæsar. He now retired from the arena of politics, and devoted himself to the calmer elegances of literary pursuits, when the assassination of the dictator once more called him upon the political stage. He advised the Senate to grant a general amnesty; but when he saw Antony

gaining the ascendency, he removed to Athens, to escape the effects of the enmity of that general. In a short time, however, he returned to Rome, and seemed to enjoy the friendship of Octavius, who nevertheless was induced to sacrifice him to the malice of Antony. Cicero was at Tusculum when he received the news of his proscription by the Triumvirs — Octavius, Antony and Lepidus — who had all along rendered his patriotic efforts unavailing. In order to escape the vengeance of his enemies, he set out in a litter for the sea coast, but was overtaken and killed by the soldiers of Antony, near his Formian villa, on the seventh of December, 43 B. C., in the sixty-third year of his age. He made little effort to escape, and met death with fortitude. His head and hands were carried in triumph to Antony, who was mean enough to place them on the rostra in the Forum, where Cicero had so often defended the lives, fortunes, and liberties of the Roman people!

It was during the four years immediately succeeding the battle of Pharsalia, (August, 48 B. C.,) that Cicero produced most of his numerous important works on philosophy and rhetoric, which demonstrate his immense intellectual activity and his vast learning, as well as the versatility of his mind. Space will not allow us as much as the bare mention here of even the titles of these works, or of his extant "Orations and Letters." In philosophy he adopted the principles of the New Academy. He was tall, with features regular and well-formed. His gestures were natural and graceful, his presence manly and commanding. No greater master of composition and of the music of speech has ever appeared among men. His style adapted itself with ease, facility, and felicity to every class of subjects, and which has been the model of succeeding ages. In what the French call *esprit* — light, unexpected, and inexhaustible wit — he was not excelled by any among the ancients. And though, like most men of genius, he was somewhat vain of his powers, still the spotless purity of his private and public life, and the virtuous and graceful sentiments which thickly adorn all his works, (and from which it would be vain to commence to quote,) make ample amends for his one insignificent failing, and attract to him through all the ages the homage of the good and the cultured.

LUCRETIUS.

"On earth there is nothing great but man—
In man there is nothing great but mind."

This illustrious Italian poet and philosopher was born in Rome 95 years B. C. Cicero was eleven years old at this time. Cæsar was not born till four, nor Virgil till twenty-five years later. Nothing whatever is known of his family and early life. It is conjectured that he went to Athens in his youth and made himself acquainted with the Epicurean system of philosophy. The following very silly and unreliable story is related of him by that slovenly and lying Christian historian, Eusebius: "Having been driven to madness by an amatory potion, and having composed several books in the intervals of his insanity, which Cicero afterwards corrected, he died by his own hands in the forty-fourth year of his age." The notorious untruthfulness of this Christian writer, and his obvious antipathy to Lucretius, entitles this contemptible story to no credit whatever.

It is greatly to be regretted that there exists no better biographical history of this great poet and philosopher. The splendid genius of Lucretius was not recognized by the age in which he lived. Very few allusions are made to his writings by his contemporaries. Their anti-religious character probably prompted the primitive Christian fathers to suppress everything like eulogy, or a recognition of their merit. Mental slavery and intolerance predominated at Rome at the very beginning of the Christian era, and it has continued to prevail in Christendom through all the later centuries. Horace, Cicero, and the great characters of that age dared not hazard their fair fame by praising the peerless poetry of Lucretius; just as in the last two centuries no one could extol Rousseau or Voltaire, unless at the peril of their reputation. But if Lucretius failed to secure the appreciation of the ancients, he has received ample

amends from the moderns. That great and gifted scholar of comparatively modern times, Scaliger, calls him "a divine man, and incomparable poet." Says Byron, of his "*De Rerum Natura:*" "If Lucretius had not been spoiled by the Epicurean system, we should have had a far superior poem to any now in existence. As mere poetry, it is the first of Latin poems." This poem, in which he sets forth the philosophy of Epicurus, consists of six books, and was published and dedicated to a friend, 58 years B. C. He made many original additions to the system of Epicurus. In this work Lucretius treats of the porosity of matter, the relative motion of ships and stars, and reviews the whole circle of natural sciences of the period in which he lived. He ascertained that light travels faster than sound, and observing that leaden projectiles melt where they strike, he asserted that heat was motion and concussion of atoms. He gave natural explanations of phenomena which previously had been attributed to spiritual agency. He demonstrated that echoes were reflections of sound from hard upright surfaces, instead of the voices of fauns and satyrs. He also showed that the causes and spread of diseases were to be attributed to air and contact, rather than to the vengeance of angry gods. He laid down the axiom that nothing can be produced, and that all things are formed by combinations of eternal and individual atoms. He held that the laws of Nature are the creative principles of the Universe — not the gods. He taught the materiality of the soul; that the mind is dependent on the body; that it is powerfully influenced by it, as in intoxication, sickness, and danger; and that it must accordingly perish when the life-links that bind it to the body are burst asunder. He asserted that atoms inherently contained all the properties from which plants, and animals, and men, were derived, and that they were the base of all material forms — yesterday in the air, to-day in a leaf, to-morrow in a man — an atom is forever its own persistent, individual self. Upon the great plane of Being, man hath no pre-eminence above an atom. Like all other things, he finds his womb and tomb in universal Nature. Particular combinations of atoms produce effects which are called intelligent. Mind is a manifestation of the round and smoother atoms of matter. He tersely stated

the doctrine of the survival of the fittest in the following lines, which lose much of their beauty in the translation:

"For seeds of bodies from eternal strove,
And used by stroke, or their own weight, to move,
All sorts of union tried, all sorts of blows,
To see if any way would things compose;
And so, no wonder they at last were hurled
Into the decent order of this world,—
And still such motions, still such ways pursue,
As may supply decaying things by new.
But more, some kinds must other kinds replace,
They could not all preserve their feeble race;
For those we see remain and bear their young,
Craft, strength or swiftness has preserved so long."

He thus illustrates how Necessity is the mother of Invention:

"We knew to fight before the help of art,
To bruise and wound before we framed a dart;
And Nature taught us to avoid a wound,
Before the use of arms and shields was found.
Before beds were, even Nature threw us down
To rest; we drank before a cup was known.
These various thing convenience did produce;
We thought them fit, and made them for our use."

Concerning the future of the soul he asks:

"And were the Soul immortal, would the Mind
Complain of death, and not rejoice to find
Herself let loose and leave this clay behind?
Were souls immortal, and ne'er began,
But crept into the limbs to make up man,
Why can they not remember what was done
In former times? Why all this memory gone?"

Scorning the dainty dread of death, he asks his reader:—"Why should you. a common person, dread extinction, when mighty generals, philosophers, and poets have submitted?"

He thus tells how the worship of gods arose in the dim primeval ages:

"For in those early times, the tribes of mortals beheld in their minds, even when awake, glorious images as of gods, and saw them in their sleep still more distinctly, and of a wondrous magnitude of figure. To these, therefore, they attributed vitality, because they seemed to move their limbs, and to utter majestic words, suitable to their distinguished appearance and mighty strength. And they assigned to them an immortal existence, because their appearances came in constant succession, and their form remained the same; although certainly they might have deemed them immortal on another account, as they would consider that beings endowed with such apparent strength could not easily be subdued by any force. And they thought them pre-eminent in happiness, because the fear of death could thus trouble none of them, and because, at the same time, they saw them in their dreams do many and wonderful actions, and experience no difficulty in the performance of them. Besides, they observed the revolutions of the heavens, and the various seasons of the year go round in a certain order, and yet could not understand by what causes these results were produced. They had, then, this resource for themselves to ascribe all things to gods, and to make all things be guided by their will. And the seats and abodes of these gods they placed in the sky, because through the sky the night and morn are seen to revolve—the morn, the day, and the night, and the august constellations of night, and the nocturnal luminaries of the heavens, and the flying meteors, as well as the clouds, the sun, rain, snow, winds, lightnings, hail, and the vehement noises and loud-threatening murmurs of the thunder. O unhappy race of men! as they attributed such acts, besides ascribing bitter wrath to the gods! What lamentations did they then prepare for themselves, and what sufferings for us! What fears have they entailed upon our posterity! Nor is it any piety for a man to be seen, with his head veiled, turning toward a stone, and drawing near to every altar; or to fall prostrate upon the ground, and to stretch out his hands before the shrines of the gods, or to sprinkle the altars with copious blood of four-footed beasts, and to add wars to wars; but it is

rather piety to be able to contemplate all things with a serene mind. For when we look up to the celestial regions of the vast world above, and contemplate the firmament studded with glittering stars, and reflect upon the revolutions of the sun and moon, the apprehension lest there should, perchance, be an almighty power of the gods above us, which guides the stars in their various motions, begins then to raise its head, as if awaking within our breast an apprehension which, perhaps, before lay dormant under the weight of other cares; since poverty of reason and ignorance of natural causes disquiet the mind, while it doubts whether there was any birth or commencement of the world, or whether there is any limit of time, until which the walls of the world, and the silent movements of the heavenly bodies, can endure this incessant labor; or whether the heavens, divinely endowed with an imperishable nature, can, as they roll along time's eternal course, defy the mighty power of endless age. Besides, whose heart does not shrink at the terrors of the gods? whose limbs do not shudder with dread, when the scorched earth trembles with the awful stroke of lightning, and when the roars of thunder pervade the vast heaven? Do not people and nations tremble? And do not proud monarchs, penetrated with fear of the deities, recoil in every nerve, lest, for some foul deed, or arrogant word, the dread time of paying penalty be come? When, likewise, the mighty force of a tempestuous wind, raging over the sea, sweeps across the deep, the commander of a fleet and all his powerful legions, does he not solicit peace of the gods with vows, and timidly implore them with prayers, for a lull of the winds, and a prosperous gale? But alas! he implores them to no purpose; for frequently, seized by a violent hurricane, he is nevertheless borne away to the shoals of death. Thus some unseen power, apparently, bears upon human things, and makes them a mere sport for itself. Further, when the whole earth totters under our feet, and cities shaken to their base, fall, or threaten to fall, what wonder is it that the nations of the world despise and tremble themselves, and admit the vast influence of the gods over the world, and their stupendous power to govern all things?"

The fundamental doctrine in his system he elaborates as fol-

lows: "But if things come forth from nothing, every kind of thing might be produced from all things; nothing would require seed. In the first place, men might spring from the sea; the scaly tribe and birds might spring from the earth; herds and other cattle might burst from the sky; the cultivated fields, as well as the deserts, might contain every kind of wild animal, without any settled law of production; nor would the same fruit be constant to the same tree, but would be changed; and all trees might bear all kinds of fruit. Since, when there should not be generative elements for each production, how could a certain parent producer remain invariable for all individual things? But now, because all things are severally produced from certain seeds, each is produced and comes forth into the regions of light from that spot in which the matter and first elements of such subsist. And for this cause, all things cannot be produced from all, inasmuch as there are distinct and peculiar faculties in certain substances. Nothing can be made from nothing, since things have need of seed, from which all individuality being produced, may be brought forth into the gentle air of heaven. But were there no such seeds, you might see things severally grow up and become much better of their own accord without our labor. Add, too, that Nature resolves each thing into its constituent elements, and does not reduce anything to nothing."

Lucretius ably argued against the notions of Creation, Spontaneity, Design, and Annihilation, contending that nothing could come from nothing. He held that the world, and every object in the Universe, were arranged from pre-existent matter. Matter always existed in an infinitude of detached atoms, moving or falling through space, which is unlimited. These profound propositions of the poetical philosopher, portrayed in vivid verse, were advanced too early for general comprehension and acceptance. They lay dormant all through the long night of the succeeding centuries, until the waves of European evolution of thought rose to the level of that lofty plain touched by Socrates and Plato, Epicurus and Lucretius, and the other most piercing intellects of glorious old Greece and Rome.

VIRGIL.

This most celebrated of all the Roman pastoral, didactic and epic poets, was born near Mantua, in Italy, seventy years before the reputed birth of Christ. He assumed the *toga virilis*—or, in other words, asserted his manhood—on entering his sixteenth year, on the very day, according to some accounts, on which Lucretius died; thus transmitting, without interruption, and with increasing splendor, the intellectual inheritance of Roman genius.

He then proceeded to Milan, from thence to Naples, and finally to Rome, where he threw out many youthful productions, and where, in time, he produced his magnificent *Eclogues*, *Georgics* and *Æneid*. The concurring testimony of critics of all ages have fixed the character of Virgil as a poet. In the highest attribute of genius—that of creating and bringing forth original conceptions, it must be admitted that he was deficient; but in *improving on originals;* in soundness of judgment and correctness of taste; in depth and tenderness of feeling; in chastened fancy and imagination; in vivid and picturesque description; in the power of appreciating and portraying the beautiful in Nature and art—of depicting passion and touching the finest chords of human sympathy; in matchless beauty of diction, and in harmony and splendor of versification, he stands alone among the poets of his own country; and, with his great exemplar, Homer, has furnished the Christian poets from the beginning until now, especially Tasso, Dante, and Milton, with infallible patterns of plot, execution, diction, and style. Without Virgil and Homer—the heathen poets of antiquity—Christian poetry of a high character would have been an utter impossibility.

Interspersed with the poetry proper of Virgil are precious gems indicative of deep thought, great wisdom, and mental independence, which will always entitle him to an honorable pedestal in the great Temple of Humanity. Space, however, will not permit the insertion of any of them here.

SENECA.

The father of this celebrated Roman moralist, philosopher, and statesman, was born at Corduba, in Spain, fifty-three years before Christ. He came to settle at Rome in the reign of Augustus, whither he brought with him his wife Helvia, and three sons. The first, named Mela, was the father of the poet Lucan; the second son, the subject of this sketch, was called Lucius Annæus; the third son took the name of Junius Gallio, of whom mention is made in the "Acts of the Apostles." The father (surnamed Marcus) compiled a valuable work from the remarkable sayings of more than a hundred Greek and Roman authors upon various subjects. This work contained the choicest declamations of all the eminent orators of that time. Of the ten books contained in this collection, only five now remain, and these are very defective. The younger Seneca, the famous Stoic and philosopher, was born at Corduba in the year 5 B. C., and was only a child when carried to Rome by his parents. There he received a liberal education, applying himself to the study of rhetoric, philosophy, and law. As an advocate, he soon displayed those great and brilliant abilities by which he rose to eminence; but being afraid of exciting the jealousy of the cruel Calligula, who himself aspired to the glory of eloquence, he relinquished his profession as a pleader for the office of quæstor, in which he also became distinguished. Before engaging in the practice of law at Rome, it is said he had perfected his attainments by studying in the schools of Athens and Alexandria. In the first year of Claudius, when Julia, the daughter of Germanicus was accused of improper conduct by the infamous Messalina, and banished, Seneca was involved both in the charge and the punishment, and exiled to Corsica, where he lived eight years. He there lived happy, as he told his mother, in the midst of those things which make other people miserable, and wrote his book of "Consolation," addressed to his mother and his friend Polybius. When Agrip-

pina was married to Claudius, upon the death of Messalina, she prevailed with the emperor to recall Seneca from banishment. She afterwards procured him to be appointed tutor to her son Nero. Another teacher, Burrhus, was joined with him in the important charge, the latter instructing the royal pupil in the military, and Seneca furnishing him with the principles of philosophy and the precepts of wisdom and eloquence; both endeavoring to confine their pupil within the limits of decorum and virtue. While these preceptors united their authority, Nero was restrained from indulging his natural propensities; but after the death of Burrhus, the influence of Seneca declined, and the young prince began to disclose that depravity and cruelty which afterwards blackened his name with everlasting infamy. Seneca, however, still enjoyed his favor, and after Nero was advanced to the empire he long continued his preceptor with honors and riches. The houses and walks of Seneca were the most magnificent in Rome, and he had immense sums of money placed at interest in almost every part of the world. It is said that during the four years of imperial favor, he amassed the enormous sum of £2,421,875 English money. All this vast wealth, however, together with the luxury and effeminancy of a court, does not appear to have produced any improper effect upon the temper and disposition of Seneca. He continued abstemious, correct in his conduct, and, above all, free from flattery and ambition. "I had rather," he said to Nero, "offend you by speaking the truth, than please you by lying and flattery." While his influence lasted at court, during the first five years of Nero's reign that period was considered a pattern of good government. But after the emperor had drifted into that career of cruelty and crime which has made his name to be abhorred for all time, he naturally grew weary of his preceptor, whose just and stainless life must have been a constant rebuke to him. When Seneca perceived that his favor declined at the Roman court, and that he had many enemies about the emperor who were perpetually whispering evil about him in his ears, he offered to give up all his vast riches of every kind to the emperor, who, however, would not accept any such sacrifice, and assured him of his abiding good will and friendship. The philos-

opher, however, knew Nero's disposition too well to rely on his promises, and as Tacitus relates, "he kept no more levees, declined the usual civilities, which had been paid to him, and under a pretence of indisposition, avoided, as much as possible, appearing in public." It was not long before Seneca was convinced that he had made a just estimate of the cruel and treacherous tyrant, who now attempted, by means of Cleonicus, one of Seneca's freedmen, to take him off by poison. Nero did not, however, succeed at that time; but not long afterwards he found a pretext for destroying him.

Tigellinus and Rufus, who had supplanted Seneca at court, sought to ruin him by exciting the emperor's suspicions against him. At last he was accused of being an accomplice of Piso, who had been convicted of a conspiracy against Nero. He was commanded to immediately put himself to death. Seneca received this order with the utmost composure, and asked permission of the officer who brought the command to alter his will; but that being refused, he requested of his friends, that since he was not allowed to leave them any other legacy, they would preserve the example of his life, and exhorted them to exercise that fortitude which philosophy taught. After some further conversation with his friends, he embraced his wife, Paulina, and entreated her to console herself with the recollection of his virtues; but she refused every consolation except that of dying with her husband, and earnestly solicited the friendly hand of the executioner.

After expressing his admiration of his wife's fortitude, Seneca proceeded to obey the fatal mandate by opening a vein in each arm; but, in consequence of his advanced age, the vital stream flowed so reluctantly that it was necessary also to open the veins of his legs. Still finding his strength exhausted without any prospect of a speedy release, in order to alleviate, if possible, the anguish of his wife who was a spectator of the scene, he persuaded her to withdraw to another chamber. He then, with wonderful self-command, proceeded to dictate many philosophical reflections to his secretary. After a long interval his friend Annæus, to whom he complained of the tedious delay of death, gave him a strong dose of poison; but even this, through the feeble state of his vital powers, p oduced little

effect. At last he ordered the attendants to convey him into a warm bath; and plunging into it he was soon suffocated. His body was consumed according to his own express order, in a will which he had made in the height of his prosperity. He was particularly averse to any funeral pomp. His wife, Paulina, having resolved to die with him, also had her veins opened; but Nero, fearing that this would excite general indignation against himself, commanded that the flow of blood should be stopped and her life preserved.

The death of Seneca took place 65 A. C. He was an uncle of the poet Lucan. He was an eloquent and popular writer. His style is greatly admired. His works consisted of epistles, various moral treatises, and ten tragedies. The editions of these works are numerous, several of which have been translated into English. His work on natural history and science is considered quite valuable; and his epistles are of some interest, both as revealing the true spirit of Stoicism, and as throwing light on the manners of the times. It has been reported that he held a correspondence with Paul by letters; but these letters, published under the name of the "Philosopher and Apostle," have long been declared spurious by the critics and perfectly unworthy of either of them.

Such was the excellence of many of his precepts, that he has been quoted by Christian councils and fathers of the church, although it is not certain that he ever heard of Christ or his doctrine. And when the world shall come to fully recognize and appreciate his superior worth, his stern and stoical rectitude, his moral grandeur and true Roman nobility; when it shall contrast the virtuous sentiment with which his writings abound — the temperate, the pure and placid plan of life which he pursued in the midst of a corrupt and luxurious court, and, above all, his fortitude in death with the vicious and infamous career of his imperial pupil, the base and bloody Nero; it will accord to Seneca such honor and esteem as will be vouchsafed to few others who lived in the very dawn of Christianity.

From among the many excellent moral sayings of Seneca, the following are submitted to the reader:

"Liberty and serenity of mind must necessarily ensue upon the mastering of those things which either allure or affright

us; when, instead of those flashy pleasures (which even at the best are both vain and hurtful together), we shall find ourselves possessed of joys transporting and everlasting."

"Let us be liberal, then, after the example of our great creator, and give to others with the same consideration that he gives to us."

"He who preaches gratitude pleads the cause both of God and man; for without it we can neither be sociable nor religious."

"The true felicity of life is to be free from perturbations; to understand our duties towards God and man; to enjoy the present without any anxious dependence upon the future."

"He that fears, serves."

"Virtue is the only immortal thing which belongs to mortality; it is an invincible greatness of mind, not to be elevated or dejected with good or ill fortune. It is sociable and gentle, free, steady, and fearless; content within itself; full of inexhaustible delights; *and it is valued for itself.*"

"This life is only a prelude to eternity, where we are to expect another original, and another state of things; we have no prospect of heaven here, but at a distance; let us therefore expect our last and decretory hour with courage."

"To suffer death is but the law of Nature; and it is a great comfort that it can be done but once; in the very convulsions of it, we have this consolation that our pain is near an end, and that it frees us from all the miseries of life. . . . That death which we so much dread and decline is not the determination, but the intermission of a life which will return again."

STRABO.

This distinguished Greek geographer was born in Cappadocia, flourished under Augustus, and died about the year twenty-five, at an advanced age. He studied rhetoric and Aristotelianism, but afterwards embraced Stoicism. On his professional travels through Greece, Italy, Egypt, and Asia, he endeavored to obtain the most accurate information respecting the geography, statistics and political conditions of the countries which he visited, and also thoroughly digested the geographical works of Hecatæus, Artemidorus, Eudoxus, and Erastosthenes, (now lost,) besides the writings of historians and poets. All his researches he embodied in a great geographical work, in seventeen books, which is invaluable to all students of those times. This old heathen geographer is universally esteemed as honest and trustworthy—somewhat rare qualities among Christian travelers, from the earliest period to the present time, arising from "pious fraud" on the one hand, and a display of empty sensationalism on the other. Not to mention others, Marco Polo, Mungo Park, and Smyth, of "Smyth's Hole" notoriety, are to the point.

To the descriptions of countries, Strabo added notices of the customs and former history of the people, enlivened by the anecdotes, traditions, and comparisons which give interest to positive geography. His work is highly prized as an animated, broadly conceived, and skillfully executed picture of the world as known to the ancients. As Herodotus has been styled "The Father of History," so Strabo may certainly be called "The Father of (systematic) Geography."

APOLLONIUS.

In the reign of Augustus Cæsar, a remarkable teacher and prophet was born in Tyana, in Cappadocia. His birth occurred four years before that of his rival miracle-worker, the hero of Christianity. Many parallels might be instituted between the Cappadocian and the Judean savior. Indeed, Higgins' Anacalypsis furnishes a list of upwards of fifty analogies common to the career of both. The birth of both was announced to their mothers by the appearance of an angel or god. It is said that the advent of Apollonius was announced to his mother by an old marine god, named Proteus. Tradition tells that while gathering flowers in a meadow, she fell asleep and dreamed she was surrounded by a circle of swans; that the clapping of their wings and the noise of their singing awakened her, whereupon she immediately gave birth to a son—the subject of our sketch. The boy who was born into the world under such circumstances was of an old Grecian family celebrated for its rank and wealth. He was early distinguished by beauty of person and power of intellect. He was sent to Tarsus at the age of fourteen to pursue his studies with an Epicurean philosopher. Considering the luxurious habits and ext avagant manner of living which there prevailed, unfavorable to philosophical study, he removed to Ægæ—a far-famed seat of learning at that period. He here heard expounded the systems of the various schools, and accorded to each a serious and candid consideration. The peculiar force and independence of his character were here early manifested. His tutor indulged in a luxurious manner of life—in dainties, choice wines and beautiful women. These, however, had no attractions for the studious and sedate scholar, A house with a beautiful fountain and garden which his parent had purchased for him. he bestowed upon his Epicurean teacher with this simple declaration: "Live you in what manner you please, I shall live after the manner of Pythagoras." At that time he was sixteen,

and thereafter he continued to subsist entirely upon fruits and vegetables, drank only water, let his hair grow and went barefoot. A large fortune was left him at the age of twenty, which he divided with his elder brother, who was much addicted to wine, gambling, and other forms of dissipation. After having given his erring brother half of his inheritance, he succeeded by his gentle and affectionate treatment in effecting his complete reform. He bestowed the remainder of his fortune upon his needy relatives, only reserving for himself sufficient to supply his simplest wants.

At length he left Tyana and retired to the celebrated temple of Escalapius, in Ægeæ. The fame of his wisdom, ere long spread abroad. Vast numbers resolved to hear the wonderful new philosopher; and the temple soon became a lyceum. Such were the crowds that he attracted, that it became the common remark when people were seen walking rapidly: "They hasten to hear the young man." The priests of the temple imparted to Apollonius all their magical and scientific secrets. It is related that he attained peculiar power over both the bodies and the souls of men, and that the god of the temple manifested delight at having him present. He taught the people that the only prayer to be addressed to the deities was; "O ye gods! grant whatever it is best for me to have!" He also persuaded the people to abandon the offering of bloody sacrifices. In his work on offerings he says: "A man may worship the Deity far more truly than other mortals, though he never sacrifice animals, nor kindle fires, nor consecrate any outward thing to that God, whom we call the First: who is One, and apart from all, and by whom only we can know anything of the other deities. He needs nothing even of what could be given him by natures more exalted than ours. There is no animal that breathes the air, no plant the earth nourishes, no hing the world produces, that in comparison with him is not impure. The only appropriate offering to him is the homage of our superior reason—I mean that which cannot be expressed by the lips—the silent inner word of the spirit. From the most glorious of all beings, we should seek for blessings by offering that which is most glorious in ourselves. Pure spirit, the most beautiful portion of our being,

has no need of external organs to make itself understood by the Omnipresent Essence."

In order to devote himself entirely to divine things, he resolved to abstain from marriage and the society of women. He also imposed upon himself a vow of silence, which he preserved unbroken for five years. This period he passed in silent contemplation of divinity and philosophy, and in committing to memory whatever he read. During this time he never uttered a word, but only held communion with others either by writing, or by graceful motions of his head and hands. He was often oppressed by accusations being brought against him which his irksome vow would not allow him to answer. He always preserved a placid and undisturbed demeanor, repeating to himself, when provoked to speech: "Be quiet, heart and tongue." It is related that, under all circumstances, and in spite of all that could be said or done to him, he was always courteous, and preserved the most perfect patience.

During his term of silence, he happened at Aspendus, in Asia Minor, at a time when the women and children were weeping for bread, and a maddened mob was preparing to burn the governor, whom the enraged populace would not permit to speak in his own defence. By his earnest gestures, Apollonius attracted the attention of the people, and made them understand that the governor must have a hearing. His strange dress and majestic mien favorably impressed the turbulent throng. He induced them to listen to the magistrate, who finally succeeded in convincing them that the famine was not occasioned by his fault, but was caused by a few speculators who had hoarded up the grain. The hunger-exasperated citizens then threatened to wreak their vengeance on them, but Apollonius, by his significant gestures, prevailed upon them to entrust their cause to him. He then wrote the following proclamation: "Apollonius to the monopolizers of corn, greeting: The earth is the common mother of all men; for she is just. You are unjust, for you have made her the mother of yourselves only. If you do not desist from this course, I will not suffer you to remain on the earth.' This admonition was duly heeded, and the market was again filled with grain.

At the expiration of his term of silence, he went to Antioch,

whither he was followed by vast and curious crowds. In all his extensive travels he was faithfully followed by an Assyrian disciple named Damis, who fell in with him at Nineveh. He attended Apollonius everywhere, recording all his sayings and doings. Having once enumerated all the Asiatic dialects with which he was familiar, Apollonius replied: "I know them myself, though I never learned them. Do not be surprised at this: for I can perceive even the thoughts of men, though they do not utter them."

At Babylon, whither his fame had proceeded him, he was offered apartments in the king's palace; to which he replied: "Were I to live in a house above my condition in life, I should be uncomfortable. Every sort of excess is irksome to philosophers, as the absence of it is to you, who are the great ones of the earth. For this reason I prefer living with some private man, whose fortune does not exceed my own." The king becoming captivated by his conduct and conversation, pressed him to accept ten presents of his own choosing, at the same time urging him to ask only those he judged the most valuable. There was at that time near Babylon a poor colony which had descended from the Greeks, taken captive in the time of Darius. They were then suffering for lack of sufficient food. The only boon he asked of the king was that he would generously redress their grievances. The mighty monarch promptly promised this, and wished him to specify nine other boons he would wish conferred upon him. Apollonius answered: "That which you have granted, I prize more than many tens of gifts." "But is there nothing you yourself stand in need of?" kindly inquired the king. "Merely a little bread and fruit," responded the philanthropist.

He remained at Babylon a year and a half, during which time he mastered the mysterious lore of the magi. He then set out for India, well provided by the hospitable prince with attendants and provisions, camels, and letters of introduction. This journey was made by Apollonius for the purpose of possessing himself of the world-famed learning of the Brahmins. His disciple, Damis, describes this journey with all the luxurious imagery of the East. Apollonius became greatly prepossessed toward the philosophers of India, and praised them

much in after years. He mentions them in a mysterious way as "men who dwell on the earth, and not on the earth," "possessing nothing, yet having everything." He states how one restored sight to the blind, and cured cripples by simply touching them.

After a residence of five years, he took his departure from India. Upon his return he visited Antioch, Ephesus, Athens, Alexandria, Rome, and numerous other cities. Everywhere he was followed by admiring multitudes, who were attracted by the beauty of his person, his unique costume, and the fame of his miraculous power. The renown of his wonderful wisdom had spread throughout Europe and Asia. At Olympia the populace wished to worship him as a god, but he would not permit them. At Ionia the priests placed the diseased in his care, and his cures were considered so remarkable that divine honors were decreed to him. He entered the celebrated cave of Trophonius in Bœotia, where he remained seven days writing the oracles in a book which he carried with him everywhere. Embassies from magistrates and monarchs who wished to avail themselves of his remarkable powers waited upon him continually. The populations of cities poured forth in welcoming processions. Enormous wealth might have been his had he accepted the costly gifts offered him. But he steadfastly refused them all, esteeming them unnecessary to his simple mode of life. His particular prayer was: "O, ye gods! grant me to have few things, and to stand in need of none."

Finding the people of Ephesus engaged in games and dancing and frivolous pleasures, he exhorted them to desist and devote themselves to the pursuit of philosophy. He also warned them that they were soon to be visited by a fearful pestilence, and he offered prayers in all the temples to avert the impending calamity. But the people still rushed madly on in the pursuit of pleasure, heedless of his admonitions, and he soon left them or Smyrna. The citizens came forth in multitudes to meet him and to hear his words of wisdom. He had not been long at Smyrna before Ephesus was stricken by the plague as he had prophesied. Ambassadors were despatched to implore his speedy return. He immediately complied, and upon his arrival he told the fear-frenzied people: "Be not dejected.

I will this day put a stop to the disease." It is said that he soon succeeded in staying the ravaging mortality that had nearly decimated the inhabitants. A statute was erected to him in token of the city's gratitude.

From Ephesus, Apollonius proceeded to Athens, where he was received by the philosophers with a joyful welcome. Although at first denied admission to the mysteries of the high priests by reason of his being a magician, he subsequently was initiated. He sternly reproved the gay Athenians for patronizing gladiatorial shows, and told them that their goddess, Minerva, would cease to protect a city which tolerated such cruel sports. His advent at Athens was attended by a signal display of his singular gift in the dispossession of demons. One of the dissipated young citizens was afflicted with a disease which caused him to talk and sing to himself, and to laugh and cry by turns. His friends supposed this was the effect of intemperance. But Apollonius revealed to them that it was a case of obsession, and at once set about to cure him. It is said that as soon as he fixed his gaze upon the suffering youth, the tormenting demon burst forth into all the ejaculations uttered by victims undergoing the agonies of the rack, and swore he would instantly leave the young man and never enter another person. Upon Apollonius asking him to give some sign of his departure, he said: "I will make that statue tumble;" whereupon the statue began to totter and immediately fell. From that moment a great change came over the young man; his wildness entirely passed away, and he became temperate, and even led the life of a Pythagorean philosopher. Apollonius then went to Rome.

The bloody Nero had just issued severe edicts against those suspected of being magicians. He was met on the way by a fellow philosopher who sought to turn him back, by telling him the imminent danger to which those were exposed who wore the philosopher's robe. His disciples were so intimidated by this warning, that out of the thirty-six in his company, only eight continued on with him to the seven-hilled city. Reaching Rome, he passed from temple to temple, praying and delivering discourses upon religious worship. He was asked for what he prayed. His reply was: "That justice may prevail; that the laws may be obeyed; that wise men may be poor, and the rest

of mankind rich, though not by fraud." Every temple into which he entered was soon crowded with eager listeners, who supposed they could secure through him greater favor from the gods. He visited no one, nor paid court to the rich and powerful, though he was kind and courteous to all.

The cruel Nero especially prided himself upon his poetry and singing, and punished as traitors all who did not applaud him. One day when the temples were thronged with the tyrant's flatterers, who were praying for his recovery from a hoarseness which impeded his singing, the audacious Apollonius vented his indignation by exclaiming: "The gods must be forgiven if they take pleasure in the company of buffoons and jesters." This treasonable utterance caused his arrest; but when brought before the tribunal for trial, it was found that the parchment upon which the charges had been written was blank—all the characters having disappeared. Such was the influence Apollonius obtained over the magistrates that he was vouchsafed his liberty again.

Among the many miracles he is said to have performed at Rome, the most memorable is that of having restored a dead maiden to life. She belonged to a family of rank, and had died suddenly when just about to be married. Apollonius happening to meet the procession that was taking the body to the tomb, he ordered them to set down the bier, saying to her betrothed: "I will dry up the tears you are shedding for this maiden." He bent over her, took her hand, and whispered a few words in her ear, whereupon she opened her eyes, began to speak, and was carried back alive and well to her father's house. Accepting a large sum of money for this act from the rich relatives of the maiden, he at once delivered it to her as a dowry.

We next hear of him at Alexandria, where his arrival caused a great sensation. A pompous procession escorted him from the harbor to the town, through the narrow streets of which he was carried in triumph similar to that with which they carried the sacred symbols of the gods. Meeting upon his way twelve criminals who were being conducted to execution, he pointed out one who was innocent of the crime for which he had been condemned. An immediate investigation established his inno-

cence to the satisfaction of his accusers, although a confession had been extorted from him by torture.

Like Pythagoras, his great prototype, Apollonius professed to comprehend the speech of animals, and to possess peculiar power over them. There was a tame lion in Alexandria which was led about by its owner by a string like a dog, but which would never touch flesh nor lick blood. This royal beast was permitted to enter the temples, in one of which Apollonius happening to meet it, he informed the spectators that the lion was animated by the spirit of Amasis, an ancient king of Egypt. Hereupon the noble brute gave a piteous roar and burst into tears. Priests and people at once proceeded to array it with collars and garlands; and after having received the caresses of the whole city, it was, by a procession playing on flutes and chanting hymns composed for the occasion, conducted to the district where Amasis formerly resided.

Apollonius went to Alexandria to acquaint himself with the Gymnosophists, a company of unclothed philosophers who lived in solitary places and observed peculiar forms of worship. One of this strange sect said to him: "We are naked. Here earth spreads no carpet under our feet. It affords us no milk, no wine. We are humble people. We live on the earth, and partake of whatever things it supplies us with, of its own free will, without labor and undaunted by any magical influences. It is enough for a wise man that he is pure in whatever he eats, that he touches nothing that has had life, that he subdues all those irregular desires which make their approaches through the eyes, and that he removes far from him envy, a fruitful source of injustice."

The emperor Vespasian arrived at Alexandria while Apollonius was there. He formed a great friendship for the celebrated Cappadocian, whom he used to consult as an oracle upon the most momentous matters of state. Apollonius persistently refused the large sums of money which the emperor frequently urged upon him. At a later period Vespasian invited him to come to his court. But some oppressive laws which the emperor had passed prompted this response: "Apollonius to the Emperor Vespasian, health: you who, in anger, reduced free people to slavery, what need have you of my con-

versation? Farewell." The succeeding emperor, Titus, during his short reign, held him in great honor, and frequently solicited his sagacious counsel. But the tyrant Domitian, who next ruled Rome, jealous of his intimacy with his rival Nerva, and apprehending that his powers of magic might prove dangerous in case of a conspiracy, caused him to be ironed heavily and put into prison. His faithful follower Damis was thereupon nearly reduced to despair. He passed his time praying for the deliverance of his master from his critical situation. One day he asked him when he thought he should recover his liberty. Apollonius answered: "This instant, if it depended upon myself." And freeing himself from his fetters, he added: "Keep up your spirits; you see the freedom I enjoy." This satisfied the devoted disciple that his master's nature was more than human. Upon his trial he defended himself with so much ability that he was released from prison, but was prohibited from leaving the city. In thanking the tyrant for his acquittal, the bold philosopher took occasion to speak of the deplorable condition of the empire under his miserable administration, adding: "Listen to me, if you will. If not, send persons to take my body. It is impossible to take my soul. You cannot kill me, because I am not mortal." It is related that upon pronouncing these words he vanished from the tribunal. It is also stated that after this transaction the emperor's conduct changed behaving himself like a person under divine influence. Those best acquainted with the tyrant were surprised at the sudden change in his manner of life. Apollonius had sent Damis away from Rome with the assurance that he would soon be with him again. It was noon when he had so mysteriously disappeared from the presence of the emperor. During the afternoon of the same day he rejoined Damis and other friends more than a hundred miles from Rome. They were greatly startled at his sudden appearance, and were in doubt whether or not it was his spirit. He held out his hand to Damis, saying, "Take it, and if I escape from you, regard me as an apparition." They marveled much when he told them that only a few hours before he had made his defense before the emperor in Rome. He only said that they must ascribe the rapidity of his flight to a god.

We next get accounts of his travels in Greece. At Ephesus he established a school where he expounded questions of morality and the Pythagorean philosophy. He taught the assembled multitudes in the groves near the city. One day he suddenly stopped his discourse in speechless alarm, exclaiming in a loud voice: "Strike the tyrant! Strike him!" Then addressing the audience, he added: "Rejoice, Ephesians! The tyrant is killed. This very moment the deed is done. The news will soon be here. Meanwhile I will go and return thanks to the gods for what I have seen." The news soon came that Domitian had been stabbed at Rome: and it was ascertained that the deed had occurred at the precise time Apollonius had spoken.

He lived to a very great age. When one hundred years old he is said to have been still vigorous in intellect and active and agreeable in person. There is a conflict of historical authority as to the mode and place of his death. Some contend that he died at Ephesus, others that it was at Crete. One tradition is that he entered the famous temple of Diana at Crete, the rich treasures of which were guarded by furious dogs. Though generally very ferocious, the dogs on this occasion fawned upon him with unaccountable affection. At midnight sweet voices were heard singing: "Leave the earth and come to heaven! Come, Apollonius! Come!" He was never seen again. His followers believed that he had been carried to the gods without dying. His biographer, Philostratus, expresses doubts of his ever having died. He says: "I have gone over most parts of the known world, and in all countries met men who told wonderful things of him, yet I do not remember ever to have seen any tomb or cenotaph raised in honor of him."

A skeptical young student, who sought proof of the immortality of the soul, repaired to Tyana, where for nearly a year, he supplicated the spirit of Apollonius to appear, and thereby remove his doubts. Growing weary at last, he petulently exclaimed: "Poor man, he is so dead that he cannot hear me, or he would appear in answer to my prayers, to prove that he is immortal." It is related that a short time afterwards, while in the midst of his companions, he started up suddenly, excitedly exclaiming: "O, Apollonius, I believe you now." He tried to point out the apparition of Apollonius to the company. "Do

you not see him there listening to our disputations? Have you not heard him saying wonderful things about the soul?" Though invisible to the rest of the company, yet they believed that their companion had seen a vision sent solely to enlighten them regarding the nature and immortality of the soul.

Great honors were paid to the memory of Apollonius, and his fame long survived him throughout all the lands of the East. Tyana was considered a sacred city because it was his birthplace. The emperor Aurelian treated the citizens with uncommon lenity, in consideration of their celebrated countryman. The emperor Adrian preserved a collection of his writings in the palace of Antium. The emperor Caracalla caused a temple to be erected and dedicated to his memory. The emperor Alexander Severus placed his statutes in the imperial palace with Orpheus, Abraham, and Christ. The Empress Julia procured Philostratus, an Athenian author of great reputation, to carefully prepare an account of his life. This biographical work, written in an attractive style, and published more than a hundred years after his death, is still extant, and contains all the traditions concerning the great Tyanean. In this volume a striking parallel is instituted between Apollonius and Jesus of Nazareth. Like the latter, Apollonius is claimed by his disciples to have cured diseases and cast out devils; restored the lame and blind, and brought the dead to life; like him, he controlled the laws of nature, and subjected everything to his miraculous power. Unlike his Christian rival, who, it is claimed, withered a tree, Apollonius caused one to bloom. He could speak in many tongues, and disappear in a mysterious manner. Like Jesus, it is claimed that he was born of a virgin, and was called the "Son of God;" like him he was a religious enthusiast, taught excellent maxims of purity and holiness, attracted crowds by his miracles and wonderful wisdom, and foresaw and foretold future events; and according to accounts as worthy of credit, at least, as those given in the "Gospels" concerning Jesus, Apollonius was also crucified, rose from the dead, and appeared to his followers after his resurrection; he satisfied a doubting Didymus by showing him the print of the nails in his hands and feet; and he was seen by many witnesses who saluted him as the "God Incarnate," the "Lord from Heaven." His recorded

miracles are as well attested, and entitled to as much credit as those related of the Nazarene. His religion was inaugurated before that of Christ; and it is perfectly preposterous to assume, as some have done, in order to account for the striking similarity between these rival saviors, that the history of the former was plagiarized from that of the latter. Indeed, nothing appears in the volume of Philostratus which indicates that the Tyanean thaumaturgist or his biographer ever heard anything of the history or teachings of Christ. The early Christian fathers concede that Apollonius did perform the prodigies ascribed to him; although they attributed them to the aid of evil spirits and his proficiency in the art of magic. The great aim of Apollonius' life was the restoration of the ancient religion of Greece, freed from fables, and the placing of it upon a philosophical basis. His cardinal doctrine was simple Deism —a belief in one supreme God. He taught that all the many other deities then worshiped in the world were only inferior spirits or agents. He often invoked the aid of these, believing they were mediators between God and man. To the Supreme Being he neither offered sacrifice nor prayers. He denied the efficacy of sacrifice, substituting for it a silent and simple worship, and that pure and speechless prayer which ascends from the sanctuary of the soul. He led the life of an ascetic, his food and raiment being of the poorest. He sought the reformation of the religious rites of his time, and the substitution of correct conduct and pure philosophy for ceremonies and senseless sacrifices.

Apollonius surely lived a pure and stainless life; and as a great moral teacher and wonder-worker, he occupies a place in the same chapter of human history occupied by Jesus. And among the score of remarkable men whose foolish followers have presented credentials for divine honors at the world's grand tribunal, none have been more worthy the homage and admiration of mankind, than Apollonius of Tyana.

SIMON MAGUS.

This great magician of Samaria, who, we are told in the "Acts of the Apostles," offered money to Peter and Paul to obtain their power of conferring the Holy Ghost, was the precursor of a large number of sects, which for ages proved to be very troublesome to the peace of the Christian Church. It seems that with the return of the Jews from Babylon, a great many Assyrian, Persian and Indian beliefs, sentiments, and practices actually flooded Syria and a large part of Asia Minor. Among these was the profession and practice of "magic," which was soon afterwards still more widely extended over a vast territory by the general mixing of the peoples consequent upon the conquests of Alexander. So it was almost universally believed in Simon's time that the forces of Nature could be controlled, diseases cured, and events foretold by the proper invocation of spirits; and high proficiency in this "art magic" procured for Simon the surname of Magus.

Among the many wonderful miracles attributed to him may be mentioned the following: Controlling the elements; transforming himself into the semblance of other men and of several animals; rendering himself invisible; walking on the air; passing through and sitting in flames uninjured; passing unobstructedly through mountains; constructing animated and self-moving furniture and statuary; his body casting many shadows in different directions at one and the same time; causing trees to suddenly spring up in desert places; causing a sickle to reap without hands; flinging himself from high precipices unhurt; creating a man from the atmosphere; raising the dead; and walking through the streets accompanied by spirits of the dead.

We read in the Acts, that when Philip went to preach in Samaria, he found "Simon, who had used sorcery and bewitched the people, giving out that he himself was some great one; to whom they all gave heed, from the least to the greatest, saying: "This man is the Great Power of God." During the per-

formance of some "miracles" by Philip, it seems that Simon was baptized by him, probably expecting thereby to receive the "Holy Ghost," as he must have heard that said "Ghost" had descended on Jesus at his baptism. Some time after this — we learn from the same source — when Peter and John were preaching in Samaria, "Simon saw, by laying on of the apostles' hands, the "Holy Ghost" was given, he offered them money, saying: "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost," to which Peter indignantly replied: "Thy money perish with thee, because thou hast thought the gift of God may be purchased with money!" Now it seems that, if the above account be true, this conduct of Peter was in the highest degree uncourteous and reprehensible. Most probably Simon had been accustomed to pay his teachers generously for elaborate instructions in magic; and, judging Peter and John to be in possession of secrets unknown to him, he very naturally offered money to them for divulging these to him. In this whole transaction he seems to have demeaned himself with great politeness and even reverence, as against Peter's discourteous reply; for when the latter indignantly said: "Repent of this great wickedness, and pray to God if perhaps the thought of thy heart may be forgiven thee," he meekly responded: "Pray ye to the Lord for me, that none of these things which ye have spoken come upon me."

There can scarcely be a doubt that all that attracted him toward the Christian teachers was his desire to add still more to his stock of magical proficiency. The "New Testament," at least, makes no further allusion to him. But other accounts represent him as acting in opposition to the "apostles" and their successors. There is no room here to descant on the history of that traditional opposition, with its results, nor to give even an epitome of his philosophy. Suffice it to say that he was a kind of an Oriental Gnostic, and like Gnostics in general, full to the brim of metaphysical and transcendental modes of thought and expression. Such was his proficiency both as magician and religious teacher, that his followers placed him far above Moses and the Prophets. They, in fact, believed him to be the First-Born of the Supreme, sent on earth to free men from the imperfect laws given by the Jewish Jehovah, who was

one of the "rebelling spirits." They also often called him "The Root of the Universe." Their highest aspiration was to be like him, so that they might be reunited to the Source of all things. They thought he performed wonders because he was the Great Power of God. It is *said* he himself professed to be "The Wisdom of God," "The Word of God," "The Paraclete, or Comforter," "The Image of the Eternal Father, manifested in the Flesh," and that he called Helen, (his inseparable companion,) the "Mother of the Universe," sometimes "The Virgin of God," or "The Spouse of God." And it appears some of his Greek proselytes worshiped him and "Helen" under the names of Jupiter and Minerva. Still others said he came to redeem the world from sin, and to destroy the Devil and his works; that he was the image of the Eternal Father; that, as the second person in the godhead, he took upon himself the form of a man; that he existed with God from all eternity, or in the fourth gospel's very words, that "he was in the beginning with God."

His Christian opponents did not deny his marvels, but attributed them to the power of evil spirits. And his teachings also afterwards reappeared in various forms, to the great amazement of the Christian Church, so much so that Irenæus, one of the earliest of the Christian Fathers said: "All who in any way corrupt the truth, or mar the preaching of the Church, are disciples and successors of Simon, the Samaritan magician."

Simon did not consider the Jehovah of the Jews as the Supreme Being, but as leader of the inferior spirits who simply created this earth, and were entrusted with its government. Of course the Hebrew books, inspired by this mere captain of a band of world-builders, could not be regarded by Simon as a perfect guide for men. He did not attempt to change the character of the scripts by allegorical interpretation, but unscrupulously condemned the text.

As to the *reality* of the marvels attributed to Simon Magus, this much can be said. Almost everybody in his time believed in miracles; consequently there could not be then any competent investigators and analyzers, or at least very few, and of these few those who attempted to publicly disprove the truth of those "miracles," had their books burned, or were otherwise

persecuted, both by Christians and Pagans. The truth seems to be that Simon was an adept in what the moderns would call legerdemain; that he was ambitious to excel all his rival magicians; that he was a diligent gleaner of new magical "tricks" from all quarters, even from the apostles Peter and John; that he really became the champion thaumaturgist of his day; that he soon exhausted all the Christian miracles, and therefore looked with something like contempt upon Christian wonder-workers, who could only perform a very insignificant part of his repertory; that his theories and philosophy, especially as regards cosmogony, the creation of man, the nature of the soul, and the destiny of the human race and the Universe were so much more sublime than the miserable theology and anthropology of the apostles, that he could not help at least looking on the latter with disdain and oppose them to their very face; and that his comparatively far superior doctrines continued for a long time to be a thorn in the side of the Church.

There can be no doubt that, apart from his occult profession, Simon must have been a great sage and thinker, to produce such a manifest and manifold effect upon his own and many subsequent generations. Probably nothing but a mere mutilation of his great system has come down to us. He was decidedly an Infidel in respect to almost all the cardinal doctrines of the primitive church. If he had been brought up under the light and influence of the nineteenth century, there can scarcely be a doubt that he would rank with, if not above the very greatest thinkers of our day. As he was, he proved himself far ahead of his time, and this short account of him is far from being worthy of his wonderful talent, genius, and honesty.

PART II.

FROM JESUS TO THOMAS PAINE.

JESUS.

The admirers and worshipers of this character possibly may deem him out of place among the World's Sages, Infidels and Thinkers; but they will hardly deny him the dignity of a *Sage;* they cannot truthfully claim that he was not *Infidel* to much that he found existing at his time and that preceded him, and they will scarcely contend that he was unworthy to be esteemed a *Thinker*.

In what is here said of this character he will be treated with candor and fairness, with all due respect for the opinions of those who pay him the highest admiration.

It is to be regretted that the history of Jesus is not more authentic, and that like very many of the historical personages who preceded him and not a few who lived at later periods, a great deal of mythical uncertainty hangs around his name and story; and that with all the study that can be given to his birth and life, but little of certainty can be arrived at with respect to his career.

All the data the world has concerning Jesus of Nazareth, is found in the four books called the gospels of Matthew, Mark, Luke and John; and unfortunately there is such an amount of uncertainty as to the reliability of those narratives that a cloud of doubt hangs over the entire story. The books disagree in so

many important particulars; there is so much diversity of opinion as to who were their authors, and as to the periods of time when they were written, that they themselves stand greatly in need of confirmation.

If Jesus is the important personage that his worshipers believe him to be; if his parentage was from the very high source claimed for him; if a belief in his existence and teachings is of the vast consequence to the world which his followers think it to be, it is certainly to be regretted that a more authentic, clear, and reliable account has not been preserved of him, and that the world is compelled to depend upon the statements made by individuals of whom little or nothing can be known, who were not eye witnesses of the most important events they narrated, and who disagree in many important features of the story.

It is claimed by Christians that the four writers referred to were moved by divine power to write what they did, and that what they said must be believed from this fact. If this is so it is most singular that neither of them made the claim that he was guided by supernal power, nor intimated that he was doing aught but relating a story that had come to his ears, and portions only of which he had witnessed. If they were inspired by a superior power they ought to have been apprised of it themselves, and if so they should have announced it to their readers. As they evidently had no thought that they were writing by inspiration, there are no just grounds to assume that they did. As writers of events partly known and partly unknown to themselves, they are properly subject to the same examination and the same criticism that all other writers are. As they state much that is mythical and improbable, not to say impossible, there is the same reasons for doubting their statements as those of other writers who narrate similar improbable and unnatural occurrences.

There are very strong reasons for believing that what are called the *gospels* were not written at the time the events narrated were said to have taken place, nor by the persons to whom they are assigned. Christian writers admit that they were not written till from thirty years to sixty after the death of Jesus, and some make the term still longer. There is no

proof that they were known to be in existence till well along in the second century. Irenæus is the first Christian writer who is known to have called attention to them, and he died in the early part of the third century. It is presumable that had the gospels been in existence, they would have been referred to as authorities and for information and instruction at a much earlier period than the middle of the second century. It is not difficult to conceive that those narratives may easily have been written by some unknown persons in the second century, and afterwards attributed to those whose names they have since borne. It will be observed that in neither of the gospels is the authorship claimed by the supposed writer, nor can it be shown by what authority the book of Matthew is accredited to Matthew, of Mark to Mark, and so with the others.

Of the four gospel writers — admitting that the books were written by the persons whose names they bear — but two, Matthew and John, were disciples of Jesus, and were able to speak of what they saw and knew. Mark and Luke did not witness but a small part, at best, of the events of which they wrote, and necessarily were compelled to base their story upon the statements of others. Of Matthew, it may be said he related very remarkable incidents which he said took place at the crucifixion, such as the darkening of the sun for three hours, the rent which occurred in the veil of the temple, the earthquake, the rending of the rocks, the graves opening and the dead in them walking forth into the city, and which neither of the other writers so much as alluded to. This, to say the least, is a suspicious circumstance. If these very wonderful events occurred, the other three were very derelict in their duty not to mention them; but as neither of them seemed to know anything about the occurrence of such unheard-of events, there is the strongest grounds for doubting Matthew's truthfulness, not only with regard to these particular events, but of what else he says also.

We need not cite the great number of discrepancies which exist between the statements of the four evangelists touching the story of Jesus, but they inevitably shake confidence in their accuracy and truthfulness. Matthew, in giving the genealogy of Jesus, and to show that he descended from David, mentions

twenty-seven persons through whom the descent came, beginning with Joseph. Luke, in attempting the same thing, with the exception of the two ends of the line, David and Joseph, gives an entirely different line of descent, and gives forty-two names of forefathers, in place of twenty-seven. One or the other must be wrong, and if Joseph was not the father of Jesus, both are utterly preposterous. In giving the genealogy of Jesus, that of Joseph, if not his father, can have no possible connection.

Matthew mentions the destroying of all the infants in the country under two years of age; it was a remarkable and most cruel event, but the other three knew nothing of it, or if they did, did not deem it worth while to mention it. The four writers do not agree as to the time when Jesus entered Jerusalem. They do not agree as to the crucifixion, as to the inscription that was placed upon the cross. They do not agree as to the resurrection; they do not agree as to the place and time of his ascension.

In giving the time of the birth of Jesus, there is a marked discrepancy. Matthew says he was born in Herod's time, and that Herod caused all the little children to be killed on account of him. Luke says Jesus was born in the time of Cyrenius, when Augustus Cæsar made the order that all the people should be taxed. Now Cyrenius succeeded Archelaus, who reigned ten years after the death of Herod. Here is a contradiction that cannot be explained away. The almost exact day of Herod's death can be arrived at, as shown by Josephus, who says on the night preceding the death of Herod there was an eclipse of the moon. In calculating back to the time of this eclipse, it is found to have occurred on the fourth of March, four years before Christ; another perplexing discrepancy. Matthew says he was born in the days of Herod, and John says it was in the days of Cyrenius, fourteen years afterwards. Again: Mark and Luke say Jesus began to be thirty years of age in the fifteenth year of the reign of Tiberius. Now the very day of his accession is known, and by counting back we find Jesus must have been born four years before the Christian era, and disagreeing entirely with the statement of Matthew. A bad presentment, indeed, for divine historians. Can both of these statements be true? Is not such history very unreliable and incredible? Is

it not an uncertain foundation upon which to base the salvation and eternal happiness of the world? In view of all the difficulties and discrepancies of the story, it can be appreciated why the learned Mosheim, an eminent Christian writer, should declare that "the Apostolic history is loaded with doubts, fables, and difficulties," and that the numerous pretended histories which were current in the early centuries, were filled with "pious frauds and fabulous wonders."

It is a well-known truth that in the second century the Christians were divided into many sects which bitterly disagreed with each other. Prominent among these were the Gnostics, who were representatives of the Oriental school of thought, and were supposed to have been the successors of the Essenes, They denied the corporeal existence of Jesus, and worshiped him as a spirit only. They stoutly claimed that Jesus had no bodily existence, and the contentions which arose between these and the sects who insisted upon his bodily existence were most bitter, until finally the Gnostics were overpowered by superior numbers and compelled to silence. If at that early day an important branch of the Christians doubted and denied the corporeal existence of Jesus, does it not at least present a plausible reason why others who come after them should be troubled with the same class of doubts?

The bitter and long-continued contests which raged in the fourth century between the Arians and the Athanasians, the one denying the divine nature of Jesus, the other affirming it, are matters of history. No less than thirty-eight councils were called to settle their prolonged contentions, and during their sessions soldiers were employed by either side to defend their positions, and these sometimes engaged in the contest, and blood flowed freely. The conflict of opinion between the Arian bishop Macedonius and the Athanasian Paul caused the death of three thousand persons in the streets of Constantinople. The Arian bishop of Alexandria sought to convert the Athanasian widows and virgins to sounder theological views by stripping them naked, scourging the soles of their feet and scorching them over slow fires. A Christian Emperor sought to convince the opponents of the Arian theory by drowning eighty priests upon a single occasion. These controversies in the early ages of the

Church convulsed all the great capitals of the East. Jerusalem, Antioch, Alexandria, Chalcedon and Constantinople were filled with anarchy, riot, outrage and murder. The cathedral at Ephesus was the theatre of fierce and brutal butchery, and Arius himself, as is stated, was poisoned by Anathasian hands. [See Lecky's "History of European Morals," Vol. II. pp. 207–209.]

When we consider the conspicuous place the name of Jesus Christ has occupied in the history of the Western world, it will doubtless startle the majority of persons that there is not a particle of satisfactory and conclusive evidence to show that such a person as Jesus of Nazareth ever had a personal existence; yet such is the fact. Professor John Fiske remarks that, while the Jesus of Dogma is the best known, the Jesus of history is the least known of all the eminent names in history. Numerous volumes have been written under the titles of "Life of Jesus," and "Life of Christ," but they are no more than romantic paraphrases of the gospels, and the gospels, as we have seen, and as can much further be elucidated, are in no sense historical records. We have nothing certain as to when, where, or by whom they were written.

These gospels, and the stories built upon them, that have so many thousands of times been repeated, have been the means of preventing the name of Jesus from falling into oblivion. Though they were not written nor dictated by him; though not a line claimed to be written by him has come down to us, these gospels are supposed to embody his doctrines and teachings, and were supposed to contain the will of God and communicated from God to man through him, to be the guide and government of the world;—a mere dogmatic fiction introduced in order to maintain the super-human morality of the gospels. Now if it can be shown that this claim has no foundation, then it is plain that the Jesus of Dogma must follow the Jesus of History

The early Christian fathers made strong efforts to show there had been such a personage, but these were insufficient to convince thousands who have studiously followed them. During the first three centuries there appeared a great number of anonymous narratives regarding this supposed person, detailing

the events of his life, his sayings and doings. Many of these were promulgated by the various sects which prevailed in those times, and were each urged with more or less earnestness.

Bishop Faustus, [Faust. Lib. 2,] in speaking of these early writers, correctly says: "It is an undoubted fact that the New Testament was not written by Christ himself, nor by his apostles, but a long while after their time by some unknown persons, who, lest they should not be credited when they wrote of affairs they were little acquainted with, affixed to their works the name of apostles, or of such as were supposed to have been their companions—and said they were written according to them."

According to various anthorities there were in the early centuries over two hundred different gospels and epistles, all differing from each other, and nearly all claiming to give a true account of this person Jesus.

All these various gospels possessed the unsatisfactory characteristic of not giving the authors names, nor dates nor authentication for the improbable stories they narrated. They were not written in the language of the country where the events were said to have occurred, but in obscure and corrupt Greek; "a barbarous idiom," as Campbell calls it, showing at least that the writers were not inspired with the gift of tongues. In speaking of the character of the language in which the gospels were written, Bishop Middleton in his "Essay on the Gift of Tongues," says: "The Scripture Greek is utterly rude and barbarous, and abounds with every fault that can possibly deform a language; whereas we should naturally expect to find an '*inspired language*,' pure, clear, noble, and affecting, even beyond the course of common speech, since nothing can come from God, but what is perfect in its kind. In short we should expect the purity of Plato and the eloquence of Cicero."

The four gospels which, by the Council of Laodicea in 363, decided by vote to be true and reliable, came far from agreeing in their different versions. The printing press was unknown in those days, and the only way of multiplying copies of the gospels and epistles was with the pen, and this principally by monks, and each copyist seemed to exercise the right to change the reading as he chose; at all events there was nothing to prevent his doing so; and the great number of changes and

alterations — amounting in the aggregate to many thousands — conclusively prove that the opportunities for changing were extensively improved. Very few of those copies were made from the originals. They were simply copies of copies, and there are now in existence no copies made nearer the time of Jesus than five hundred years.

The learned Casaubon, in deploring the great lack of authenticity and beauty of the many gospels, uses this language: "It greatly affects me to see how many there were, in the earliest times of the Church, who considered it a holy task to lend to heavenly truth the help of their own inventions in order that the New Revelation might be more readily admitted by the wise among the Gentiles. These officious lies, they declared, were devised for a good end — from this source sprung up innumerable books, published under the name of the Lord Jesus Christ."

It is supposed that Matthew's gospel was written first, and that Mark and Luke were copied more or less from it — in some instances almost *verbatim*. They seem, however, to have been somewhat uncertain as to Matthew's crediblity, for they omitted several of the most wonderful parts, and rejected many of his most astonishing miracles.

The first three gospels agree tolerably well, however, in the style of the discourses attributed to Jesus, which are parables and short pithy sayings, and they represent him as beginning his career in Galilee, proceeding to Jerusalem and suffering there. Their chief topics are, the fall of Jerusalem, and the approach of the kingdom of heaven. The fourth gospel, judged to have been written some time late in the second century, and strongly impregnated with the Platonic philosophy, is of a very different character. The discourses of Jesus in this gospel are long controversial orations, and without parables. He is made to journey from Galilee to Jerusalem, and back again many times; the kingdom of heaven is a secondary matter, and the fall of Jerusalem never alluded to; several new topics are introduced, as the "Incarnation of the Word," or Plato's *Logos*, applied to Jesus; his coming down from heaven; his relation to the Father; the promise of the Comforter; and an entire new set of miracles.

Reber, in his "Christ of Paul," shows pretty conclusively

that John, the son of Zebedee, the accredited author of the fourth gospel, was never in Asia Minor, and makes out a strong case that he was not the writer of the book bearing his name. The same conclusion, in fact, was arrived at by Strauss and other able writers. The book has been attributed to Irenæus, but this hypothesis has again been put aside, but that it was written at a comparative late date, and by an unknown person, is a conclusion pretty definitely arrived at.

Want of space will not permit extended quotations and remarks, nor even the attempt to point out the numerous discrepancies and disagreements between the four gospels. The fact that the Bible revisers who are at the present time devoting their attention to the gospels, find such a large number of errors in them, and that they have decided to expurgate certain passages and verses from them, is, to say the least, a damaging argument against their authenticity and divine origin.

An able English writer, in referring to the reliability of the gospels, thus expresses himself: "The ordinary notion, that the four gospels were written by the persons whose name they bear, has no foundation in truth, and has now been given up by all Christian writers. And here the admission of Bishop Faustus is conclusive and shows that the Christian world has been all along kept in most strange and suspicious ignorance on this subject."

Upon the same subject the Rev. E. Evanson thus descants: "Although the gospels are to be received as the compositions of the Jews, contemporaneous and even witnesses of the scenes and actions they describe, yet their compositions do nevertheless betray so great a degree of ignorance of the geography, statistics, and circumstances of Judea at the time supposed, as to put it beyond all question, that the writers were neither witnesses nor contemporaries—neither Jews nor inhabitants of Judea."

The eminent and learned French writer Jacolliot, (*Bible in India p.* 280) in considering the credibility of the story of Jesus uses the following language: "The life of the great Christian philosopher as transmitted to us by the Evangelists, his apostles, is but a tissue of apocryphal inventions, destined to strike

the popular imagination and solidly to establish the basis of their new religion. It must be admitted, however, that the field was wonderfully prepared and that these men had little difficulty in finding adepts to place fortune and life at the service of reform.

"Everywhere Paganism was in its last throes: Jupiter, maugre his altars, had no longer believers; Pythagoras, Aristotle, Socrates and Plato, had long evected him from their conscience. Cicero wondered that two priests could look at each other without laughing; for two ages past Pyrrho, Cimon, Sextus, Empiricus, Enesidemus no longer believed in anything. Lucretius had just written his book on Nature, and all the great spirits of the age of Augustus, too corrupt to return to simple principles and primordial lights, but staunch to reason, had reached the most perfect scepticism,—leading a life of pleasure midst oblivion of God and of the future destinies of Man.

"On another side, these old and decaying theologies had left in the spirit of the multitude the idea of a Redeemer, which ancient India had bequeathed to all the nations; and the wearied people waited for something new to replace their extinct beliefs, to nourish their energy, paralyzed by doubt, and in need of hope. He was then a poor Jew, though born in the lowest class of the people, did not fear, after devoting fifteen years of his life to study and meditation, to attempt regeneration of this epoch of decrepitude and of materialism."

The following very pertinent argument is made use of by the Rev. S. Baring-Gould in his "Lost and Hostile Gospels": "It is somewhat remarkable that no contemporary, or even early account of the life of our Lord exists, except from the pens of Christian writers. That we have none by Greek or Roman writers is not, perhaps, to be wondered at; but it is singular that neither Philo, Josephus, nor Justus of Tiberias, should ever alluded to Christ or to primitive Christianity. Philo was born at Alexandria about twenty years before Christ. In the year A. D. 40, he was sent by the Alexandrian Jews on a mission to Caligula, to entreat the Emperor not to put in force his order that his statue should be erected in the temple of Jerusalem and in all the synagogues of the Jews. Philo was a Pharisee. He traveled in Palestine and speaks of the Essenes.

he saw there; but he says not a word about Jesus Christ or his followers. It is possible that he may have heard of the new sect, but he probably concluded it was but insignificant and consisted merely of the disciples, poor and ignorant, of a Galilean Rabbi, whose doctrines he, perhaps, did not stay to enquire into, and supposed they did not differ fundamentally from the traditional teaching of the Rabbis of his day.

"Flavius Josephus was born A. D. 37 — consequently only four years after the death of our Lord — at Jerusalem. Till the age of twenty-nine he lived in Jerusalem and had, therefore, plenty of opportunity of learning about Christ and early Christianity. In 67 Josephus became governor of Galilee, on the occasion of the Jewish insurrection against the Roman domination. After the fall of Jerusalem he passed into the service of Titus, went to Rome, where he rose to honor in the household of Vespasian and of Titus, A. D. 81. The year of his death is not known. He was alive in A. D. 93, for his biography is carried down to that date. Josephus wrote at Rome his "History of the Jewish War," in seven books, in his own Aramaic language. This he finished in the year A. D. 75 and then translated it into Greek. On the completion of this work he wrote his "Jewish Antiquities" a history of the Jews in twenty books, from the beginning of the world to the twelfth year of the reign of Nero, A. D. 66. He completed this work in the year A. D. 93, concluding it with a biography of himself. He also wrote a book against Apion on the antiquity of the Jewish people. A book in praise of the Maccabees has been attributed to him, but without justice. In the first of these works, the larger of the two, the "History of the Jewish War," he treats of the very period when our Lord lived and in it he makes no mention of him. But in the shorter work, the "Jewish Antiquities" in which he goes over briefly the same period of time treated of at length in the other work, we find this passage:

"At this time lived Jesus, a wise man [if indeed he ought to be called a man]; for he performed wonderful works [he was a teacher of men who received the truth with gladness]; and he drew to him many Jews and also many Greeks. [This was the Christ.] But when Pilate, at the instigation of our chiefs, had condemned him to

crucifixion, they who at first loved him did not cease; [for he appeared to them on the third day again; for the divine prophets had foretold this, together with many other wonderful things concerning him], and even to this time the community of Christians called after him, continues to exist."

"That this passage is *spurious* has been almost universally acknowledged. One may be accused perhaps of killing dead birds, if one again examines and discredits the passage; but as the silence of Josephus on the subject which we are treating is a point on which it will be necessary to insist, we cannot omit as brief a discussion as possible of this celebrated passage.

"The passage is first quoted by Eusebius, (fl. A. D. 315) in two places, (*Hist. Eccl. lib.* i, c. 11; *Demonst. Evang. lib.* iii) but it was unknown to Justin Martyr (fl. A. D. 140), Clement of Alexandria (fl. A. D. 192), Tertullian (fl. A. D. 193), and Origen (fl. A. D. 230). Such a testimony would certainly have been produced by Justin in his apology, or in his controversy with Trypho the Jew, had it existed in the copies of Josephus at his time. The silence of Origen is still more significant. Celsus in his book against Christianity introduces a Jew. Origen attacks the arguments of Celsus and his Jew. He could not have failed to quote the words of Josephus, whose writings he knew, had the passage existed in the genuine text. He indeed distinctly affirms that Josephus did not believe in Christ, (Contr. Cels. i).

"Again the paragraph interrupts the chain of ideas in the original text. Before this passage comes an account of how Pilate, seeing there was a want of pure drinking water in Jerusalem, conducted a stream into the city from a spring two hundred stadia distant, and ordered that the cost should be defrayed out of the treasury of the Temple. This occasioned a riot. Pilate disguised Roman soldiers as Jews, with swords under their cloaks, and sent them among the rabble, with orders to arrest the ringleaders. This was done. The Jews finding themselves set upon by other Jews, fell into confusion; one Jew attacked another, and the whole company of rioters melted away. 'And in this manner,' says Josephus, 'was this insurrection suppressed.' Then follows the

paragraph about Jesus, beginning, 'At this time lived Jesus, a wise man, if indeed one ought to call him a man,' and so forth, and the passage is immediately followed by, 'About this time another misfortune threw the Jews into disturbance; and in Rome an event happened in the temple of Isis which produced great scandal.' And then he tells an indelicate story of religious deception which need not be repeated here. The misfortune which befell the Jews was, as he afterwards relates, that Tiberius drove them out of Rome. The reason of this was, he says, that a noble Roman lady who had become a proselyte, had sent gold and purple to the temple at Jerusalem. But this reason is not sufficient. It is clear from what precedes — a story of a sacerdotal fraud — that there was some connection between the incidents in the mind of Josephus. Probably the Jews had been guilty of religious deceptions in Rome, and had made a business of performing cures and expelling demons, with talismans, and incantations, and for this had obtained rich payment.

"From the connection that exists between the passage about the 'other misfortune that befell the Jews,' and the former one about the riot suppressed by Pilate, it appears evident that the whole of the paragraph concerning our Lord is an interpolation. That Josephus could not have written the passage as it stands, is clear enough, for only a Christian would speak of Jesus in the terms employed. Josephus was a Pharisee and a Jewish priest; he shows in all his writings that he believes in Judaism.

"It has been suggested that Josephus may have written about Christ as in the passage quoted, but that the portions within brackets are the interpolations of a Christian copyist. But when these portions within brackets are removed, the passage loses all its interest and is a dry statement utterly unlike the sort of notice Josephus would have been likely to insert. He gives color to his narratives; his incidents are always sketched with vigor; this account would be meagre beside those of the riot of the Jews and the rascality of the priests of Isis. Josephus asserts, moreover, that in his time there were four sects among the Jews — the Pharisees, the Sadducees, the Essenes, and the sect of Judas of Gamala. He gives tolerably

copious particulars about these sects and their teachings, but of the Christian sect he says not a word. Had he wished to write about it, he would have given full details, likely to interest his readers, and not have dismissed the subject in a couple of lines.

"It was perhaps felt by the early Christians that the silence of Josephus—so famous a historian and a Jew—on the life, miracles and death of the Founder of Christianity, was extremely inconvenient; the fact could not fail to be noticed by their adversaries. Some Christian transcriber may have argued, Either Josephus knew nothing of the miracles performed by Christ,—in which case he is a weighty testimony against them —or he must have heard of Jesus, but not have deemed his acts, as they were related to him, of sufficient importance to find a place in his history. Arguing thus, the copyist took the opportunity of rectifying the omission, written from the standpoint of a Pharisee, and therefore designating the Lord as merely a wise man.

"It is curious to note the use made of the interpolation now found in the text. Eusebius, after quoting it, says; 'When such testimony as this is transmitted to us by a historian who sprang from the Hebrews themselves, respecting the Savior, what subterfuge can be left them to prevent them from being covered with confusion?'"

The reverend author continues his arguments in a similar vein, showing conclusively that the spurious paragraph quoted, was never written by the Jewish historian; these would doubtless interest the reader, but the copious extracts already given, coupled with want of space preclude further quotations from this learned author. He arrived at the same conclusion touching the spurious quotation that many other eminent and learned Christian writers have. Dr. Lardner, one of the ablest Christian writers, conclusively proves that Josephus was not the author of the paragraph, and exposes the subterfuge of the party or parties who dishonestly attempted to make the Jewish historian affirm that such a person as Jesus had an actual existence. Many writers ascribe the fraud to Eusebius. Whether he was the guilty party or not, he seems to have been the first to call attention to the passage; and according to the testi-

mony of Mosheim—who certainly must be admitted to be a competent judge—Eusebius justified the policy of using fraud, if thereby the interests of the church could be promoted. In his "Ecclesiastical History," (page 70) he says: "That it was not only lawful but commendable *to deceive and lie* for the sake of truth and piety early spread among the Christians of the second century." The fathers easily fell into the practice of pious fraud agreeable to the pattern of the Romish and other pagan priests who preceded them. Paul also inculcated the commendable nature of this species of piety. (See Rom. iii. 7.) There is scarcely a doubt that Eusebius was capable of being the author of the interpolated passage.

This is all the proof that is found in the writings of the contemporary historians and writers of the time—in the first century—save, perhaps, the account attributed to Celsus (given on page 290 which see) to show that there was such a person as Jesus—nothing else save the disjointed, imperfect and conflicting narratives ascribed to Matthew, Mark, Luke and John, though by whom written, where, or when, whether in the first or second century, no man knows. Candor and truth compel us to admit that the proof that Jesus had a real, personal existence is defective and doubtful; and it is indeed singular how an edifice so stately as Christianity should have been built upon a foundation so defective and uncertain.

But waiving all doubt as to the historical existence of Jesus, and upon the basis that he actually lived upon the earth nearly nineteen hundred years ago, the questions arise, was he god or man? Are the facts sufficient to induce the world to believe that he was anything more than an ordinary human being? Is there convincing proof that he was begotten without the aid of a natural father?

It is clearly established that the idea of demi-gods, and of the gods holding sexual intercourse with the daughters of men, of women becoming pregnant in a miraculous manner, without the co-operation of one of the male gender, was not new in the world at the time of Jesus. As has already been stated in this volume, Christna, Buddha, Zoroaster, Pythagoras and others were believed to be begotten without an earthly father.

During the two thousand years preceding the time of Jesus,

the pagan nations had believed in demi-gods, sons of gods, and saviors, many of whom were held to have been brought into existence by the direct interposition of heaven, and without the assistance of a natural father. Among these may be named Crite of Chaldea, Mithra of Persia, Baal of Phœnicia, Thammuz of Syria, Indra of Thibet, Deva Tat of Siam, Zulis of Egypt, Xamolxis of Thrace, Zoar of the Bonzes, Adad of Assyria, Alcides of Thebes, Beddru of Japan, Æsculapius of Egypt and Greece, Prometheus of Caucasus, Apollo, Adonis, and Hercules of Greece. To this list may be added Odin and Thor of Scandinavia, Hesus of the Druids, and at least a score of others we need not name whom tradition and legend hand down to us. It is not here claimed that these all had a real existence, or that even one of them had a real existence, but they were believed in from two to three thousand years ago. If God decided to reveal himself to man by a miraculous process it would certainly seem a little singular that he should be under the necessity of adopting the plans invented and believed in by pagans and heathens hundreds of years earlier.

The theory of the divine paternity of Jesus rests entirely upon a dream that Matthew says Joseph had, and a vision which Luke says Mary witnessed. Of the means by which these writers obtained knowledge of the dream of Joseph and the vision of Mary, the world is left in utter ignorance. It can hardly be supposed that at the present day intelligent people could be made to believe a child could be begotten without the aid of one of the male sex, and that belief resting upon the authority of a dream or a vision, though even a score of people should make oath that the dream actually was dreamed, and the vision seen. Was such an event any more possible two thousand years ago than now, and should it be believed any more implicitly? If the dream theory is the true one, if Jesus was begotten by a ghost or spirit, and if it was a matter of vast importance that the world should have correct information and the right belief in reference to it, how can Mark and John be excused for wholly ignoring the subject? Which is the more probable theory, that Jesus came into existence without a natural father, or that Matthew and Luke merely gave a new version of the ancient fables of celestial cohabitation?

It is a very noticeable feature in the four biographies of Jesus that very little is said of his infancy, childhood, youth, and early manhood. With the exception of the single incident mentioned by Luke, about Jesus holding a discussion with learned doctors in the temple when twelve years of age, nothing is said of him between his early infancy and when he arrived at the age of thirty years. This is an extraordinary omission. If he was God, or the son of God, or the savior of men, it would seem the world ought to know something of his career during the thirty years of his life, through infancy, childhood and youth, and it can hardly be reconciled with a natural view of the case that his faithful biographers should utterly ignore nine-tenths of his life. Is it because they knew nothing of him during that period of thirty years, or that his occupation was of a character that should not be known? If Matthew knew of the dream of Joseph which was dreamed sixty years or more before he wrote the account of it, and if Luke also wrote correctly of the vision Mary had more than sixty years previous, would it not seem reasonable that they ought to have been able to give something of the boyhood and youth of Jesus; whether he attended school, whether he served his time at a trade, what he did as he merged into manhood, and what was his occupation before he commenced to preach?

During the first four centuries of the Christian era many scores of gospels and epistles were written by various pious individuals, and these were attributed to sundry saints and fathers, and one to Jesus himself; and in several of these gospels is a minute account of the infancy and childhood of Jesus; about his working miracles while he was still an infant; about his making oxen, asses, sparrows, and various kinds of birds of clay, and to which he gave life, so they walked, flew and partook of food. Many other remarkable feats are attributed to him, like turning a mule into a young man, and kids in a furnace into boys. It is also there related of him that he accompanied his reputed father at his daily work, and often corrected the mistakes his father made, by stretching pails, gates, doors, etc., when made too short. On one occasion Joseph had worked for two years at making a throne, when to his dismay he discovered he had made it too small by two

spans. He was thrown into great trouble of mind by this blunder and retired to rest without eating any supper; but Jesus came to his relief by stretching the throne just to fill the space it was required to fill. As he came to manhood he worked at carpenter work, and was, of course, an excellent workman.

A large portion of the narrations as well as the other Apocryphal gospels and epistles were discarded by the church, while a portion believed them with the same facility as they did the four accepted gospels. Indeed it is difficult to see how they can be accurately analyzed and discriminated. One set appears about as authentic and as well substantiated as the other. Both contain improbabilities and impossibilities. Both sets, though strangely extravagant, could easily have been written by ingenious persons, of which there were many in those days. Conflicting opinions arose in the early centuries as to the credibility of the various gospels and epistles which appeared so plentiful. All seemed to have their partizans and advocates, and the dissensions which grew out of these diverse opinions were sometimes very warm, and the means taken to decide which books were true and which false were at least original. Papias, the Christian father, informs us as to the manner of that selection at the Council of Nice, in 325, in the following words: "This was done by placing all the books under a communion table, and upon the prayers of the council the inspired books jumped upon the table, while the false ones remained under." This explanation which perhaps ought to be satisfactory for all time, seemed to lose its potency after a short season; many derided the settlement, and priestly wrangling continued as fierce as ever.

About the year 363 another council was called at Laodicea to make a more perfect selection of the holy books. This time the plan adopted was by *vote;* when the books now accepted as canonical — with the exception of the books of Hebrews and Revelations, were adopted.— Luke's gospel was admitted by the majority of a single vote, so nearly did it meet rejection. After this, other councils for again settling the credibility of the gospels and epistles were held. One occurred in 406, and another in 680. The first rejected some of the books which had

been accepted in 363, which afterward the council of 680 again restored. In these councils, in the language of a writer upon the subject, "the sacred writings — the word of God — was tossed like a battledore from sect to sect, and altered as the spirit of faction dictated." The utmost turbulence and disorder often marked the action of these councils, and the bitterest quarrels between bishops and priests raged when the truth or falsehood of the several books was under discussion. The well-known Christian writer Tindal thus describes one of these scenes: "Indeed, the confusion and disorder was so great amongst them, especially in their synods, that it sometimes came to *blows;* as for instance, Dioscorus, bishop of Alexandria, *cuffed* and *kicked* Flavianus, patriarch of Constantinople, with that fury that within three days after *he died!*" This was the class of men who decided which writings were to be accepted as the word of God and which not.

It is thus seen, as well as by the testimony of able students, that it was six centuries after the birth of Jesus before the representatives of the church were able to settle the matter as to which books were true and which false. Who can say that this contentious rabble decided correctly? Who can show any good reason why the accepted books should not have gone with those rejected? Of one thing we may be assured, many of the discarded books were long held by many learned bishops and Christian scholars to be equally as genuine as those accepted. Thus the learned Dr. Whiston, on page 28 of his "Exact Time," declared that twenty-seven discarded books were genuine. "Can any one," he enquires, "be so weak as to imagine Mark, Luke, James and Jude, who were none of them more than companions of the apostles, to be our sacred and unerring guides, while Barnabas, Thaddeus, Clement, Timothy, Hermas, Ignatius, and Polycarp, who were equally companions of the same apostles, to be of no authority at all?"

Archbishop Wake, in his "Apostolic Fathers," who actually translated St. Barnabas, St. Clement, St. Ignatius, St. Polycarp and St. Hermas, early Fathers of the Church, recommends them to the world as "inspired" and "as containing an authoritative declaration of the gospel of Christ to us."

Bishop Marsh says: "It is an undoubted fact that those

Christians by whom the now rejected gospels were received, and who are now called heretics, were in the right in many points of criticism where the fathers accused them of wilful corruption."

On the other hand, many able Christians have denied the authenticity of several of the books that were admitted into the canonical New Testament. Even Luther himself denied the authenticity of Hebrews, James, Jude, and Revelations. The most reasonable conclusion that can be arrived at, is that all the books are equally unauthentic so far as being dictated by a supernatural power is concerned, and that in this regard one is as unreliable as the others. In this view of the case, the story of Jesus is held by a very uncertain tenure.

Conceding to Jesus all the excellence of character, all the purity of life, all the superiority of morals claimed for him — and it cannot be denied that in the character attributed to him there is much that is lovely, much that is humane and benevolent, much that appeals to the finer feelings of our nature — the question remains to be decided, did he, in these respects, excel all who preceded him?

To unprejudiced and impartial minds it is difficult to see where, in point of talent, he surpassed Christna, Buddha, Zoroaster, Confucius, Pythagoras, Socrates, Plato, Aristotle, Zeno, Epicurus, and others before his time, and Epictetus, Antoninus Pius, Marcus Aurelius, Mohammed, and others since his time. In fact, with many of these characters he hardly holds a comparison, in point of ability, education, and a long continued devotion in the service of truth and humanity.

As a miracle and wonder worker he scarcely transcends Christna, Buddha, Apollonius, Simon Magus, Houdin, Hermann, and thousands of the thaumaturgists of the present day in India, China, and various parts of the Oriental world. Nor can the claim be sustained that the story of his miracles and wonders are any better authenticated than those of the characters named. In primitive times the working of miracles and marvels was claimed for the large number of demi-gods and distinguished characters which have figured in the world's mythical story. The impossible feats which he is said to have performed were no more wonderful than those claimed for

others before him and since. It has been asserted of many others that they have raised persons from the dead, and in various ways set Nature's laws aside, but what sensible scholar or person, freed from superstition, can believe that a person, really dead, has ever been brought back to life, or that any one of nature's laws has for a moment been suspended?

It is not to be denied that the moral sentiments ascribed to Jesus were of an excellent character and that some of his utterances have rarely been excelled by the moral teachers of the world, but others have taught equally as pure morals and equally as grand sentiments, some of whom lived centuries before him. The Golden Rule which is considered the grandest of his moral sentiments was distinctly taught by Confucius five hundred years before. It was practically taught by Pittacus, Socrates, Sextus, Aristotle, Aristippus, Hillel, Publius Syrus, Antoninus, Marcus Aurelius and others. If it was the divine spirit which caused Jesus to utter the fine moral sentiments which he is said to have taught, shall it be said that these others, who also taught unexceptional morals had not also an equal portion of the divine spirit?

Upon close scrutiny it can hardly be claimed that all of his utterances and all of his actions were squared by the highest standard of morals which the world has known; nor did he on all occasions exhibit the most exalted and god-like traits of character. His reply to his mother at the time he performed his first miracle, of changing water into wine, at Cana of Gallilee, was hardly of that filial character which would reasonably be looked for from a perfect being, when he rudely answered her solicitude and anxiety with, "Woman what have I to do with thee?"

It hardly indicated an amiable, self-possessed and equable state of mind to angrily curse a fig tree because it did not bear fruit at the wrong season of the year, when no reasonable person had a right to expect it would be in bearing.

It did not indicate a loving, merciful and modest trait of character when he demanded that man should forsake and hate father, mother, brothers, sisters, wife, and children on his account and that he set the nearest relatives at swords' points with each other.

Had he been all love, mercy and forgiveness he would not

have consigned fallible man and woman to eternal torture for not believing in him, when he must have known, if he was all-wise, that belief is not a matter of choice, but that men are compelled to yield to the force of evidence which commands conviction.

If it would be regarded now as very questionable advice to urge a man to pluck out an eye or to cut off his hand, because either chanced to be affected with inflammation or other disease, instead of making proper applications to restore health, the advice would have been equally injudicious two thousand years ago.

Idleness and mendicancy, by example or precept, are far from being the best kind of lessons to impart to human beings; to teach them habits of industry, frugality, providence and enterprise, to instruct them in summer to provide for the winter, in youth for old age, is far more sensible than to enjoin them to "take no thought for the morrow," and to provide neither food, clothing, nor shelter for the future. It may once have been deemed the highest excellence to be an idle mendicant; to not labor and to counsel others not to labor, but now it is otherwise; honest industry is regarded as a virtue, and it is believed to be commendable for man to be provident and to make reasonable exertions for future needs. Without due foresight and by taking no thought for the morrow and for future years the world would indeed be in a sorry condition, without enterprise, without energy, without systems of labor, without aims in life, without schools and colleges, without manufactories, it would be thrown back into barbarism and would afford but little to render the race prosperous and happy.

The disposition towards secrecy which Jesus manifested on several occasions, when he performed cures, to charge his disciples to tell no man, and the inclination he manifested to frequent obscure places, the sea-shore and by-ways, and also to avoid observation when in Jerusalem and at other times, did not bespeak the frank, bold and independent disposition which many great men have exhibited.

The spirit of gentleness and benevolence was not particularly exemplified in his parable of the ten pieces of money where he says: "But those mine enemies, which would not

that I should reign over them, bring hither and slay before me." Neither was his sympathy for the enslaved and down-trodden of the human race particularly portrayed in any measure he put in operation for freeing or ameliorating the condition of those in bondage and oppression.

In point of personal bravery when brought to the hour of death Jesus compares unfavorably with thousands of human beings who have faced the king of terrors, without the slightest flinching or trepidation. When in the garden of Gethsemane at the prospect of the approaching crisis he sweat great drops of blood and begged of his father if possible to "let this cup pass by" him—when in anguish and terror on the cross, as the solemn moment of dissolution drew nigh and he piteously cried out; "Eloi, Eloi, lama, sabachthani! (My God! my God! Why hast thou forsaken me!)" he fell far short of the calmness, fortitude and courage exhibited by the brave old Socrates who cheerfully drank the poison hemlock, and as the grim tyrant approached, he spake words of courage and cheer to those around him, then calmly wrapped his mantle about him and laid himself down and died like one dropping away in sweet repose.

As an original thinker Jesus did not greatly distinguish himself. It is equally true that the maxims and precepts which he taught had been uttered by others long before him; that the story of his conception, birth, life and death, had, as we have seen, been anticipated by others, hundreds of years earlier, and that every doctrine and dogma which constitute his system was originated by the heathens, centuries before he appeared on the earth. In recognition of this truth, Buckle, in his "History of Civilization," (p. 129) says "That the system of morals propounded in the New Testament contained no maxim which had not been previously enunciated, and that some of the most beautiful passages in the apostolic writings are quotations from pagan authors, is well known to every scholar; and so far from supplying, as some suppose, an objection against Christianity, it is a strong recommendation of it, as indicating the intimate relation between the doctrine of Christ and the moral sympathies of mankind in different ages. But to assert that Christianity communicated to man moral truths previously

unknown, argues, on the part of the asserter, either gross ignorance or wilful fraud. For evidence of the knowledge of moral truths possessed by barbarous nations, independently of Christianity, and for the most part previous to its promulgation, compare Mackay's "Religious Development;" Mure's "History of Greek Literature;" Prescott's "History of Mexico;" works of Sir Wm. Jones; Mill's "History of India," (and numerous others of the highest known authorities).

It is a standing argument with Christians in favor of the divine approval which their system of religion has received, that it has spread so largely over the world, and that so many millions of human beings have embraced it. According to this criterion Christianity is no more divine than Mohammedanism or Brahmanism, and far less so than Buddhism. The last two systems named existed many centuries before Christianity commenced, and have each had far more followers. Of Buddhists alone, it is estimated they have reached a number ten times as great as all the Christians who have lived. To-day there are held to be 400,000,000 Buddhists in the world — three times as many as Christians can truthfully claim. If numbers are the test of the divinity and truth of the various systems of the world's great religions, Christianity will have to stand about fourth in the scale.

A comparison of the means by which these different systems of religion have been spread over the world is most damaging to the reputation of Christianity. Brahmanism, the most ancient, though it recognized caste and a priestly aristocracy, still its history has not been bloody; it has not devastated the world. Buddhism has been peaceful in character; it has spread without causing the flow of human blood. It did not persecute; it has not been a curse to the human race. Mohammedanism has been more aggressive; it has wielded the sword vigorously, and has established its power by shedding the blood of the race; but it is reserved to Christianity to bear away the palm in the great struggle for blood. It believes in the efficacy of blood in the salvation of the world, and it has believed in the efficacy of shedding human blood in the spread of its doctrines and power. In Christian wars and persecutions it is estimated that one hundred and fifty millions of the unfortunate sons and

daughters of men have been made to bite the dust, and that blood enough has been spilt in its name to make a river of the first magnitude, and sufficient to float all the navies of the world. It has been a most bloody religion; it has devastated the fairest portions of the earth; it has thrown into sadness and gloom whole nations and people; it has suppressed individual rights; it has mercilessly pursued its helpless victims at the secret hour of midnight; it has inflicted upon men, women and children the most cruel tortures human ingenuity could devise; it has crushed the liberty of thought and action; it has stifled the highest and holiest aspirations of the human heart.

In speaking of the persecutions of the Christian priesthood in connection with the Inquisition Col. R. G. Ingersoll in "Heretics and Heresies" uses the following graphic and thrilling language: "The sword of the church was unsheathed, and the world was at the mercy of ignorant and infuriated priests, whose eyes feasted on the agonies they inflicted. Acting as they believed, or pretended to believe, under the command of God; stimulated by the hope of infinite reward in another world — hating heretics with every drop of their bestial blood; savage beyond description; merciless beyond conception — these infamous priests in a kind of frenzied joy, leaped upon the helpless victims of their rage. They crushed their bones in iron boots; tore their quivering flesh with iron hooks and pincers; cut off their lips and eyelids; pulled out their nails, and into the bleeding quick thrust needles; tore out their tongues; extinguished their eyes; stretched them upon racks; flayed them alive; crucified them with their heads downward; exposed them to wild beasts; burned them at the stake; mocked their cries and groans; ravished their wives: robbed their children, and then prayed God to finish the holy work in hell. Millions upon millions were sacrificed upon the altars of bigotry. The Catholic burned the Lutheran, the Lutheran burned the Catholic, the Episcopalian tortured the Presbyterian, the Presbyterian tortured the Episcopalian. Every denomination killed all it could of every other, and each Christian felt in duty bound to exterminate every other Christian who denied the smallest fraction of his creed. . . . . They have imprisoned and murdered each other, and the wives and children of each other.

In the name of God every possible crime has been committed, every conceivable outrage has been perpetrated. Brave men, tender and loving women, beautiful girls, and prattling babes have been exterminated in the name of Jesus Christ. For more than fifty generations the church has carried the black flag. Her vengeance has been measured only by her power. During all these years of infamy no heretic has ever been forgiven. With the heart of a fiend she has hated; with the clutch of avarice she has grasped; with the jaws of a dragon she has devoured; pitiless as famine; merciless as fire; with the conscience of a serpent; such is the history of the Church of God."

Although Jesus expressly said: "I come not to bring peace, but a sword" he cannot be charged with the authorship of the countless horrible crimes that have been committed in his name, but his followers and supporters justly are. They have hesitated at no means to accomplish their ends and have not flinched at the blackest and most damnable cruelties and wrongs. Despite whatever may be said in favor of Christianity they have made the system a terror among men and have seemed to do all in their power to establish it one of the greatest curses the world has known. It is unjustly claimed by its partisans that it is the parent of modern science, civilization and learning, but a more untruthful claim can hardly be made. Our science and civilization is an outgrowth of the Sages, Infidels and Thinkers of the world, and no one form of religion, no one creed, can in truth claim the parentage of modern civilization. So far as Infidelity, free from superstition and error has been able to obtain a foothold, so far have learning, liberty, and human welfare progressed. For centuries, throughout the long night of the Middle Ages, when the Christian Church was doing all in its power to suppress and extinguish the last spark of mental freedom, learning and progress, the unbelievers in Arabia were encouraging and developing science and learning, and from them did we receive much in this direction, of the blessings we now enjoy. They were truly the conservators of much of the science and erudition which the nineteenth century boasts. It did not come from the teaching of Christ nor the practices and crimes of his church.

There is no historical proof—we repeat—that such a person as Jesus ever had an existence; but that there might have been a person by that name we will not deny. The name is synonymous with Joshua and like James and John might have been very common in Judea nineteen hundred years ago, as it is in Mexico even at the present day. But as the story connected with Jesus is in many respects so much like the earlier accounts and traditions pertaining to Christna, Buddha, Zoroaster, Prometheus, Apollonius and numerous others, more or less mythical, that it seems altogether more probable that his story was borrowed, partly or wholly, from the pre-existiug legends and traditions, than that the old fables were again actually reproduced in the person of Jesus. In reviewing him it is found that he originated little or nothing; that his maxims and beatitudes had been uttered before; that the wonders and miracles attributed to him were claimed as well for others; that in talents, powers and abilities he did not transcend other mortals; that if he did live on the earth, he was doubtless only a man to whom, ignorantly or designedly, deific characteristics were attributed. Had Europe, in the course and development of events, adopted either of the other systems of religion, or either of the other demi-gods or imaginary heroes—whether Christna, Buddha, Zoroaster, Pythagoras, Prometheus, Apollonius, Mohammed, or any of the others of the long catalogue of prophets, philosophers, and moral teachers, we would doubtless, to-day, feel the same reverence for him that we do for Jesus. Each of the personages named, have, by millions of people, been as devoutly revered and worshiped as Jesus has ever been.

Having already occupied more space with this character than originally designed, we can refer to the remarkable statements of his *resurrection* and *ascension*, only to relegate them to the realm of fiction and absurdity where they justly belong. Intelligent people at the present day have but little belief in the dead returning to life, or in physical bodies ascending into, and living in, the ethereal regions above.

Many persons believe that Jesus was a member of the sect of Essenes which existed two centuries at least before the Christian era, or as many suppose, he was the outcome of the

great Messianic idea so long and so ardently cherished by the Jews—an ideal to whom was attributed personal traits and characteristics. Numbers of such ideal characters have grown up in the minds of men in all ages of the world. In this Messianic idea many find the source and origin of Christianity. Such do not believe Jesus to have been the author of Christianity, but chiefly accredit it to Paul, who was doubtless a historical character, who was a man of considerable learning; who was a number of years in Asia, where he learned much of the mythical characters and religions which for thousands of years had previously existed in that quarter of the globe. Returning to his native land, it is but natural that he should bring with him many of the dogmas and notions he had learned abroad. Numbers of the most earnest investigators who have looked deeply into all the data that are known upon the subject, ascribe the authorship of Christianity to Paul, and believe that in founding a new religion in Judea, he used many of the older Eastern traditions and dogmas, and giving the characters and incidents he had there learned new names and new localities, he organized what the world has accepted as a new religion.

From whatever source Christianity came, its history rests upon a very uncertain foundation, and it had during the first two centuries but a limited support. Its adherents were few and mostly obscure people, but, as has been the case with other similar movements, before and since, its numbers gradually augmented until the time of Constantine, who, by his bloody crimes, had fallen into disfavor with the pagans—priests and people—to whom he had been allied, and finding that the pagan priests would not grant him absolution for the crimes he had committed; finding that the Christian priests would grant it, and that he could make the growing sect subserve his ambitious purposes, he resolved to adopt their religion. Hence the miraculous "conversion" which he was so careful to proclaim to the world; hence the rapid onward march which Christianity made after that time; hence the bloody, cruel, devastating, and almost interminable wars and persecutions which for succeeding centuries swept over Southern Europe, Western Asia, and Northern Africa, and all in the name of the mild and amiable Jesus.

PLINY THE ELDER.

This roman knight and philosopher was born at Verona in the year 23 A. C., and died in 97. He was one of the greatest scholars of Rome. He devoted himself to jurisprudence, but made a campaign into Germany, and afterwards filled many public offices, among them the office of procurator in Spain. His extraordinary spirit of inquiry was only matched by his unwearied industry. He appropriated to his studies every moment that was not employed in his public and private business. Winter and summer, he was a very early riser, and often did not retire to bed at all. He even used to read while at meals, and in the bath, or had somebody to read to him. Everything of importance that came within his observation, he diligently noted down. If not able to write himself, he dictated. He was the author of the famous saying, that no book was so bad but that something might be learned from it. Notwithstanding his many public affairs — civil and military — which he prosecuted with consummate ability, such was his unremitting assiduity in the pursuit of literature, that he wrote many important works, which gave ample proof of his extensive learning. But most of his writings are lost; among them his "Universal History." His "Natural History," in three books, however, is extant; and a rich mine of facts of every kind it is, including the whole circle of nature and science, as then known, and also the history of art. And the work is the more valuable, as the author drew from many lost books.

The circumstances of his death, like his manner of living, were quite extraordinary, and have been described at large by the eloquent pen of his nephew, Pliny the Younger. His death, indeed, was the direct result of his indomitable curiosity and courage, and ranks among the grandest and most terrible of scientific self-martyrdoms. "He was at that time, with a fleet under his command, at Misenum, in the gulf of Naples; his sister and her son, the younger Pliny, being with him. On the

twenty-fourth of August, in the year 79, about one in the afternoon, his sister drew his attention to a cloud of a very unusual size and shape. He was in his study, but immediately arose, and went out upon an eminence to view it more distinctly. At that distance it was not discernible from what mountain this cloud issued, but it was afterwards found to ascend from Mount Vesuvius. Its figure resembled that of a pine tree; and it appeared by turns bright, dark, and spotted. This was a noble phenomenon for the philosophic Pliny. He immediately ordered a light vessel to be got ready. But as he was leaving the house, with his tablets for his observation, the mariners at Retina earnestly entreated him to come to their assistance, since that post being situated at the foot of Mount Vesuvius, there was no way for them to escape, but by sea." It was the first (recorded) grand eruption of the mountain that has caused so much consternation since! "He, therefore, ordered the gallies to be put to sea, and went himself on board, with the intention of assisting not only Retina, but several other towns situated upon that beautiful coast. He steered directly to the point of danger, whence others fled with the utmost terror; and with so much calmness and presence of mind, as to be able to make and dictate his observations upon that dreadful scene. He approached so near the mountain, that the cinders, which grew thicker and hotter the nearer he approached, fell into the ships, together with pumice-stones and black pieces of burning rock; they were also in danger, not only of getting aground by the sudden retreat of the sea, but also from the vast fragments which rolled down from the mountain, and obstructed all the shore. Here he stopped to consider whether he should return. The pilot strongly advised him to do so. 'Fortune,' said he, 'befriends the brave; carry me to Pomponianus.'

Pomponianus was then at Stabiæ, a town separated by a gulf from where he was then stationed. On his arrival there, he found Pomponianus in the greatest consternation, but exhorted him to keep up his spirits; and, the more to dissipate his fears, he ordered, with an air of unconcern, the baths to be got ready; when, after having bathed, he sat down to supper with apparent cheerfulness. In the meanwhile the eruption flamed out in

several places with much violence, which the darkness of the night contributed to render still more visible and dreadful. But Pliny, to soothe the apprehensions of his friend, assured him it was only the burning of the village, which the country people had abandoned to the flames. After this he retired, and had some sleep. The court which led to his apartment being in the meantime almost filled with stones and ashes, if he had continued there any longer it would have been impossible for him to have made his way out. It was therefore thought proper to awaken him. He got up and went to Pomponianus and the rest of the company, who were not unconcerned enough to think of going to bed. They consulted together whether it would be most prudent to trust to the houses, which now shook from side to side with violent rockings, or to flee to the open fields where the calcined stones and cinders yet fell in large showers, and threatened destruction. In this distress they resolved for the fields, as the less dangerous situation of the two, and went out, having pillows tied upon their heads with napkins, which was all their defense against the storms of stones that fell around them. It was now day everywhere else, but there a deeper darkness prevailed than in the most obscure night; which, however, was in some degree dissipated by torches and other lights of various kinds. They thought proper to go farther down upon the shore, to observe whether they might safely put out to sea; but they found the waves still running extremely high and very boisterous. There Pliny, taking a draught or two of water, threw himself down upon a cloth which was spread for him; when immediately a strong smell of sulphur, and then dreadful flames dispersed the rest of the company, and obliged him to rise. He raised himself, with the assistance of two of his servants, for he was corpulent, and instantly fell down dead; suffocated, as his nephew conjectures, by some gross and noxious vapor; for he had always weak lungs, and was frequently subject to a difficulty of breathing. As soon as it was light again, which was not till the third day after, his body was found entire, and without any marks of violence upon it, exactly in the same position that he fell, and looking more like a man asleep than dead."

PLUTARCH.

This eminent old biographer was born at Chæronea in Bœotia, towards the latter years of the reign of Claudius, 48–53, and is thought to have died about the year 120. He was married, and had two children, one of whom drew up a catalogue of his father's works, and is supposed to have collected his apophthegms. After completing the usual course of academical education, he traveled for improvement, and is supposed to have visited Egypt. He gained an early reputation both as office-holder, student and philosopher. The emperor Trajan, who was one of his auditors, is said to have raised him to the consular dignity. He finally retired to his native place, of which he was chosen chief magistrate.

Plutarch's name is popularly known by his "Lives" of illustrious men—forty-six Greeks and Romans—one of the most interesting remains of ancient literature. And considering that while a young man he had no leisure, as he says, to learn the Latin language, on account of the number of political commissions with which he was charged, it is surprising to notice the chaste, and on the whole, excellent style of his "Lives" and other works. A beautiful vein of pure morality runs through them, with a spirit of *natural* piety, but which, it must be confessed, occasionally deviates into a mild form of superstition. His moral treatises are numerous and valuable; the author, it is true, does not excel in depth and sagacity, but his sentiments are commonly marked with good sense and candor. In kindness of heart and humanity, few philosophers have surpassed him.

Plutarch had also an exhaustive knowledge and great love of music, as far as music had advanced in his day, and there is more to be learned from his "Dialogue" concerning the history and practice of ancient music than from all the other ancient philosophers and mathematicians who have ever treated of the subject.

His philosophy was eminently rational and humane; and his lectures were attended by the most illustrious of the Romans, from the emperor down. His beautiful letter of consolation to his excellent and well-mated wife, on the deaths of their children, is highly honorable to both parties. He has been justly praised by all ages for the copiousness of his fine sense and learning, for his integrity, and for a certain air of goodness which appears in all he wrote. It would seem that, musical as he was, his business was, after all, not merely to please the ear, but to instruct and charm the mind; and in this none ever excelled him. The learned Theodorus Gaza was not so very extravagant when, being asked by a friend "if learning must suffer a general shipwreck, and he had only his choice of one author to be preserved, who that author should be?" he answered, "Plutarch." And M. Villemain, another great critic, in alluding to Plutarch's truthful and naive minuteness in the delineation of his characters, remarks: "The immortal vivacity of the style of Plutarch, seconded by a happy choice of the noblest subjects that can occupy the imagination and the thoughts, explains the prodigious interest excited by his historical works. He has painted man as he is; he has worthily recorded the greatest characters and most admirable actions of the human species. The attraction of such reading will never pass away; it appeals to all ages and conditions of life; it kindles the enthusiasm of youth, and commends itself to the sober wisdom of age."

TACITUS.

This celebrated historian and tersest of writers was a contempory of the two Plinies. Besides his "Life of Agricola," "The Treatise on the Germans," "Annals" and "Histories," he also wrote a "Dialogue on Orators," being himself, according to Pliny, one of the most eloquent orators and advocates of his age. His style is unusually bold and vigorous, and his works are full of philosophical and dramatic side-statements, of the most thoughtful, suggestive, and thought-kindling character. The effect is, that the reader often overlooks the bare historical facts, and carries away only the general impression which the historian's animated drama presents. He was a profound observer of character; it was his study to watch the slightest indications in human conduct, and by correctly interpreting these outward signs, to penetrate into the hidden recesses of the heart. His power of reaching those thoughts which are often almost unconsciously the springs of a man's action, has perhaps never been equaled by any historical writer, except it may be by the noted Feuerbach, who, in his "Remarkable Criminal Cases" while laying bare the inmost soul of a murderer, makes us shudder at the contemplation of enormities of which every man is capable.

He filled many public offices with scrupulous fidelity. His wife, the daughter of Julius Agricola, was distinguished among the Roman ladies of the time for her virtues. He lived in the closest intimacy with the younger Pliny. Amidst the corruption of a degenerate and vicious age, he maintained, in his writings and his life the elevation of a virtuous mind.

There is a celebrated, but disputed passage in Tacitus, in which we read that those "commonly known by the name of Christians," were those people who were held in abhorrence for their crimes;" that "this pernicious superstition, though checked for a while, broke out again, and spread, not over Judea only, the source of this evil, but reached the city [Rome] also,

whither flew from all quarters all things vile and shameful, and where they find shelter and encouragement." Furthermore, the Christians are spoken of as noted "for their enmity to mankind," and as being "really criminals and deserving examplary punishment."

Whether this passage be a forgery or interpolation upon the text of Tacitus, or not, it is equally weighty, no matter how considered, as showing the deserving contempt with which the Christian sect of fanatics was looked upon during the "holy" times of the "Primitive Church." If the passage is original, we know that Tacitus was one of the most trustworthy of historians; if forged by a Christian (as some will have it) we know equally well that the admissions must have been written in deference to the prevailing sentiment as to the character of the Christians in the days of Nero.

A few words more on this point. The sensational account, in this famous passage, of Nero's "bloody" persecution of the Christians, (in order to save himself from the infamy of having set Rome on fire,) "betrays the *penchant* of that delight in blood and in descriptions of bloody horrors, as peculiarly characteristic of the Christian disposition, as it was abhorrent to the mild and gentle mind and highly cultivated taste of Tacitus. It also bears a character of exaggeration, which the writings of Tacitus are rarely found to do." Moreover, "it is not conceivable that such 'good and innocent people' as the primitive Christians should not have sufficiently *endeared* themselves to their fellow-citizens, to prevent the possibility of their being so hated: and the whole account of the persecution is falsified by the New Testament, in which Nero is spoken of as the *minister of God for good;* and the Christians have the assurance of God himself, that so long as they were followers of that which was good, there was none that would harm them." See 1 Peter iii: 13.

EPICTETUS.

This illustrious philosopher was born at Hieropolis, in Phrygia, about 60 A. C. He was originally the slave of Epaphroditus, one of Nero's domestics. Simplicus asserts that he was born lame. Suidas says that he lost one of his legs when he was young in consequence of a defluxion. Celsus relates, that when his master, in order to torture him, bended his leg, Epictetus, without discovering any sign of fear, said to him, "you will break it;" and when his tormenter had broken the leg, he only said, "did I not tell you that you would break it?" Others ascribe his lameness to the heavy chains with which his master loaded him.

Having, at length, by some means obtained his freedom, he retired to a small hut within the city of Rome, where, with the bare necessaries of life, he devoted himself to the study of philosophy. He passed his days entirely alone, until his humanity led him to take the charge of a child, whom a friend of his had through poverty exposed, and to provide it with a nurse.

By diligent study he became proficient in the principles of the Stoic philosophy; and notwithstanding his poverty, he qualified himself for a public moral preceptor. He became very popular. It is said that his eloquence was simple, nervous, majestic, and penetrating. He was an acute and judicious observer of manners; and while inculcating the purest morals, his life was an admirable pattern of sobriety, magnanimity, and the most rigid virtue.

Neither his humble station, nor his singular merit, could screen him from the tyranny of the monster Domitian. He was driven from Rome and Italy with the rest of the philosophers, by an edict of the emperor in 89 A. C. He bore his banishment with a degree of firmness worthy of a philosopher who called himself a citizen of the world, and could boast, that wherever he went, he carried his best treasures along with him.

He chose Nicopolis, in Epirus, for his residence, where he

soon became celebrated as a popular teacher of philosophy. He sought to correct the vices of mankind by his stern, Stoical maxims of morality. Wherever he could obtain an auditory he discoursed concerning the true way of attaining contentment and happiness; and the wisdom and eloquence of these discourses were so highly admired that it was the common practice among the more studious of his hearers to commit them to writing.

Epictetus himself wrote nothing. His beautiful "Moral Manual," and his "Dessertations," were drawn up from notes which his disciples took from his life. His doctrines were recorded by his disciple Arrian in eight books, four of which have come down to us.

His life was an example of temperance, moderation, and the highest morality. Says Professor Brandis: "The maxim, '*suffer and abstain from evil*,' which Epictetus followed throughout his life, was based by him on the firm belief in a wise and benevolent government of Providence; and in this respect he approaches the Christian doctrine more than any of the early Stoics, though there is not a trace to show that he was acquainted with Christianity."

After the death of Domitian, he returned to Rome, and succeeded in gaining the esteem of Adrian and Marcus Aurelius. The Emperor Antoninus thanked the gods that he could collect from the writings of Epictetus wherewith to conduct life with honor to himself and advantage to his country. Into his favorite maxim, "Bear and forbear," he resolved every principle of practical morality.

But few events of his life are now known. He flourished from the time of Nero to near the close of the reign of Adrian. His memory was so highly respected, that, according to Lucian, the earthen lamp by which he used to study was sold for two thousand drachms.

His style is concise, devoid of all ornament, but full of energy and useful maxims. Emperors acknowledged their thankfulness to Epictetus, the slave, for his grand exposition of moral principles. His writings, though less extravagant than any of the other Stoics, everywhere breathe the true spirit of the Stoical philosophy. The doctrine of the immortality of the

soul was adopted and maintained by him with a degree of consistency suited to a more rational system than that of the Stoics, who inculcated a renovation of being in the circuit of events, according to the inevitable order of fate; and his exhortations to contentment and submission to province were enforced on different principles than those entertained by the Stoics. He strenuously opposed the opinions held by his sect in general concerning the lawfulness of suicide; and his whole system of practical virtues is undoubtedly the best that any philosopher ever presented to the world. He considered man as a mere spectator of God and his works; that his thoughts are all that man has any power over, everything else being beyond his control; that time alone is his absolute and only possession, and that nothing else belongs to him. His maxim was, that all have a part to play, that he has done well who has done his best, and that man must look to conscience as his guide.

Few among the great names in philosophy, judged by the vigor and originality of their minds, the patient analysis by which they penetrated the shadowy depths of speculation, or the substantial service they have rendered to the human understanding, are worthier deeper reverence than that of Epictetus, the sage and Stoic, the slave and philosopher.

PLINY THE YOUNGER

Was born in the year 62, at Comum (now Como). With his uncle as his foster-father and exemplar, he naturally learned to make a wise use of time, and applied himself early, with the greatest diligence, to the study of eloquence and philosophy. He received and worthily filled many high appointments, civil and military. He was one of the best and most distinguished, and, we may also add, one of the most fortunate men of his age. He had most of the requisites for the enjoyment of life—a cultivated mind, a generous heart, friendship and love. He was a friend of the Emperor Trajan and of the historian Tacitus. Indeed, the friendship of Pliny and Tacitus became in a manner proverbial; and they were esteemed the most learned men of their time. Pliny was a man of strict frugality and temperance—affable and kind to all men—and exceeded by none in acts of beneficence, whether public or private.

His name has, from the days of Tertullian, been mentioned with peculiar interest by Christian writers "on account of the testimony he bore concerning the Christians of his day in Bithynia, in a long letter to the Emperor, written about forty years after the death of Paul, A. C. 106, and followed by a short answer from Trajan." But that letter is supposed by many competent critics to have been very materially interfered with by dishonest Christian interpolators for the benefit of their sect. And what seems to confirm the belief that his original letter did not by any means contain anything even remotely flattering to that sect is his subsequent *conduct* toward these Bithynian Christians, whom he is said to have punished severely, and we doubt not, conscientiously, for the injury to society caused by their baleful superstition. And it is well known that Tacitus, his bosom friend, spared no form of invective in his historical treatment of this sect, that is, provided his "celebrated passage" be authentic. And even if it is spurious the anti-Christian admissions must have been written in deference

to the prevailing sentiment as to the character of the Christians in these early days.

Pliny was twice married, though his second wife only—his beloved and accomplished Calphurnia—mentioned by name. It is believed that he died about the end of Trajan's reign, which was in 116.

In his famous letter to Trajan, alluded to above, Pliny accuses the Christians of "contumacy and inflexible obstinacy," called their faith an "infatuation," or "crime," and an "austere and excessive superstition." He found that the Christians "made it a practice, on a stated day, to meet together before day-light," for certain purposes. And if this letter be genuine, these nocturnal meetings were what no prudent government *could* allow; they fully justify the charges of Cæcilius in Minutius Felix, of Celsus in Origen, and of Lucian, that the primitive Christians were a sly, skulking, light-shunning, secret, mystical sort of confederation against the general welfare.

However little room for doubt of the genuinenes of this celebrated letter there may *seem* to be, it is not to be concealed, however, that many German and English scholars have maintained that its "neutral" and "persecuting" passages, at last, must be added to the long list of those Christian forgeries, which tended to *make* the historians and even philosophers of the first Christian centuries, from Josephus down, say *something* that might be construed as confirming the Christology of the gospels.

They, in fact, actually stopped at nothing; and it was not only the ignorant and vulgar among them, but their best scholars, the shrewdest, cleverest, and highest in rank and talent, who were the practitioners of these rogueries and forgeries, as in the case of Origen, for instance, who actually embodied fraud into a system, practised it with the approbation of his fellows, and gave it the technical name of *Economia*, by which it has gone ever since.

So, whichever way we look at Pliny's "famous letter," whether as genuine or forged, it emphasizes a terrible tale of Christian superstition, perverseness, unscrupulousness, and abominable crime, even in the very midst of those palmy days of so-called "primitive purity!"

SUETONIUS.

This eminent Latin historian, born about 70 A. C., was a son of a military tribune. He was a friend of Pliny the Younger, who wrote him several letters, which are extant. He practiced law, and was well versed in various departments of learning. In the reign of Hadrian he obtained the office of *magister epistolarum;* but he did not care to keep it long. Pliny the Younger speaks in high terms of his integrity and learning.

Besides numerous works which are lost, Suetonius wrote "The Lives of the Twelve Cæsars," which is highly prized, and appears to be impartial. The "Twelve Cæsars" are the twelve emperors from Julius Cæsar to Domitian inclusive, whose private lives and vices he exposes, with copious details. Indeed, it has been pithily said of him "that he wrote of the emperors with the same freedom that they themselves lived."

There are extant two other works ascribed to him, one "On Illustrious Grammarians," and the other "On Celebrated Orators." He died about the year 123.

It would be scarcely proper to close this short notice of the life of a wise and honest man without placing before the reader his testimony concerning the Christians of his time. He declares that "they were a race of men of a new and villainous, wicked or magical superstition," and that "Claudius drove the Jews, who, at the suggestion of *Chrestus*, were constantly rioting, out of Rome." In view of such testimony, primitive Christianity certainly appears in a very unfavorable light.

It is remarkable to find, in consulting the Greek and Latin authors who wrote during the golden age of Christianity, how they either ignore the movement altogether, or notice it only in terms of almost unmitigated reproach. Many pages might be filled with these notices, and commentaries thereon, but more important matters claim all the space at command.

LUCIAN.

This distinguished Greek writer was born of rustic parentage in Samosata, on the banks of the Euphrates, in the reign of Trajan, about the year 110. In his youth he was placed with his uncle to learn the art of statuary, but having no genius for it, he went to Antioch, engaged in literary studies, and embraced the profession of a pleader. But he was soon disgusted with the contentions of the bar, and confined himself to the practice of rhetoric, in which capacity he visited Greece, Italy, Spain, Gaul, and other countries. Sensible of his great merit, the Emperor M. Aurelius appointed him Register to the Roman Governor of Egypt. He died about the year 200, at the great age of ninety.

His numerous works chiefly consist of dialogues, in which he introduces different characters with great dramatic propriety, in a style at once easy, simple, elegant, animated, and spiced with much of the true Attic wit. He has been accused of frequent obscenities; and his manner of exposing to ridicule almost every kind of religion, has drawn upon him the "pious" and canting censures of religionists and moralists of all ages. The truth is, he was a natural skeptic, and could not help indulging his relentless wit at the expense of the multifarious superstitions and foolish traditions of his day. He is the only ancient writer, for instance, [see "De elect. seu Cygnis,"] who dared to entertain a doubt of the musical capabilities of the swan. "He tells us, with his usual pleasantry, that he tried to ascertain the fact by making a voyage on the coasts of Italy; and relates, that being arrived at the mouth of the Po, he and his friends had the curiosity to sail up that river, in order to ask the watermen and inhabitants about the tragical fate of Phæton, and to examine the poplars, descendants of his sisters, whom they expected to shed amber instead of tears; as well as to see the swans represent the friends of this unfortunate prince, and hear them sing lamentations and sorrowful hymns

night and day, to his praise, as they used to do in the character of musicians, and favorites of Apollo, before their change! But these good people, who had never heard of any such metamorphoses, freely confessed that they had, indeed, sometimes seen swans in the marshes near the river, and had heard them croak and scream in such a disagreeable manner, that crows and jays were musical sirens compared with them; but that they had never even dreamed of swans singing a single note that was pleasing, or even fit to be heard!"

No wonder, with these veins of healthy skepticism and an indomitable tendency to ridicule superstition with caustic wit, that Lucian has been unsparingly censured by religious fanatics. But the day of his memory's deliverance has dawned long ago, and he will at no distant day be generally ranked with our very best modern Infidels, wits, and humorists.

We may here notice that a satire of Lucian's — the "Peregrinus Proteus" — is known to have been written as a parody on "Christian Martyrdom," which, in many cases, had become a mere pompous and sensational display of voluntary death before assembled multitudes. Peregrinus, after having a bombastic eulogy delivered by an admirer over his proposed act of martyrdom, and after having some invectives delivered against him by another orator, not his admirer, in which invectives are traced his life of early villainy, his subsequent crimes, his journeys from land to land, his playing the hypocrite and turning Christian at Antioch, his rising to the dignity of a bishop, his expulsion for disobedience, his subsequent wanderings and crimes, and the universal contempt which he had brought upon himself, finally pronounces his own eulogy, proceeds to erect his own funeral pile, and consumes himself upon it; after which he was seen in white and a symbolic *hawk* (note done!) ascended from his pyre! The moral which Lucian draws from the whole matter is, that such people as this blatant, suicidal Peregrinus ought to be despised, and that their sensational conduct ought to be imputed to ignorant and fanatical love of empty fame. Lucian has here used a real name to describe a class, not a person. He has given a caricature painting from historic elements. There seems internal evidence to show that he was acquainted with the books of the early Christians. It

has even been conjectured that he might have read and designed to p rody the Epistles of Ignatius. The points which he depicts in his satire are the credulity of the Christians in giving way to Peregrinus; their unintelligent belief in Christ and in immortality; their almost worshiping their bishops as gods; their pompous vanity in martyrdom; and possibly their tendency to believe legends respecting a martyr's death. His satire is intellectual contempt, not anger, nor dread. It is the humor of a thorough skeptic, discharging itself on ignorant folly, vulgar credulity and barbaric superstition.

In his dialogue, entitled "Philopatris," Lucian speaks of a Galilean with a bald forehead and a long nose, who was carried (or rather pretended that he had been carried) to the third heaven, and speaks of his hearers as a set of tatterdemalions almost naked, with fierce looks, and the gait of madmen, who moan and make contortions, and swear by the son who was begotten by the father! What a fine set to be the spiritual rulers of mankind!

No wonder Pope Alexander VII., in 1664 placed this tract in the index of prohibited books. Donaldson, in his account of the life, opinions, and works of Lucian, draws a comparison between him and Voltaire.

ANTONINUS PIUS.

This excellent Roman emperor, a son of Aurelius Fulvus, was born at Lanuvium in the year 86 A. C. He became consul in 120, after which, as pro-consul, he governed the province of Asia with wisdom and equity. He married Annia Galeria Faustina, and was adopted by Hadrian in 138, on condition that he should adopt Marcus Annius Verus, (who succeeded him on the throne) and Lucius Verus. Antoninus succeeded Hadrian in July, 138, and under happy auspices began his prosperous and peaceful reign. He appears to have treated the troublesome and seditious Christians with moderation, if not clemency. From all accounts he was a temperate, humane, amiable, learned, and eloquent man, and governed the Roman world with the invariable spirit of wisdom and virtue. "Although Pius had two sons, he preferred the welfare of Rome to the interest of his family, gave his daughter Faustina in marriage to young Marcus, obtained from the Senate the tribunitian and proconsular powers, and with a noble disdain, or rather ignorance of jealousy, associated him to all the labors of government. Marcus, on the other hand, revered the character of his benefactor, loved him as a parent, obeyed him as his sovereign, and, after he was no more, regulated his own administration by the example and maxims of his predecessor. Their united reigns are probably the only period of history in which the happiness of a great people was the sole object of government.

Titus Antoninus Pius has been justly denominated a second Numa. The same love of religion, justice, and peace was the distinguishing characteristic of both princes. But the situation of the latter opened a much larger field for the exercise of those virtues. Numa could only prevent a few neighboring villages from plundering each other's harvests. Antoninus diffused order and tranquillity over the greatest part of the earth. In private life he was an amiable, as well as a good man. The native simplicity of his virtue was a stranger to

vanity or affectation. He enjoyed with moderation the conveniences of his fortune, and the innocent pleasures of society; and the benevolence of his soul displayed itself in a cheerful serenity of temper." The name of "Father of his Country" was conferred on him by the Senate. He died in 161, and was succeeded by Marcus Aurelius. His memory was so greatly venerated that five of his successors assumed the name of Antoninus.

The following portrait of him was drawn by the hand of his loving son and successor:

"In my father I noticed mildness of manners and firmness of resolution, contempt of vain glory, industry in business, accessibility to all who had counsel to give on public matters, and care in allowing to every one his due share of consideration. He knew when to relax as well as when to labor; he taught me to forbear from licentious indulgences; to conduct myself as an equal among equals; to lay on my friends no burden of servility; neither changing them capriciously nor passionately addicting myself to any. From him I learnt to acquiesce in every fortune; and bear myself calmly and serenely; to exercise foresight in public affairs; and not to be above examining the smallest matters; to rise superior to vulgar acclamations and despise vulgar reprehensions; to serve mankind without ambition; in all things to be sober and steadfast; not led away by idle novelties; to be content with little; enjoying in moderation the comforts within my reach, but never repining at their absence. Moreover, from him I learnt to be no sophist, no schoolman, no mere dreaming bookworm; but apt, active, practical, and a man of the world; yet at the same time, to give honor to true philosophers; to be neat in person, cheerful in demeanor, regular in exercise, and thus to rid myself of the need of medicines and physicians: again to concede without a grudge their pre-eminence to all who specially excel in legal or any other knowledge. My father was ever prudent and moderate; he neither indulged in private buildings, nor extravagant public shows. He looked to his duty only; not to the opinion that might be formed of him. He was temperate in the use of the baths, modest in dress, indifferent to the beauty of his slaves and furniture. Such, I say, was the whole

character of his life and manners, nothing harsh, nothing excessive, nothing rude, nothing which betokened roughness and violence. It might be said of him, as of Socrates, that he could both abstain from and enjoy the things which men in general can neither abstain from at all, nor enjoy without excess."

It may not be inappropriate to contrast this pagan Emperor with the character and conduct of some of the Christian Emperors and Popes who ruled in Rome after him. It is so much a rule among Christians to hold up their early Fathers, Emperors, and Pontiffs as paragons of excellence and virtue, and to represent the pagans as sunken in vice, crime, and pollution, that it is well sometimes to draw comparisons. Contrast, for instance, this excellent man, Antoninus Pius, with the great Christian Emperor Constantine, who is elevated to a saintship in the Christian Calendar, and over whose remarkable conversion so much ado has been made; who, under the banner of the cross, carried the sword of conquest, and war, and bloodshed into many peaceful localities; and who, in addition to a long catalogue of other crimes, caused to be beheaded his own son Crispus, in the very year in which he called together and presided over the noted Council of Nice; who drowned his unoffending wife, Fausta, in a bath of boiling water; who murdered Bassianus and Licinius, husbands of his two sisters, Constantia and Anastasia; who murdered his own father-in-law, Maximian Herculius; who put to death his nephew, only twelve years of age, the son of his sister Constantia, and who caused the death of his former friend, Sopater. Will the conduct of this great Christian Emperor and propagandist enable the reader to perceive the vast superiority of Christianity as a moral religion over paganism?

In the reign of Antoninus Pius an able work was written against Christianity by Cresceus, a Cynic philosopher; and another by the tutor of Marcus Aurelius,—Concleus Fronto of Cirta. The attack of Cresceus called out a miserable reply from Justin Martyr. Minucius Felix refers to Fronto as having positively charged incestuous banquets on the Christians. Part of Fronto's works have been found during the present century, and edited by Angelo Mai.

MARCUS AURELIUS.

This good Roman emperor, son-in-law and successor of Antoninus Pius, was born April 8, A. C. 121, at Mount Celius. He ascended the throne in the year 161, on the death of his excellent father-in-law, whom he dearly loved, and of whom, as father and counselor, he bore noble and grateful testimony. The habits of mind which Aurelius had cultivated during the period of his probation, however, were little fitted to give him foresight of the troubles that were impending; but the hope that his peculiar training might render him a model of sovereigns, and the recollection of the splendid saying of Plato, that states would surely flourish if their princes were philosophers, sustained him in his arduous and unwelcome task; and great was his success.

During the long reign of Antoninus Pius, who had given him his daughter Faustina in marriage, Marcus distinguished himself principally by his studies in philosophy, having assumed the mantle of the Stoics in his twelfth year; while Verus, his foster-brother, so far disgraced himself by his bad conduct, that his adopted father disinherited him and procured the nomination of Marcus as sole emperor by the Senate. On his accession, however, with rare disinterestedness, Marcus Aurelius, who now assumed the name of Antoninus, associated the disinherited Verus with himself as his colleague, giving him an equal share in the government, which he thought would be of utility to all parties, since he was himself of weak frame, inclined to philosophic pursuits and literary leisure, and averse to war on principle. It was his fortune, however, to be forced into action, and to be constantly involved in war; and though little aware of the unparalleled demands which the exigency of public affairs would make upon his energies, he showed that he had gained a conquest over himself; and with a firm resolution and clear perception of duty which formed a part of his truly philosophic character he overcame his phys-

ical disabilities, his moral dislike to war, and his leaning to mental pursuits, and proved himself both a resolute and successful general, and a wise and moderate statesman. Shortly after his accession a war broke out with the Parthians in the East, the command of which, nominally given to Verus, was virtually held by his lieutenants, the principal of whom, Avidius Cassius, overran Mesopotamia, destroyed Seleucia, and penetrated as far as Babylon, while one of his colleagues made himself master of Armenia. This oriental outbreak was followed by hostilities in the North, extending along the whole length from the sources of the Danube to the Illyrian frontiers. Here they were so successful that in A. C. 169, the enemy sued for peace, and the two emperors who had conducted the war in person, set out on their return to Rome; but Verus dying of apoplexy on their journey, and the war being renewed, Marcus Aurelius again turned his face northward, and for the next five years carried on the war in person, enduring the greatest hardships, and conducting his campaigns wi h the skill of a finished soldier, and bringing the war to a successful termination. Though too profound a philosopher to be a believer of the Christian superstition, then comparatively new, he was so far from persecuting the sect, as has been asserted by many Christian writers, that although the pagan priests and governors of provinces desired to revive the persecution against them, the emperor not only forbade it, but to protect Christians from violence in the remote provinces, he wrote to the convention, then sitting at Ephesus, this admirable letter, secured to us by Eusebius: "As for the persecutions you raise against these people upon the score of religion, it does but fortify them the more in their persuasion; and since they believe they lose their lives for their God, you may imagine they rather wish for death and reckon it an advantage. . . . Several governors of provinces have formerly written about this business to the late emperor, our father of divine memory. The answer they received was that they should give that persuasion no trouble, unless they found them practicing against the State. Now, I being willing to follow my father's measures, and being solicited by several about this matter, my instructions were to the same purpose. And therefore if any one for the future shall

prosecute a Christian merely on account of his religion, the Christian shall be discharged and the prosecutor punished." This letter, according to some authors, was published and strictly obeyed: but others maintain that this epistle, as well as another attributing his victory over the Marcomanni to the "thundering legion," are base fabrications, and ought to be rejected as undoubtedly spurious.

Profound prosperity and internal peace marked his reign, for except the rebellion headed by Avidius Cassius and planned by his wife Faustina, which was quickly suppressed and forgiven, not a single act of violence disturbed the empire.

His kind and generous treatment of his younger brother Verus; his love and adoration of his wife Faustina, covering all her faults; his clemency to the family of Avidius Cassius, and those who aided his rebellion, speak for themselves. He lived in stormy times, but was ever equal to any emergency. As emperor, general, statesman, philosopher and forgiver, he stands without a rival. He died in the midst of a career of uninterrupted triumph at Vienna on the seventeenth of March, in the year 180, and the fifty-ninth year of his age. Severe and conscientious towards himself, he was gentle and merciful to every one else. No monarch ever lived more beloved or died more regretted. His whole life was a practical example of his own philosophic creed, the mildest form of Stoicism.

Before he died he ordered his friends and principal officers to be brought in. When he saw them about his bed, he told his son Commodus to stand before them, and then raising himself with some difficulty, he spoke to them as follows: "I am not surprised at your being troubled to see me in this condition. Compassion from one man to another is very natural, and those objects which strike the sight are always most affecting But I persuade myself that your concern upon this occasion is somewhat more than ordinary. For the regard I have always had for you makes me reasonably expect a suitable return; and now opportunity presents itself fair for us; both for me, that I have the satisfaction to be sensible that my esteem and affection have not been misplaced; for you, to make your acknowledgments, and show you are not unmindful of what you have received.

You see my son here, who has been educated under you, just launching into his youth. This part of life, for a prince especially, is like putting to sea in a storm: where, without ballast and good pilots, he will be in danger of being over-set by his passions and split upon some rock. And therefore, since he is going to lose his father, I hope that relation will be supplied and multiplied in you. Pray take care of him in this dangerous station, and never let him want good counsel. Put him in mind that all the wealth in the world is not sufficient to satisfy the caprice and luxury of a tyrant, and that a prince's guards, though never so numerous, are but a slender protection without the love of the subjects; that those generally sit longest and most secure upon the throne, who reign over the affections of the people and govern more by goodness than by terror. For it is inclination, and not force, that keeps loyalty firm and makes subjection easy. In such cases people are friends, not flatterers; and never start from their duty except provoked by injury and ill-usage. It is true it is a hard matter to reign and be regular; and to set bounds to your will when your power is almost absolute. If you suggest such things as these, and remind him of what he hears now, you will both secure an excellent emperor for yourselves and also oblige my memory in the highest manner imaginable; this being your way to make it immortal."

Thus passed from earth the last and most glorious star apparent in the Roman firmament. His "Meditations," from which the following selections have been made, are, for good morals and sound reason, certainly equal to the best parts of the Bible, and show a high degree of enlightenment.

"Let not your mind be overborne with selfish passion. Be not uneasy in the present or afraid of the future. Take care always to pursue the business in hand with vigor and application; remember you are a man, and let the action be done with all the dignity and advantage of circumstances; let unaffected gravity, humanity, freedom and justice shine through it."

"Don't let accidents disturb you."

"Some people are busy and yet do nothing. They fatigue and wear themselves out, and yet drive at no point, nor propose any end or action of design."

"The extent of human life is but a point. Matter is a perpetual flux. The faculties of sense and perception are weak and unpenetrating; the body slenderly put together and but a remove from putrefaction; the soul a rambling sort of a thing. Fortune and futurity are not to be guessed at, and fame does not always stand upon desert and judgment. In a word, that which belongs to the body streams off like a river; and what the soul has is but a dream and bubble. Life, to take it rightly, is no other than a campaign or course of travels; and posthumous fame has little more in it than silence and obscurity. What is it then that will stick by a man and prove significant? Why! nothing but wisdom and philosophy. Now the functions of these qualities consist in keeping the mind from injury and disgrace; superior to pleasure and pain, free from starts and ramblings, without any varnish of dissembling or knavery, and as to happiness, independent of the emotions. Philosophy brings the mind to take things as they come. Why should any man be concerned as to consequences? All this is but Nature's method; and Nature never does wrong."

"Reason needs no assistance, but is sufficient for its own purposes."

"Honesty is a ways the nearest road to success."

"A man misbehaves himself towards me. What is that to me? The action is his, and therefore let him look to it."

"Be always doing something for the good of mankind; and let this generosity be your only pleasure."

"If any one can convince me of an error, I shall be glad to change my opinions; for truth is my business; and right information hurts nobody. He that continues in ignorance and mistake is he that receives the mischief."

"Whatever drops out of life is caught up somewhere; for the world loses nothing. Why then should the same matter that lies quiet in an element crumble in a man?"

"He that considers that Nature has the disposal of things will address her in this language:—'Give me what thou pleasest and take what thou pleasest away: I am contented."

Before closing this sketch it is only proper to state that many historians severely criticize the extreme mildness of Marcus Aurelius, which the rigid discipline of the Stoics was unable

to eradicate. "His excellent understanding," says Gibbon, "was often deceived by the unsuspecting goodness of his heart. Artful men, who study the passions of princes and conceal their own, approached his person in the disguise of philosophic sanctity, and acquired riches and honors by affecting to despise them. His excessive indulgence to his brother, his wife, and his son, exceeded the bounds of private virtue, and became a public injury, by the example and consequences of their vices." It may be regretted that the *good* Emperor was not more strict with his family. But he really was *so good* himself that his almost perfect virtue naturally blinded him to the stealthy vices of those around him. He lived far beyond his age. He was industrious, pure, benignant, and merciful; and all his failings were but simply those of a great heart, all a-thrill with the highest aspirations and most generous emprises for the good of Humanity.

The reigns of the Antonines furnish us with, perhaps, the very best exhibition of beneficent despotism that the world ever witnessed. It is true that the "one-man-power" had been exercised before, and that it has been wielded since their time with profound wisdom and true patriotism. Indeed, we have excellent examples of the same to-day; and perhaps the great tendency of modern political and industrial and social life is towards the "fitness of things" in the assumption and bestowal of power as of everything else. The "right man in the right place," at the head of the government, the party, the corporation, the association, the office, the factory, the workshop, and the family, is the great need and cry of the hour. Almost any form of government and type of rulers are far better than anarchy, which so often passes by the name of Freedom. And alas! this wild freedom, and its counterpart—licentious tyranny—were destined soon to follow the just and humane rule of the Antonines; and those dreadful coming events must have at times cast their shadows before, and embittered that noblest of human enjoyments—imperial delight in the happiness of a peaceful and industrious people.

GALEN.

This celebrated Greek physician, medical writer, and pagan philosopher, was born at Pergamus in Mysia, in the year 131. He was instructed in anatomy by Satyrus, and studied the Platonic and Peripatetic philosophies. In his youth, in order to perfect his education at the best schools, he visited several foreign countries and studied in the most learned seminaries of Greece and Egypt. At the age of thirty-four he removed to Rome, where he acquired great celebrity as a practitioner of medicine and surgery. Many, astonished at his cures, attributed them to magic. He obtained the confidence of Marcus Aurelius, who appointed him physician to Commodus, the heir of the empire. He also lectured on anatomy in Rome. Towards the end of his life, having become the object of the jealousy of the old-established physicians, he retired to his native place, whence, however, he was recalled by the Emperor to Rome again, where he passed the remainder of his days. It is said that he wrote three hundred volumes, the greatest number of which were burnt in the Temple of Peace at Rome, where they had been deposited. All his works were written in Greek. Of some of them, only Latin versions have come down to us. In all, above eighty of his works are extant.

He is the only one among all the ancients who has given us a complete *system* (whatever may be its defects) of medicine. He rejected the various medical systems which were in vogue in his time, and formed a new eclectic school, which maintained its authority for thirteen centuries. Indeed, he was regarded as an oracle by the Arabs and Europeans until the fifteenth century. He was second only in merit as a physician to Hippocrates; and to these two medical philosophers of the ancients, the moderns are indebted for many valuable discoveries. He particularly excelled in anatomy, of which he was a very skilful and learned professor; and on this knowledge his soundest and most lasting medical fame rests. But, in common

with all the ancient professors of medicine, he did not know enough to keep him from framing metaphysical and intuitional theories of disease! And as his followers received his dicta as authoritative decisions, he was unwittingly a cause of considerably preventing the progress in this most important science, which otherwise he might have commenced.

Among Galen's works are many able treatises on ethics, logic, and philosophy. In one of his works he strongly stigmatizes the Christians for obstinacy; and in another censures them for believing without proof—a species of credulity which has been rampant among them ever since.

Notwithstanding the public burning of his works at Bale in the year 1526, by that prince of Christian charlatans—Philippus Aureolus Theophrates Bombastus Paracelsus—Galen, "though dead, yet speaketh," and very strongly and wisely too, as physician, philosopher, logician, moralist, and just and truthful exposer of the follies and vices of our much-vaunted primitive Christianity.

In these days of almost perfect surgery, wise hygiene, and growingly rational therapeutics, we are very apt to lose sight of the immense debt which our age owes to such princes among primitive "medicine-men" as Æsculapius, Hippocrates and Galen. It is surprising to notice how acute they were in their diagnoses, watchings of sym toms, and common-sense treatment. They relied more on careful nursing, or in other words, assisting Nature, than on all other appliances put together. Let it always be remembered that it was the intellectual degradation of the Dark and Middle Ages—the golden age of the Christian superstition—that furnished us with the foolish search after the impossible "elixir of life," and the cruel and absurd method of treating disease which obtained until comparatively recent times, but that To-day "progressively returns" to the method of Nature as interpreted by her ancient healing oracles, pagan though they be, and says: "Lend the physical system a *helping hand*, and if cure is possible, it will cure itself. . . . Meddle not with the recuperative forces of the body—the regenerating power of the organic elements of the human constitution."

CELSUS.

Celsus is chiefly known as the first formidable foe of Christianity. His great work was called the "True Word." Not a chapter of this production is now extant, the Christian Church always having taken good care to destroy such writings of its adversaries as could not be answered. He was regarded as so powerful an opponent that the ablest Fathers of the Church were pitted against him.

The charge of Celsus against the Christians of misquoting their Scriptures, induced Origen to undertake the difficult task of comparing all the different versions of the Old Testament, and writing a rep.y. The only portions of Celsus' writings which have been preserved are those passages transcribed by Origen in reply to them. All the standard Christian authorities have recognized the learning and controversial ability of Celsus, and have done homage to his genius as a writer. He undoubtedly spread greater consternation through Christendom than any other writer of the first two centuries.

But little is certainly known of his personal history. Neither the place nor the date of his birth can be ascertained. He is generally supposed to have lived in the time of Adrian and Antoninus Pius, near the close of the second century. The date of his book is approximately put at 176 A. C.

Origen endeavored to make him out an Epicurean, as great prejudice existed even among the heathen against this school of philosophy, which denied, or left as open questions, the existence of a God, and the eternity of the soul. But it conclusively appears from passages of Celsus, quoted by Origen, that he belonged rather to the Eclectics, and Origen is obliged to admit in several passages that the views of Celsus were not Epicurean, but Platonic. It appears that Christians of the earlier ages were as prompt to excite prejudice against their opponents by false accusations as those of later times.

Origen's answer to Celsus is composed of eight books. He extracts short passages from the work of Celsus, and then undertakes to answer them. Celsus' attacks were mostly in a sarcastic vein. He especially scoffed at the idea that the second person in the Christian Godhead was born of a woman, walked about in human form, and was subject to human infirmities.

He charged Christians with believing in more than one God; for they attributed to Christ, as the maker of heaven and earth, more power than was ever imputed to the pagan divinities, Apollo or Mars. The idea that the world was made for man, and that God watched over the well-being of every individual, was regarded by him as mere arrogant assumption. He says:

"It is not for man, any more than for lions and eagles, that everything in the world has been created. It was in order that the world, as the work of God, might present a perfect whole. This world never becomes any worse. God does not return to it after a long interval. He is as little angry with man as he is with apes and flies. The Universe has been provided, once for all, with all the powers necessary to its preservation, and for developing itself after the same laws. God has not, like a human architect, so executed his work, that at some future period it would need to be repaired."

He despised Christianity as a blind faith, that shunned the light of reason. He uses this language: "They are forever repeating, Do not examine. Only believe, and thy faith will make thee blessed. Wisdom is a bad thing in life; foolishness is to be preferred."

From the quoted passages in the work of Origen, we are able to form a clear conception of the religious opinions of Celsus. Like the Platonists he acknowledged one only, eternal, spiritual God, who cannot be brought into union with impure matter, the world.

"God," says he, has not made man in his image, as Christians affirm; for God has not either the appearance of a man, nor indeed any visible form."

Again he says, regarding the Christian doctrine of incarnation: "I will appeal to that which has been held as true in all ages—that God is good, beautiful, blessed, and possesses in himself all perfections. If he came down among men, he must

have altered his nature; from a good God, he must have become bad; from beautiful, ugly; from blessed, unhappy; and his perfect being would have become one of imperfection. Who can tolerate such a change? Only transitory things alter their conditions; the intransitory remain ever the same. Therefore it is impossible to conceive that God can have been transformed in that manner."

"If the Christians only honored one God," says he, "then the weapons of their controversy with others would not be so weak; but they show to a man who appeared not long ago, an exaggerated honor, and are of opinion that they are not offending the Godhead, when they show to one of his servants the same reverence that they pay to God himself."

In Celsus' first book he introduces a Jew, who thus tells the story of Jesus' life, as extracted by Origen: "The Jew addresses Jesus, and finds much fault. In the first place he charges him with having falsely proclaimed himself to be the son of a virgin; afterwards he says that Jesus was born in a poor Jewish village, and that his mother was a poor woman of the country, who supported herself with spinning and needle-work; that she was cast off by her betrothed, a carpenter; and that after she was thus rejected by her husband, she wandered about in disgrace and misery till she secretly gave birth to Jesus. Jesus himself was obliged from poverty and necessity to go down as servant into Egypt, where he learnt some of the secret sciences which are in high regard among the Egyptians; and he placed such confidence in these sciences, that on his return to his native land he gave himself out to be God."

Origen adds; "The carpenter, as the Jew of Celsus declares, who was betrothed to Mary, put the mother of Jesus from him, because she had broken faith with him, in favor of a soldier named Panther."

The story current in Celsus' time, viz: that Jesus was the result of an illicit intercourse between the wife of the carpenter Joseph and a Roman soldier named Panther, who served in the fourteenth legion, is considerably confirmed by the fact that the name of Panther was given in the genealogy of Jesus by the Christians in the fourth century. St. Epiphanius, who wrote against heresies at the end of the fourth century, was forced to

put the name of "Jacob, called Panther," into the pedigree of Jesus.

Celsus is thus quoted by Origen, as jeering at the ignorance of the Christian preachers: "You may see weavers, tailors, fullers, and the most illiterate and rustic fellows, who dare not speak a word before wise men, when they can get a company of children and silly women together, set up to teach strange paradoxes among them."

The words of Jesus, "I thank thee, O Father. that thou hast concealed these things from the wise and prudent, and hast revealed them unto babes," Celsus construes thus: "This is one of their rules: Let no man that is learned, wise, or prudent come among us; but if they be unlearned, or a child, or an idiot, let him freely come. So they openly declare that none but the ignorant, and those devoid of understanding, slaves, women, and children, are fit disciples for the God they worship."

The above extracts are sufficient to indicate the force and satire of the first great writer who entered the lists against the Christians. Celsus appears to have been to the second century what Voltaire was to the eighteenth. That his morals were good and his learning great, has never been gainsaid by his Christian adversaries. And many learned Christians have regretted the fanatical zeal that prompted the suppression of his writings. Celsus stands conspicuously forth as the earliest champion of reason against the absurd claims of primitive Christianity; and as the first bold opponent who provoked the hostility of the Church, and the author of a work which was deemed unanswerable save by suppression, he rightfully claims a place in our muster-roll of Infidels.

PORPHYRY.

It was the third century of the Christian era. The great Roman religious world was tottering on its old foundations, and the groundwork for the institution of Jesus Christ had not been completed. The gods of the nations had lost their oracles, and the illusions of classic superstitions were fading from the convictions of mankind. The faith of the generations could no longer tabernacle in the olden forms, and the Church of Western Christendom had commenced its work of usurpation. It was the age of Alexander Severus, the amiable, just, and humane. His reign illuminated the surrounding darkness like a beam of light. It was the age of the Christian Fathers.

In contemplating the history of this period, the mind is carried back along the pathway of the ages to the time when the smoke of sacrifice still arose in the Pantheon, and when the tiger and the leopard bounded in the amphitheatre. It was the period of the decline of heathen Rome, and the formation of a new church beside the throne of the Cæsars. The name of the son of Mary would ere long be proclaimed on the Seven Hills, and a pastor on the banks of the Tiber would rule the Roman world. Porphyry, the great anti-Chrlstian of the early ages appeared.

This celebrated Neo-Platonic philosopher was born at Bashan, in Syria, in 233 A. C. His original name was Malchus, which was also the name of his father, who was a Syro-Phœnician. This name signified "purple," or a man "in purple," the Hebrew and Syriac name for king. While he was yet a boy he was placed under the instruction of Origen, who was then living at Cæsarea in Palestine. Under this famous Christian preceptor he applied himself to the study of literature and philosophy. It is uncertain how long he remained the pupil of Origen. He afterwards went to Athens, where for some time he studied rhetoric under Longinus, the celebrated critic and philosopher. This famous master changed his Syrian name,

Malchus, which was not pleasing to Christian ears, into that of Porphyrius, which answers to it in Greek. To this able teacher Porphyry was undoubtedly indebted for that elegance of style and erudition which appear in his writings.

We find him next at Rome, where, at the age of thirty, he became a scholar of Plotinus, whose life he has written, in which he has stated many particulars concerning himself. Here Porphyry continued for six years a diligent student of the Eclectic system of philosophy, and became so entirely attached to his master, and so perfectly acquainted with his doctrine, that Plotinus esteemed him one of the greatest ornaments of his school, and frequently employed him in refuting the objections of his opponents, and in explaining to his younger pupils the more difficult parts of his writings. He also confided to him the charge of compiling and correcting his works.

The fanatical spirit of the philosophy to which Porphyry at this time was attached, together with his natural pre-disposition to melancholy, led him to form a resolution of putting an end to his life, thereby proposing, in accordance with the Platonic teaching, to release his soul from the wretched prison of the body. He was, however, dissuaded from this mad design by his master, who sought to divert his melancholy by persuading him to take a journey to Sicily. He followed his master's advice, visiting his friend Proclus at Lilybæum, in Sicily, where he recovered the vigor and tranquillity of his mind.

According to Eusebius and Jerome, it was there that he composed those famous fifteen books against the Christians, which, for the name and authority of the man, and for the force and learning with which they were written, were deemed so effective as to be suppressed by particular edicts under the reigns of Constantine and Theodosius. About a century later these books were ordered to be publicly burnt by the Emperor Theodosius the Elder.

The whole list of Porphyry's works, as given by Fabricus, amounts to sixty-one. Forty-three of these have been lost. They were all written in elegant Greek, in a simple and graceful style, and upon a great variety of subjects. Some have surmised that these books are still extant, and secretly preserved

in the Duke of Tuscany's library, but there is little doubt that they were destroyed by the intolerant followers of Christ. Even many learned Christians have regretted the mistaken zeal of their early brethren in suppressing the writings of Porphyry, being firmly persuaded that, notwithstanding their powerful assault against Christ and his religion, they contained many admirable things which would have been found worthy of preservation. His learning, the splendor of his diction, and the variety of his reading, would have rendered them the most valuable productions of those early ages.

His "Life of Pythagoras," which is but a fragment, was published at Amsterdam in 1707. He wrote a work on abstinence from meat, dedicated to one of his disciples named Firmus, who, it is said, turned Christian in order to have the liberty of eating meat and drinking wine. He shows Firmus that in abstaining from meat and strong liquors the health of the soul and body is preserved, and that those who abstain from animal food live longer and more innocently. This book proves that among the early antagonists of Christianity were philosophers of the most austere temperance and virtue. Although the Essenians sometimes indulged in meat, Porphyry was filled with the most unreserved veneration for them, and accords them a very fine eulogium. In truth, he was for whoever was the worthiest and most virtuous, whether Essenians, Stoics, Pagans or Christians. Rising above all rival religions and philosophers, Porphyry sought to conciliate whatever was good and true in each. He is deseribed by the learned Neander as "a man of noble spirit, united with profound intellectual attainments; a man of the East, in whom the Oriental basis of character had been completely fused with the elements of Grecian culture."

Porphyry inculcated the highest standard of morals, and the purity of his life is admitted even by his enemies. He lived separate from his wife, and was in all respects as abstemious as an anchorite.

Christianity was then making rapid progress. The whole wide empire was ere long to be brought under its baleful blight, and all the world's bright lights were to go out in the long night of the Dark Ages. Porphyry, the head of the Alexandrian school, and the great champion of New Platonism, then rose up

as the most powerful barrier to the encroachments of the new religion that would appear for twelve hundred years. He was undoubtedly the most formidable antagonist with whom the Christian Church had to contend until the eighteenth century.

He familiarized himself with the Septuagint and all the Christian writings, for the express purpose of refuting them. In his work composed for that purpose, he pointed out the discrepancies in the Scriptures, and ridiculed the interpretations of the Fathers. Little is accurately known concerning his books against Christianity except from the quotations given by the Fathers, who seldom allude to his name without expressions of strong dislike. Their importance is shown by the fact that they received more than thirty answers, and that they were all zealously destroyed as soon as Christianity became the dominant religion. From the few fragments of his writings which have been preserved, the following extracts have been selected:

"That man is not so much of an Atheist who neglects to worship the statues of the gods, as he is who transfers to God the opinions of the multitude."

"The philosopher ought to destroy bad usages, not submit to them. He owes obedience to the laws only when they are not contrary to a superior law, which he carries within him. We have seen Syrians, Jews, and Egyptians, brave death rather than transgress a religious precept; and is a philosopher, after having passed his life in proving that death is no evil, is he to hesitate between peril and his duty?"

"The philosopher carries within him, as a sacred deposit, an unwritten, but most divine law."

"It is by purity of heart, and the sacrifice of ourselves that we truly honor Divine Beings. As for pompous sacrifices, to sustain and augment piety, they, on the contrary, only increase superstition, and spread abroad the deplorable idea that we can corrupt the justice of the gods by presents."

Porphyry died in the year 304 at the age of seventy-one.

JULIAN.

Flavius Claudius Julianus, commonly called "the Apostate," in the year 354, and at the age of thirty-two, acquired the undisputed possession of the great Roman Empire. He was the nephew of the cruel Christian Constantine, and at the age of six years was left an orphan in the hands of the murderers of his family. He narrowly escaped the carnage which proved fatal to his father, his brother, and seven of his cousins. His life was for a long time threatened by the barbarous Emperor Constantius. The Constantine family have never been surpassed in a tiger-thirst for blood by any dynasty known in history.

At an early age Julian's education was intrusted to Christian preceptors. His ecclesiastical tutor was Eusebius, bishop of Nicodemia; and until the twentieth year of his age, he received instruction better suited to a saint than a prince. His persecuting uncle forced him to be a monk, and to perform the office of reader in the church. But in secret he was of the ancient religion of Rome, and in communication with the most illustrious philosophers of the age. Julian was never truly a Christian, and only professedly one to escape assassination. Therefore, he cannot properly be called an apostate. His independent genius disdained the authority of the haughty ministers of the church who sought to prescribe the rigid formulary of his thoughts, words and actions. It is quite unlikely that he would really accept the religion of those by whose implacable hands had been inflicted all the evils he had suffered in his tender years. He lived amidst the shameful scandals of the Arian controversy. He had been a witness of the fierce fights of the belligerent bishops over their incomprehensible, conflicting creeds, and his prejudices had been strengthened by the conduct of Christians who appeared actuated by the basest motives. He had ever entertained an invincible aversion to the doctrines of Christianity. Hence, we repeat, he was not really an apostate, since he never was truly a Christian.

The religion of Jesus Christ, spread by fear, and force, and fraud, was the state religion of Rome. Paganism was viewed with a hostile eye by the Emperor. The life of Julian was already threatened. His family had perished by the hands of Christian murderers. The religion which he secretly entertained was prohibited under a despotic government. As the presumptive heir of the empire, he had been consecrated to Christianity at an early age by the sacrament of baptism. At a later period of his life he was under the obligation of publicly assisting at the solemn festivals of the Church. Had he hesitated in so doing, his death alone would have appeased the apprehensions of the Christians. His safety demanded that he should dissemble his religion. Instead of aspiring to the glory of martyrdom, he embraced the dictates of reason, and obeyed the laws of prudence and necessity, by joining in the public worship of a sect which he inwardly despised.

As soon as his safety permitted, however, he declared his real religion, which he had dissembled for ten years. As soon as he obtained the mastery of the empire he surprised the world by an edict which extended the benefits of a free and equal toleration to all the inhabitants of Rome. The Pagans were permitted to reopen their temples, and were at once emancipated from the cruel and vexatious laws which they had experienced under the Christian Emperor. The Christian sectaries had persecuted one another, and had filled all the East with Christian conflict. Julian extended equal toleration to each of the hostile factions. And while he re-established the ancient religion of the empire, he recalled from exile the bishops and clergy who had been banished by an Arian monarch, as well as the Donatists, Novatians, Macedonians, and all who had been the victims of Christian intolerance, and restored to them their respective churches. The only hardship which he inflicted on the Christians, was to deprive them of the power of persecuting their fellow-subjects, whom they regarded as accursed heretics and idolaters.

In restoring the priesthood of the ancient religion, he inculcated the sentiment that their sacred functions required immaculate purity, both of mind and body, and that it was incumbent on them to become models of decency and virtue for the rest.

of their fellow citizens. He directed that the priests should never be seen in theatres and taverns, and that their conversation should be chaste, their diet temperate, and their friends of honorable reputation. Says Gibbon: "In the religion which he had adopted, piety and learning were almost synonymous; and a crowd of poets, of rhetoricians, and of philosophers, hastened to the imperial court to occupy the vacant places of the bishops, who had seduced the credulity of Constantius." While disdaining the yoke of the gospel, the belief which Julian adopted was of the grandest proportions. It embraced the sublimest principles of natural religion. He adored the Eternal Cause of the Universe. He believed that every being derived its existence from the Supreme First Cause, and possessed the inherent gift of immortality. He accepted the invariable order of the sun, moon and stars, as a proof of their eternal duration; and their eternity was a sufficient evidence that they were the workmanship of an Omnipotent Deity. The visible was the type of the invisible world. The celestial bodies were the manifestations of a divine spirit; and "the sun, whose genial influence pervades and sustains the Universe, justly claimed the adoration of mankind, as the bright Logos, the lively, the rational, the beneficent image of the intellectual Father."

Such was the religious belief of Julian, so unjustly surnamed "the Apostate." The world now acknowledges him to have been a hero, a great and a wise man. As an emperor, he rendered strict justice to his subjects. His grand aim was to extirpate persecution and intolerance. Unprejudiced historians concede him to have been virtuous and modest in his manners, and liberal in his disposition. During his brief reign of two years the luxurious and indecent practices of the court of Constantinople were abolished. The leading traits of his character were magnanimity, justice, and mercy. He was the most liberal patron of learning and philosophy that ever swayed the imperial scepter over the Roman Empire. And when justice shall be rendered to his memory, he will be awarded a place in Roman history, equaled by none save Antoninus Pius and Marcus Aurelius.

HIEROCLES.

About the year 300, an able attack was made on the Christian superstition by Hierocles, the president of Bithynia and afterwards prefect of Alexandria. He wrote two books against Christianity, entitled "Sincere Discourses to the Christians," in which he maintains that the "Scripture" is full of contradictions. His more positive line of argument was more specific than those of Lucian, Celsus, and Porphyry, being directed against the evidence which was derived by Christians for the truth of their religion from the character and miraculous works of Christ; and this he did by presenting the character of Apollonius of Tyana as a rival to Jesus in piety and miraculous power. For this purpose Hierocles partly used Philostratus's memoir for the purpose of instituting the comparison.

The sceptic who referred religious phenomena to fanaticism would avail himself of the comparison as a satisfactory account of the origin of Christianity; while others would adopt the same view as Hierocles, and deprive the Christian miracles of the force of evidence. The work of Hierocles is lost, but an outline of its argument, with extracts, remains in a reply written to a portion of it by Eusebius—the great Ecclesiastical Humbug—who therein incessantly harps on the "necessity of faith" in the miracles of Jesus, and of contemptuous scepticism as to those of Apollonius! Compare this with the work of Hierocles, which Christian scholars admit was couched in a spirit of fairness.

We have thus seen that from the very introduction of Christianity by the school of Alexandria, all along the first two centuries, the new superstition was ably attacked on all points by learned, and honest antagonists. The Christians mostly replied by invectives or pious frauds. And these charges of fraud and forgery made against them have lived up to the present time. Like Banquo's ghost, they will not down!

Among the most noted of these forgeries are the following, many of them so worded as to dove-tail very naturally and unpretentiously into the Gospel narratives:—

Phlegon is made to say, "In the fourth year of the 202nd Olympiad, there was an eclipse of the sun greater than any ever known before; and it was night at the sixth hour of the day, so that even the stars appeared, and there was a great earthquake in Bithynia, that overthrew several houses in Nice."

To Macrobius has been falsely ascribed this passage:—"When Augustus had heard that among the children in Syria, whom Herod, king of the Jews, had ordered to be slain under two years of age, his own son was also killed, he remarked that it was better to be Herod's hog than his son."

Publius Lentulus, the supposed predecessor of Pontius Pilate in the Province of Judea, was fabled to have written the following, a printed copy of which, with a cheap colored wood-cut of Jesus, corresponding to the description in the text, is often hawked about the country, among our ignorant Catholic and Protestant population, and read and swallowed with avidity:—"Lentulus, Prefect of Jerusalem, to the Senate and people of Rome, greeting;—At this time, there hath appeared, and still lives, a man endued with great powers, whose name is Jesus Christ. Men say that he is a mighty prophet; his disciples call him the Son of God. He restores the dead to life, and heals the sick from all sorts of ailments and diseases. He is a man of stature, proportionately tall, and his cast of countenance has a certain severity in it, so full of effect, as to induce beholders to love and yet still to fear him. His hair is of the color of wine, as far as the bottom of his ears, without *radiation* and straight, and from the lower part of his ears, it is curled down to his shoulders, and bright, and hangs downwards from his shoulders; at the top of his head it is parted after the fashion of the Nazarenes. His forehead is smooth and clean, and his face without a pimple, adorned by a certain temperate redness; his countenance gentlemanlike and agreeable, his nose and mouth nothing amiss; his beard thick, and divided into two bunches of the same color as his hair; his eyes *blue* and uncommonly bright. In reproving and rebuking he is formidable; in teaching and exhorting, of a bland and agreeable tongue. He has a

wonderful grace of person united with seriousness. No one has ever seen him smile, but weeping indeed they have. He hath a lengthened stature of body; his hands are straight and turned up, and his arms are delectable; in speaking, deliberate and slow, and sparing of his conversation;—the most beautiful of countenance among the sons of men."

In reference to this vile and outrageous forgery, it has been well said: "All our pictures of the handsome Jew present the closest family likeness to the Indian Christna, and the Greek and Roman Apollo. Had the Jewish text been respected, he would rather have been exhibited as hideously ugly; 'his visage was so marred, more than any man, and his form more than the sons of men.'—Isaiah lii. 14. But this would have spoiled the ornaments of the Church, as well as of the theatre, and been fatal to the faith of the fair sex! Who could have believed in an ugly son of God?"

Indeed, in all the pictures and portraits of Christ *by the early Christians*, Jesus is uniformly represented as being *black* and woolly-haired, with the peculiar countenance and thick protruding lips of a negro. The Jesus "of Loretto" is evidently a bouncing young African. And we all know what an important part Africa played in the introduction and propagandism of Christianity. As Buddhism originated among Caucasians but passed over and found its greatest welcome and most congenial home among Turanian nations; it may well be that Christianity originated among Africans, but immediately became the almost exclusive possession of Caucasians. And is not Solomon's declaration: "I am black, but comely, O ye daughters of Jerusalem!" almost always cited by Christian preachers and commentators as referring to Christ?

Another vile forgery, which is often peddled around even now-a-days, relates "how that Abgarus, governor of Edessa, sent his letter unto Jesus, and withal a certain painter, who might view him well, and bring unto him back again the lively picture of Jesus. But the painter not being able, for the glorious brightness of his gracious countenance, to look at him so steadily as to catch his likeness, our Savior himself took an handkerchief, and laid it on his divine and lovely face, and by wiping of his face, his picture became impressed on the *hand-*

kerchief, which he sent to Abgarus." This is the famous "Veronica handkerchief," to which the Catholic faithful have been praying as follows: "Hail Holy Face impressed on cloth! Purge us from every spot of vice, and join us to the society of the blessed; O blessed Figure!"

Still another pious fraud. The third collection of "Sibylline oracles" bought by Tarquin has come down to us in eight books. This collection is the fruit of the unscrupulous piety of some "Platonic Christians, more zealous than clever, who in composing it, thought to lend arms to the Christian religion, and to put those who defended it in a situation to combat Paganism with the greatest advantage. In the time of Celsus, sibyls had already some credit among the Christians. In time these sibylline prophecies were commonly made use of in works of controversy with much more confidence than by the pagans themselves, [the sibyls being originally pagan oracles,] who, acknowledging these women to be inspired, confined themselves to saying that the Christians had falsified their writings. Finally, it was from a poem of the sibyl of Cumea that the principal dogmas of Christianity were taken. Constantine [the imperial inaugurator of the Christian religion], in the discourse which he pronounced before the assembly of the saints, shows that the fourth *Eclogue* of Virgil — which is made up of utterances of the Cumean witch — is only a prophetical description of the Savior," and declares that "he saw in this poem the miracle of the birth of Jesus of a virgin; the abolition of sin by the preaching of the Gospel; the abolition of punishment by the grace of the Redeemer; the old serpent overthrown; the mortal venom with which he poisoned human nature entirely deadened; in a word, Jesus Christ announced under the great character of the Son of God"! Thus sibylline Paganism was obviously the parent of imperial Christianity! And, later, "St. Augustine, like hosts of others, was persuaded of it, and pretended that the lines of Virgil can only be applied to Jesus Christ." And, as this was "the general opinion of the early Church," so, many modern theologians still maintain the same opinion, as against the clear voice of honest criticism, historical and literary. Truly

"The force of 'credence' can no further go."

Another apocryphal cheat and imposition, which our immediate grandfathers were required to believe, was "that Pontius Pilate informed the Emperor of the unjust sentence of death which he had pronounced against an innocent, and as it appeared, a divine person; and that, without acquiring the merit of martyrdom, he exposed himself to the danger of it; that Tiberius, who avowed his contempt for all religion, immediately conceived the design of placing the Jewish Messiah among the gods of Rome; that his servile senate ventured to disobey the commands of their master; that Tiberius, instead of resenting their refusal, contented himself with protecting the Christians from the severity of the laws, many years before there were any laws in existence that could operate against them; and lastly that the memory of this extraordinary transaction was preserved in the most public and authentic records, only those public and authentic records were *never seen nor heard of* by any of the persons to whose keeping they were entrusted, escaped the knowledge and research of the historians of Greece and Rome, and were only visible to the eyes of an African priest, who composed his apology one hundred and sixty years after the death of Tiberius!"

It seems there are five of these suppositious "Epistles" or "Relations" of Pilate, in one of which he is made to say: "There was darkness over the whole earth, the sun in the middle of the day being darkened, and the stars appearing, among whose lights the moon appeared not, but as if turned into blood, it left its shining." And moreover, "early in the morning of the first of the Sabbath, the resurrection of Christ was announced by a display of the most astonishing and surprising feats of divine Omnipotence ever performed. At the third hour of the night, the sun broke forth into such splendor as was never before seen, and the heaven became enlightened seven times more than any other day." "And the light ceased not to shine all that night." But the last and sublimest part of the exhibition, as exemplifying the principle of poetical justice, and making a proper *finale* to the scene was that "an instantaneous chasm took place, and the earth opened and swallowed up all the unbelieving Jews; their temples and synagogues all vanished away; and the next morning there was not so much as

one of them left in all Jerusalem; and the Roman soldiers who had kept the sepulchre ran stark-staring mad." What a ghastly hoax and bloodthirsty lie!

But poor Pilate! notwithstanding these fine and edifying testimonies of his to the innocent manhood and terrible divinity of Jesus, yet he was not happy! Indeed, from all that we learn, he fared very ill — a victim of Christ's basest ingratitude; for we learn that soon after these transactions of Pilate mentioned in the gospels, he was banished to Vienne in Gaul, where he killed himself 38 A. C. Indeed, Mont Pilat, one of the loftiest mountains of the Cevennes, is connected by a still lingering tradition with the terrible tragedy of his death.

But sad as was Pilate's unmerited fate, it was as n thing to that of the poor miscreant Ahasuerus, who, "according to one account, was a carpenter; and as our Savior passed his workshop on his way to execution, the soldiers begged that he might be allowed to enter for a few moments to rest; but he not only refused, but insulted him. By another account, he was a shoemaker sitting at his bench as our Savior passed to Calvary, and not only refused to allow him to rest for a few moments, but drove him away with curses." But whether h was a carpenter or a shoemaker, "Jesus calmly replied: 'Thou shalt wander on the earth till I return.' Driven by fear and remorse, he has since wandered, according to the command of our Lord, from place to place, and has in vain sought death amid all the greatest dangers and calamities to which human life is subject." It is true this was not a very early legend, but it obtained great currency in the Middle Ages. In its first form, the Wanderer is called Cartaphilus, and is said to have been a servant of Pilate. Poor Pilate once more!

Still another forgery is that passage attributed to Arnobius, where, as evidence of the "uncommon darkness and other surprising events at the time of our Lord's passion and death," it is said that "when he had put off his body, which he carried about in a little part of himself, after he suffered himself to be seen, and that it should be known of what size he was, all the elements of the world, terrified at the strangeness of what had happened, were put out of order; the earth shook and trembled; the sea was completely poured out from its lowest bot-

tom; the whole atmosphere was rolled up into balls of darkness; the fiery orb of the sun itself caught cold and shivered!"

The forged interpolations in Josephus, Tacitus and Pliny, have already been noticed. Time, space, and patience will not allow more than the mere mention of the base forged "inscriptions" to Nero, to Diocletian, and to Maximinian.

As an offset to these outrageous fabrications, it is a great surprise to all historical students to find that no reference whatever has been made to Christians or Christianity by the following ancient writers, whose works, still remaining, were written as follows: Philo, who wrote about 40 A. C.; Josephus, about 40; Seneca, about 69; Pliny the Elder, about 79; Diogenes Laertius, about 79; the Geographers Pausanias and Mela, about the same year; and the Historians Q. Curtius Rufus, Lucius A. Florus, Appianus, Justinus, and Ælianus, who wrote between 79 and 141. Besides these we have at least seven well-known poets who wrote between 63 and 90, who never alluded to the Christians. And the noted orator Quintilian, who was born between 40 and 50, and wrote about 100, as well as the famous astronomer and geographer Ptolemy, who wrote about 130, never mentioned them in their copious works. And in the whole body of Roman law there is not extant one word about the Christians.

Of the other authors of this era, those who have alluded, or are *supposed* by writers on Christian evidences to have alluded to the Christians, are the following: Pliny the Younger, Suetonius, Tacitus, the Emperors Adrian and Marcus Aurelius, Lucian, Celsus, Prusæus, Martial, Juvenal, Epictetus, Arrian, Apuleius, and Ælius Aristides; and these, without a single exception, speak in very derogatory terms of the sect. The reader is already acquainted with what six of the above witnesses have testified about it. Of the rest, the Emperor Adrian wrote to his brother-in-law, in 134, as follows: "Egypt, which you commended to me, my dearest Servianus, I have found to be wholly fickle and inconstant, and continually wafted about by every breath of fame. The worshipers of Serapis are Christians, and those are devoted to the God Serapis, who (I find) call themselves bishops of Christ. There is here no ruler of a Jewish synagogue, no Samaritan, no Presbyter of the Christians, who is not either an astrologer, a soothsayer, or a minister to

obscene pleasures. The very Patriarch himself, should he come into Egypt, would be required by some to worship Serapis, and by others to worship Christ. They have, however, but one God, and it is one and the self-same, whom Christians, Jews, and Gentiles alike adore; *i. e.*, money." And "co-incident with this unsophisticated testimony, is the never-refuted charge of Zozimus, that the Emperor Constantine learned the Christian religion from an Egyptian; and the fact admitted by Socrates, [the ecclesiastical historian] that the *cross* was found in the temple of Serapis, and claimed by his worshippers as the proper symbol of their religion."

Dio Prusæus is supposed to mean the Christians when he speaks of "those who cast away everything."

Martial has an epigram, ridiculing "the folly of giving the credit of rational fortitude for those fool-hardy wretches that rush on voluntary sufferings; . . . and who, it is assumed, could be nobody else than the primitive Christians:

> "As late you saw, in early morning's show,
> Mucius, the fool, on bright red ashes glow.
> If brave and patient, thence, he seems to thee,
> Thou art, methinks, as great a fool as he;
> For there, in robe of pitch, the fire prepared
> The wretch would burn, *because the people stared*."

Juvenal, a contemporary of Martial, has three lines similar in description and spirit to the above.

Epictetus has the following: "So it is possible that a man may arrive at this temper and become indifferent to these things from *madness*, or from *habit*, as the Galileans." Dr. Lardner, in his "Evidences of the Christian Religion," says of the above passage: "I should rather think that Christians are intended."

Arrian has this single phrase: "Like the Galileans," who might or might not be Christians.

Ælius Aristides has this phrase: "To the impious people in Palestine," to which the same remark will apply.

Apuleius, also, has been appropriated by the desperate beaters up for evidences of the Christian religion. This writer, in his fantastical book of metamorphoses, tells a ridiculous

story of a man who was changed into an ass, and in that incarnation, sold to a baker—and describes his mistress, the baker's wife, as a red-hot virago, an adulterous drunken thief, cheat, scold, and liar; but withal (as such characters generally are) peculiarly religious. Dr. Lardner concludes: "There can be no doubt that Apuleius here designs to represent a Christian woman." Of this Robert Taylor says: "No doub', no doubt! 'Tis hard to tell, whether Christianity or the ladies owe him the profoundest courtesy! With all deference to the judgement of Dr. Lardner, I venture to suggest that this passage has not the remotest relation to that evidence for the Chris ian religion, which he wishes to bring forward. It bears a strong indication of the better and more honorable rank which *the wife* held in the domestic economy, under the ancient paganism, a fact which he and all other Christian advocates endeavor always to conceal. It indicates the prevalence of that better feeling towards the fair sex," which obtained in Roman times. And "this undesigned discovery of the domestic economy under pagan auspices, is strongly corroborated by the fact, that among the paintings found in the ruins of Herculaneum, is a chaste and beautiful figure of the Matrimonial Venus, holding a sceptre of *that* dominion enjoyed by the wife in domestic affairs. Hence as Festus, under the article *Clavis*, observes: 'the *keys* were consigned to the wife, as soon as she entered her husband's house. To this purpose may the custom of the Egyptians be observed, among whom, the wife ruled in the private concerns of her husband; and accordingly, in their marriage ceremonies, he promised *to obey her*.' Neither Christians nor Turks have ever been just to women."

But to the point. Among several other noted writers, mentioned above, who flourished between 40 and 141 A. C., and who would be very likely to refer to the Christians, but who have not done so, are the really *famous* names of Seneca, and Pliny the Second. Now, "both these philosophers were living, and must have experienced the immediate effects, or received the earliest information of the existence of Jesus Christ, had such a person ever existed; their ignorance or their wilful silence on the subject, is not less than absolutely improbable. Whatever might be their dispositions with respect to the doctrines of

Jesus, the miraculous darkness which is said to have accompanied his crucifixion was a species of evidence that must have forced itself upon their senses. 'Each of these philosophers in a laborious work, has recorded all the great phenomena of nature, earthquakes, meteors, comets, and eclipses, which his indefatigable curiosity could collect; neither of them have mentioned, or even alluded to, the miraculous darkness at the crucifixion.'—*Gibbon*. Alas! the Christian is constrained to own that omnipotence itself is *not* omnipotent."

What remains, almost by itself, as pretending to give us nearly all the accounts we have of Jesus and early Christianity, is the Greek Testament, the number of whose *various readings* is at least one hundred and thirty thousand; the total number of words being one hundred and eighty-one thousand, two hundred and fifty-three! This book, moreover, contains a great many proven spurious passages, and a host of others which are regarded by the most eminent critics, scholars, and theologians as *very suspicious;* but which the present Commission on the new translation of the Bible dare not eliminate, or even point out!

From its very inception, Christianity had not only pious forgers and falsifiers within its pale, but also several schools of so-called "heretics"—some of them consisting of the most learned and enlightened men of their time, others mere fanatics and lunatics, like the "orthodox" Christians of to-day. Below will be found a condensed list of the troublesome, but honest heretics of the first two centuries:

In the first century there were "The Apostolic Heretics," who withstood the Christian scheme and its manipulators, mostly face to face. Their names, in the order of succession, are Hymeneus, Alexander, Philetus, Hermogenes, Demas, Diotrephes, Dositheus, a Samaritan who set himself up as the Messiah; Simon Magus; Menander, a pupil of Simon; Nicolas, founder of the sect of Nicolaitans, mentioned in "Revelations;" Cerinthus, against whom the gospel "according to John" was written; Basilides, who taught that it was Simon the Epicurean, and not Jesus, who was crucified, while Christ stood by and laughed at the mistake of the Jews; and Carpocatres, who worshiped images of Jesus, Paul, Pythagoras, Plato, and Aristotle, and so forth, as having equal claims on human superstition.

Among the heretics of the second century we find the Nazarenes, a mere continuation of the Therapeutæ; the Ebionites, a poor sect of untimely Unitarians, who fell into the reasonable conceit that Jesus Christ was a mere mortal man; the Elcesaites, who, taught by their founder Elkai, maintained that Jesus Christ was a certain power whose height was sixty-six miles, his breadth twenty-four miles, and his thickness proportionately wonderful; Saturninus of Antioch; Cerdo of Syria; Marcion of Pontus; Valentine of Egypt; Bardesanes of Edessa; Tatian of Assyria; Theodotus, Artemon, Hermogenes, Montanus.—Besides these, there were also that peculiar people who received as holy scripture the book called "The Acts or Journeys of the Apostles Peter, John, Andrew, Thomas, and Paul," who believed that Christ was not really, but only apparently a man; and that he was seen by his disciples in various forms, sometimes as a young man, sometimes as an old one, sometimes as a child, sometimes great, sometimes small, sometimes so tall that his head would reach the clouds; that he was not crucified himself, but another in his stead, while he stood by and laughed at the mistake of those who imagined that they crucified him.

Taking into consideration these schools of Heretics, in connection with the cheating and forging apologists and the learned and manly antagonists and despisers of Christianity, all within the first two centuries of its existence, the reader is now enabled to form a pretty correct judgment as to the character of the early Christians; while the biographies of the great and good pagans of those two centuries must have impressed him with a strong sense of contrast, very unfavorable to the rising sect of Galilean fanatics.

HYPATIA.

Fourteen and a half centuries ago, there perished in the streets of Alexandria (then the intellectual metropolis of the world) the loveliest and purest, the most gifted and amiable woman that ever fell an innocent victim to the bloody intolerance of the Christian Church. Hypatia was the daughter of Theon, the mathematician, and if report be true, was beautiful beyond description. This woman, in her fair, fresh youth — the acknowledged literary belle of the luxurious emporium of the world — accepted martyrdom for the sake of science and philosophy. In less than four hundred years after Paul commanded, "Let your women keep silence in the churches: for it is not permitted unto them to speak," this "Mistress of Philosophy" arose in the Academy of Alexandria, and taught with a learning and eloquence which overmatched any of Paul's successors in the Christian ministry. She argued against the vicariousness of virtue, and taught that neither men nor gods can be justly punished for the sins of others. She refused all her lovers that she might become a follower of the martyred philosopher of Greece. She determined to devote the whole of her time and splendid abilities to the cultivation and exposition of geometrical and philosophical problems, untrammeled by domestic relations. By teaching that monasticism was foolish and unnatural, she incurred the deadly hostility of the Archbishop, St. Cyril, and the bare-legged, black-cowled monks of Alexandria. And one delightful day in 415, as the young and beautiful preceptress went forth to her Academy, she was seized by a mob of Cyril's murderous monks, dragged from her chariot, and stripped naked in the public street. Her sweet person, that seemed to embody all the enchantments of ancient Grecian art and eloquence, poetry and philosophy, was then drawn into a Christian church, the flesh scraped from the bones with sharp shells, and the mangled remains flung into the flames. With Hypatia, expired the flickering flame of Philosophy in the

Eastern world. Literature and learning lay prostrate at the feet of the Church all through the long night of the Dark Ages. Little is known of Hypatia's life, except that her exalted mental and moral worth stamped such an indelible impression on the age in which she lived, that the Church was afterwards obliged to fraudulently appropriate the story of her martyrdom, and hand her down to posterity as the Christian St. Catherine of Alexandria! Probably no Catholic devotee now knows that such a character as Pagan Hypatia ever lived. Hypatia had many disciples, and became celebrated both at Alexandria and Athens. Orestes, the governor of Alexandria, had a high respect for her, and consulted her upon the most momentous matters. And even Synesius, who became a Christian bishop, awarded her the most glowing tributes of praise. This learned and trustworthy writer addressed many of his numerous epistles, written in elegant Greek, to her, whom he terms the "Mistress of Philosophy." In one he pleasantly styles her "mother, sister and teacher"; in another he seeks her sympathy in his sorrow at the death of his children.

The tragic story of her murder marks the blackest page in the history of primitive Christianity. Her memory lives to-day associated with whatever is pure and lovely in the antiquity of thought. We feel that this volume would be incomplete without this brief sketch of the gifted Hypatia, the beautiful Freethinker of the fifth century.

PROCLUS.

THIS eminent man, who has been truly called "The Last of the Ancient Philosophers," was born at Constantinople in the year 412. He studied under several tutors at Alexandria, and under Plutarchus and his wonderful daughter at Athens, where he afterwards succeeded Syrianus as the head of the Neo-Platonic School.

Among his numerous works are treatises "On the Spheres;" "On Providence and Fate"; "On the Subsistence of Evil"; "On the Ten Doubts about Providence", "Theological Elements"; "On Platonic Theology"; some beautiful "Hymns," by many esteemed far superior to the Orphic remains; and "Eighteen Arguments against Christians", in which work he endeavored to prove that the world is eternal.

Proclus was possessed of great strength and remarkable personal beauty, which numerous matrimonial proposals attested; but his adherence to fasts and vigils, to labor and asceticism, led him to decline such connections. He was married to Philosophy. Acquainted with all the creeds and rites of the ancient Pantheons of the different nations, he not only philosophized upon them in an allegorizing and symbolizing spirit, but from them and the doctrines of the several and even antagonistic schools of Philosophy, Chaldaic, Orphic, Hermetic, Pythagorean, Platonic, Aristotelian, and so forth, he strove to demonstrate that there is but one real principle of things, viz.: *Unity*, and that he had the key to the integral reconciliation and unification of all rites and teachings, which key was this: That *Unity* (or *One* and the *First*, as he also calls it) by its own development produces all things by Triads, which Triads he considered to be Unity, Duality, (which is identical with limitation and boundlessness), and the Complex of Both, which contains Being, Life and Intelligence—the three fundamental disposition of things. He further tries to recognize and to fathom the original mysterious *One* by a combination of figures,

strongly reminding us of Gnosticism and the later Cabala. Furthermore, he was an earnest believer in Pneumatology; he had no doubt of his immediate and direct intercommunication with High Spirits; and he distinctly believed himself to be one of the few chosen links of the Hermaic chain through which divine revelation reaches mankind. He held *inspiration*, mystic and mantic, to be preferable to all human knowledge and wisdom. That same cosmopolitan spirit in religious matters which pervaded Rome towards her end, had spread throughout all the civilized "pagan" world of those days, and Proclus distinctly laid it down as an axiom, that a true philosopher must also be a Hierophant of the Whole World. To become all this, he fasted and performed other hard and painful rites of abnegation, and to such an extent that he more than once endangered his life thereby. He certainly excelled, in many respects, all his predecessors in the Platonic chair at Athens, improved the Eclectic system by many new discoveries, and was the author of many opinions which had never before entered the mind of man, both in physics and metaphysics. Indeed, M. Cousin maintained that all the philosophic rays which emanated from Pythagoras, Plato, Aristotle, and all the other great thinkers of Greece, were concentrated in Proclus.

Such a philosopher and pietist would be naturally eager to win disciples from Christianity itself. Accordingly he wrote a "book" to that effect, and, as a natural consequence, his "enemy" found him out, and revengefully triumphed for a while. In fact he and his work became so obnoxious to the Christian authorities at Athens, that they, in accordance with the spirit of intolerance and fanaticism which animated the new and successful sect, banished him from the city. Allowed to return, he was forced to act with somewhat more prudence and circumspection, and only permitted his most approved disciples to take part in the nightly assemblies in which he propounded his doctrines. He died in 485, in his full vigor, and in the entire possession of all his mental powers, for which he was no less remarkable than for his personal beauty and strength.

Of him Lewes, in his Biographical History of Philosophy, says:—"He regarded the Orphic poems and the Chaldean ora-

cles as divine revelations, and therefore, as the real source of philosophy, if properly interpreted; and in this allegorical interpretation consisted his whole system.

> 'The intelligible forms of ancient poets,
> The fair humanities of old religion,
> The Power, the Beauty, and the Majesty,
> That had their haunts in dale or piny mountain,
> Or forest by slow stream, or pebbly spring,
> Or chasms and watery depths; all these have vanished;
> They live no longer in the faith of reason!
> But still the heart doth need a language, still
> Doth the old instinct bring back the old names;
> And to yon starry world they now are gone,
> Spirits or Gods that used to share this earth
> With man as with their friend.'

"To restore the beautiful Pagan creed, by interpreting its symbols in a new sense, was the aim of the whole Alexandrian School."

"Ancient Philosophy expired with Proclus. Those who came after him, though styling themselves philosophers, were in truth religious thinkers employing philosophical formulæ. . . . Argue, refine, divide, and subdivide as they would, these religious thinkers only used Philosophy as a subsidiary process: for all the great problems, *Faith* was their only instrument.

"The succeeding epochs are usually styled the epochs of Christian Philosophy; yet Christian Philosophy is a misnomer. . . . . To talk of Christian Philosophy is an abuse of language. Christian Philosophy means Christian Metaphysics, and that means the solution of metaphysical problems upon Christian principles. Now what are Christian principles but the doctrines *revealed* through Christ; revealed because inaccessible to Reason; revealed and accepted by *Faith*, because Reason is utterly incompetent?"

So, Ecclesiastical Scholasticism reigned almost uninterruptedly from Proclus to Bacon! And it was not until the present century that "Philosophy" (so called) finally relinquished its place in favor of Positive Science.

THEODORIC.

THEODORIC THE GREAT, king of the Ostrogoths, was born 455. At the age of seven years he was sent to Constantinople to the court of Leo Magnus as a hostage, peace having been concluded between this Emperor and King Theodemir, his father. He received his education at Constantinople, and returned to his father in 472.

He attacked and subjugated the Sclavonian tribes on the Danube without any orders, and afterwards accompanied his royal father in his expedition to Thessaly, which was undertaken for the purpose of extending the territory of the Goths. They acquired by this expedition (474) a part of Pannonia and Dacia.

In 475 Theodemir died and Theodoric became king of the Ostrogoths. In 489 he assembled his nation for the invasion of Italy. A whole nation, men, women, and children, carrying all their movable property with them, left their homes and took the road to Italy, following the course of the Danube. Enduring every kind of hardship, and fighting their way through the armed inhabitants, the Goths traversed the western part of Pannonia, crossed the Julian Alps, and reached Isonzo, where they were opposed by the army of Odoacer, the chief of the Rugians, which was beaten in three battles (490). Theodoric was soon after acknowledged as king of Italy by the Emperor Anastasius, who gave him the furniture of the palace at Ravenna. He did not assume the imperial title, although he adopted the name of Flavius.

He went to Rome in 500 and celebrated a triumph. He convened the Senate, confirmed the immunities of the Romans, and gained the affection of the people by his liberality and the exhibition of magnificent spectacles. He displayed the qualities of a great king, confirming his power by alliances with the neighboring rulers. In 509 he espoused a sister of Clovis, king

of the Franks. We cannot here follow him through his career of conquest and his many successful military expeditions.

Justin, Emperor of Constantinople, in 523 published a severe edict against all who were not of the Orthodox church, and soon after deprived the Arians of their churches. This emperor had also formed designs against the Gothic dominions in Italy. He had engaged the Roman Senate and the first men in Italy in the conspiracy; but the prompt and prudent measures of Theodoric rendered the conspiracy abortive, and resulted in establishing the Gothic power in Italy. He regulated the administration of justice, reversed the laws, encouraged commerce, and allayed religious disputes.

The Goths were Arians, and Theodoric ordered Pope John with several bishops to go to Constantinople to obtain better conditions for the Arians in the Eastern empire. He did not, however, succeed in this negotiation; and while preparing to enforce terms of toleration upon the Catholics in his own dominions, he suddenly died on the twenty-sixth of August, 526, in the seventy-second year of his age. His ashes were deposited in a porphyry urn, which still exists in the wall of the castle of Ravenna, in which city he had held his court. During his reign this city became the center of the arts and sciences, and of no less importance than Rome. Among his officers were many distinguished men, such as Cassiodorus, who was his private secretary.

Theodoric was celebrated as a hero in the old Teutonic songs. He was not only great as a conqueror, but also as a legislator. It is his greatest glory that he was a friend of peace, of justice, and of toleration. Whenever a war between the Teutonic kings was threatened, he sought to prevent it by mediation. He always reminded them that they were of one common origin, and that they ought to maintain peace and friendly intercourse. He was especially vigilant in preventing Clovis from invading the territories of his neighbors; he protected the Thuringians and the Alemanni, and several times saved the kingdom of the Visigoths from destruction.

As a warrior and a ruler, a promoter of peace, and art and learning, The doric the Goth ranks with the distinguished few whose names are most illustrious in the annals of Rome. And

posterity, as Gibbon observes, may contemplate without terror the original picture of a Gothic king, as observed by the orator Sidonius. "By the majesty of his appearance, Theodoric would command the respect of those who are ignorant of his merit; and although he is born a prince, his merit would dignify a private station. He is of a middle stature, his body appears rather plump than fat, and in his well-proportioned limbs agility is united with muscular strength. If you examine his countenance you will distinguish a high forehead, large shaggy eyebrows, an aquiline nose, thin lips, a regular set of white teeth, and a fair complexion, that blushes more frequently from modesty than from anger."

The manners of Theodoric were gentle and humane; his person was loved and his virtues respected. Of the great Goth, Gibbon thus observes: "His reputation may justly repose on the visible peace and prosperity of a reign of thirty-three years, the unanimous esteem of his own times, and the memory of his wisdom and courage, his justice and humanity, which was deeply impressed on the minds of the Goths and the Italians."

Theodoric may be compared with the greatest men of antiquity; and he deserves, in most respects, the greatest regard and veneration. Indeed, it is not possible to produce a more beautiful picture of an excellent administration, than that under the great Gothic monarch. He not only tolerated all sects of Christians, but allowed the Jews, who were regarded with great abhorrence, to rebuild their synagogues which had fallen to ruins. It is acknowledged by Christians themselves, that at no period did their church enjoy greater harmony or prosperity, notwithstanding Theodoric was an Arian.

The following are some of his maxims of toleration: "No one can be forced to believe in spite of himself. Since the Deity suffers various religions we dare not prescribe a single one. We remember having read that God must be sacrificed to willingly, and not under the constraint of a master." Theodoric fulfilled the promise made upon his accession to the throne of Italy, "that the only regret of the people would be not to have come at an earlier period under the sway of the Goths."

MOHAMMED.

In the whole compass of human knowledge, looking down all the stately line of figures whose mere names serve as the best landmarks of human history, there is not one whose life better deserves to be known, to become, as some of Shakspere's characters have become, an integral part of thought rather than a subject for thought, than that of the great Arabian prophet and reformer, the subject of this sketch.

That a man obscure in all but birth, brought up among an unlettered race, with no knowledge and no material resources, should, by pure force of genius, extinguish idolatry through a hundred tribes, unite them into one vast aggressive movement, and, dying, leave to men who were not his children the mastery of the Oriental world; that his system should survive himself for twelve centuries as a living missionary force; that it should not merely influence but utterly remodel one-fourth of the human race, and that fourth the unchangeable one; that it should after twelve centuries still be so vital that an Asiatic, base to a degree we are unable to comprehend, should still, if appealed to in the name of Mohammed, start up a hero, fling away life with a glad laugh of exultation, or risk a throne to defend a guest; that after that long period, when its stateliest empires have passed away, and its greatest achievements have been forgotten, it should still be the only force able to hurl Western Asia on the iron civilization of Europe — this is indeed a phenomenon in the world's history that men of every belief and generation will be wise to consider.

Few religions have been founded in plain day like Islam, which now counts its believers by more than two hundred millions, and which during the comparatively short period of its existence has displayed its victorious banners over all Arabia, Syria, Asia Minor, Persia, Egypt, and the coasts of Africa, and the precepts of which are now zealously followed from the Ganges to the Atlantic. Most clearly and sharply

does Mohammed stand out against the horizon of history. The shadowy and mythical elements, as in the history of all other founders of religions, are here wanting. The mythical, the legendary, and the supernatural find no place in the original Arab authorities. Nobody is here the dupe of himself or of others; there is the full light of day upon all which light can ever reach; though the abyssmal depths of personality must ever remain beyond the reach of any line and plummet of ours.

Briefly narrated, the chief events of the life of Mohammed previous to his assumption of the prophetic office in his fortieth year, are as follows:

Born at Mecca, the holy city of Arabia, in the year 570 of the Christian era; the posthumous son of Abdallah, himself a younger son of the hereditary chief of the valiant and illustrious tribe of the Koreish, he started in life with scarcely any possessions beyond his illustrious descent. But poverty, be it remembered, does not in Asia affect pedigree; a Brahmin begging is better than a Sudra reigning; and though poor himself, Mohammed stood from his birth armored by wealthy relatives and high-placed kinsmen. His mother dying while the future prophet was still in his infancy, his guardianship devolved upon Abu Taleb, a wealthy and powerful uncle, who became so attached to his orphan charge, that after a life passed in struggles in his behalf, his last words were a prayer to his kinsman to protect his nephew. With this uncle he spent the earlier part of his life, and at home and abroad, in peace and in war, Abu Taleb was his faithful guide and guardian. With him the youthful Mohammed journeyed to Damascus, Yemen, and elsewhere, and was his companion on various expeditions; all of which tended to enlarge his sphere of observation, and give him a quick insight into character and a knowledge of human affairs. He afterwards became a shepherd, and tended the flocks, even as Moses, David, and all the prophets had done, he used to say; "Pick me out the blackest of those berries," he cried once at Medina, when, prophet and king, he saw some people pass with berries of the wild shrub arak; "pick me out the blackest, for they are sweet, even such as I was wont to gather when I tended the flocks of Mecca at Ajyad." We next find him in the service of the wealthy widow

Khadijah, acting as agent in her commercial operations. His subsequent marriage with Khadijah, while yet in his twenty-fifth year, at once placed Mohammed among the most wealthy of Mecca, while his moral worth gave him great influence in the community, where, from the purity and sincerity of his life, he had earned for himself the title of Al Amin, or the Faithful. Khadijah left him entirely to his meditations, relieving him of all cares of business, and Mohammed giving full play to his natural temperament, wandered incessantly among the mountains which overlook Mecca, feeding his heart with reverie.

By this alliance the son of Abdallah was restored to the station of his ancestors, and during the remaining years of the life of Khadijah, Mohammed was her faithful husband; and to his credit be it said that, in a land of polygamy, he never insulted her by the presence of a rival. Long afterwards, when the good Khadijah was no more, Ayesha, then his young and favorite wife, one day questioned him, "Now, am I not better than Khadijah? She was a widow, old and toothless; do you not love me better than you did her?" "No, by Allah!" answered Mohammed in a burst of honest gratitude, "No, by Allah! She believed in me when men despised me; in the whole world I had but one friend, and she was that!"

Of the fifteen years which elapsed between the marriage of Mohammed and the commencement of his career as a prophet, little is said by his biographers. It was during this deeply interesting portion of his life that he was led to contrast the purity of the primitive faith of Abraham with the corruptions which had from time to time been engrafted upon it. His soul burned with indignation while he thought of the fearful extent that the religion of his ancestors had been perverted by the corrupt devices of men. As time wore on, the consequent gloom and misery of his heart became more and more terrible. Solitude to him had become a passion. No one seemed to heed the brooder; no one stretched out the hand of sympathy to him. He had nothing in common with the rest, and he was left to himself.

At this point let us pause to enquire regarding the state of religious affairs in Arabia at that time, a time indeed that

loudly called for a reformation, or at least a change. Arabia was free; the kingdoms adjacent were shaken by the storms of tyranny and conquest, and the persecuted sects fled to that country where they might enjoy mental and religious freedom. The Jews had also settled in large numbers from the time of their dispersion by Titus and Hadrian. Christianity, through the ambition and wickedness of its clergy, had been brought into a condition of anarchy, and, notwithstanding its professed adherence to the true God, had become extremely idolatrous. To them also, Arabia, the unconquered land of liberty, became an asylum. Added to this the Arabian peninsula had from a remote period of antiquity become the seat of the gross idolatry of the Magians and Sabians, the former being worshipers of fire, the latter of images. These were the most powerful sects in Arabia, and between which the Arabs were divided. Thus, it will be seen, between the constant warring and disputations of these many forms of belief, the ground was fully prepared for a great social and religious revolution.

In his solitary meditations in the cave of Hera, Mohammed was drawn to the conclusion that through the cloud of dogmas and conflicting faiths around him might be discerned the one great truth — the Unity of God. "Is it not possible," he would ask, "to rescue mankind from the worship of idols, and to restore the worship of the true God?" The accomplishment of such a task seemed to him the highest and holiest mission which a man could undertake.

Let it here be understood, that at the commencement of his career as a religious reformer, Mohammed had no desire to establish a new religion, but simply to restore that pure Theism which he found underlying both Judaism and Christianity. It was for the accomplishment of this purpose that Mohammed dedicated his life. Both in his sermons and in the Koran he expressly declared: "I am nothing but a public preacher. . . I preach the Unity of God." Such, then, was his own conception of his so-called apostleship.

From his youth, Mohammed was addicted to religious contemplation, and each year, during the month of Ramadan, he would withdraw to the silence of the mountains, and there in a lonely cave would take up his abode, and with his heart open

to the still small voices, would give himself up to fasting, meditation and prayer.

Among physicians it is a well-known fact that mental anxiety and fasting usually give rise to hallucination and an abnormal activity to the imagination. Mysterious voices encouraged him to persist in his determination; visions appeared unto him and shadows of strange forms passed before him. He heard sounds in the air as of distant bells. When he left his cave to walk about on his rocky fastness, the wild herbs that grew in the clefts would bend their heads, and the stones in his path would cry: "Hail, O Prophet of God!" and horrified, not daring to look about him, he fled back into his cave. In a dream or trance in "the blessed night of Al Kadr," as the Koran hath it, he saw an angel in human form, but flooded with celestial light, and displaying a silver roll. "Read!" said the angel; "I cannot read," said Mohammed. Again it called: "Read! read in the name of the Lord, who created man out of a clot of blood; read, in the name of the Most High, who taught man the use of the pen, who sheds on his soul the ray of knowledge, and teaches him what before he knew not." Upon this Mohammed felt the heavenly inspiration, and read the decrees of God, which he afterwards promulgated in the Koran. Then came the announcement: "O Mohammed, of a truth thou art the Prophet of God, and I am his angel Gabriel." (*vide* Sura 96.) Afterwards, in a nocturnal dream, he was carried by Gabriel from Mecca to Jerusalem, and thence in succession through the six heavens. Into the seventh heaven the angel feared to intrude, and Mohammed alone passed into the dread cloud that forever enshrouds the Almighty. He approached within two bowshots of the throne, and felt a chill that pierced him to the heart, when he felt upon his shoulders the cold hand of God; and here, says the Koran, "he saw the greatest of the signs of his Lord." He again descended to Jerusalem, remounted Al Borak, returned to Mecca, and performed in the tenth part of a night the journey of many thousand years. The account of this miraculous journey, however, the Koran emphatically declares to be a dream or vision. (*vide* Sura 17.)

We have now reached the crisis of Mohammed's life. He had, as he believed, received a formal call to renounce idolatry

and assume the office of prophet. He could not at first believe that so unworthy an instrument could be chosen for such a purpose; "Woe is me, for I am undone," he exclaimed, "I am a man of unclean lips and I dwell in the midst of a people of unclean lips." Before assuming the prophetic office a long period of hesitation, doubt, and preparation followed; and not until he became clear as to his mission did he seek converts. His first convert was his faithful Khadijah; his second, the freed slave Zeid; and his third, his cousin Ali. Three years passed during which time he had gained only fourteen converts. Up to this time he had confined his teachings to his kinsmen and bosom friends; but in the fourth year of his mission he publicly assumed the office of Prophet, but his teachings seemed to make no way beyond the very limited circle of his earliest followers. His rising hopes were crushed. People pointed the finger of scorn at him as he passed by—"There goeth the son of Abdallah who hath his converse with the heavens." They called him a driveller, a star-gazer, a maniac-poet. His kinsmen of the tribe of Koreish, vainly endeavored to divert him from his purpose. They tried persuasions, entreaties, bribes, and threats. "Should they array against me the sun on my right hand and the moon on my left," said Mohammed, "yet while God should command me I will not renounce my purpose." These are not the words, nor is this the course of an imposter. Failing in all their entreaties and threats the Koreish resorted to persecution. From henceforth his life was in jeopardy, and his uncle Abu Taleb, although not a believer in the mission of Mohammed, still protected him from all the attempts of his enemies. In the meantime several of the noblest citizens, among them the stern and inflexible Omar, were successively gained to the side of the Prophet. Ten years passed away; his doctrine fought its way amidst the greatest discouragements and dangers by purely moral means, by its own inherent strength. As usual, the weak and unprotected became the first martyrs to their faith, and to such an extent did the early converts to Islam suffer persecution that by the advice of Mohammed they were obliged to take refuge in Abyssinia. Nothing could be more hopeless than Mohammed's position up to this time. Only a stern conviction or the reality of his mission could have

supported him through this long period of failure, loneliness and contempt. During all these years the wildest imagination could not have pictured the success which was to come.

At last, finding his enemies all banded against him; forty sworn men waiting to take his life, and a continuance at Mecca no longer possible, the Prophet was forced to flee to Yathreb, from that time forth honored by the name of Medina, or *Medinat al Nabi*, the City of the Prophet. From this flight, or *Hegira*, the whole East dates its era. This event occurred in July, 622, of the Christian era, and the fifty-third of Mohammed's life.

The fugitive from Mecca was received in Medina with all the honors due a king. This man, branded as an imposter by the Meccans, was now regarded as the Prophet of God, and as such was received by his adherents in Medina. The choice of a free people elected Mohammed to the rank of a sovereign, and he was invested with all the prerogatives of forming alliances, and of waging offensive and defensive war. The Prophet, in spite of himself, had, by force of circumstances become more than a Prophet. From this time forward we must regard Mohammed not only in the character of a prophet, but as a temporal ruler as well, and his political conduct must be compared to that of men who have political responsibilities, and not with the conduct of prophets and sages who have no political character at all. Without doubt his newly acquired power put the man to severer tests, and with it came new temptations and failures, from which the shepherd of the desert might have remained free. But happy is the man, who, living

> "In the fierce light that beats upon the throne,
> And blackens every blot,"

could stand the test as well as did Mohammed.

Suddenly the Prophet found himself in a position he had not courted, a position forced upon him by his enemies. To defend himself and his adherents from the continued attacks of the Koreish, and to avenge the wrongs of his persecuted people, many of whom had suffered martyrdom, he as chief of the nation, and for temporal purposes only, unsheathed the sword. This wild son of the desert—prince, prophet, and potentate—

like a man and an Arab, resolved to defend himself and his people. In succeeding battles with the Koreish, and in future wars, he entered battle personally in order to encourage his followers, but carried no weapon of war. He forbade the slaughter of non-belligerents, the burning of cornfields, cruelty to prisoners, or mutilation of the dead, practices from which his adversaries did not abstain. He did not prolong war through ambition, but made peace as soon as he could give hope of permanence. It may here be said that the wars of Mohammed were mainly defensive. In fact, the Prophet condemns aggressive wars; "Defend yourself against your enemies in the war of enterprise for religion, but attack them not; God hateth the aggressor," says the Koran.

The extraordinary success of the earlier battles of Mohammed—known to history as the battles of Beder, of Ohud, and of the Nations—deepened the impression, half natural to an Arab, that the sword might be a legitimate instrument of spiritual warfare, and that God had put into his hands a new means, when all other means, as in the case of previous prophets, had failed. Hitherto Mohammed had made converts by way of preaching and persuasion alone. But the season of forbearance had elapsed, all milder means had proved unavailing, the deep cry of his heart was unheeded; and Mohammed resolved to use the sword, and destroy the monuments of idolatry throughout the land.

Let us pass over the remaining ten years of his stormy life—a period of breathless, impetuous toil and struggle—and take one last look at the man when, having reached the pinnacle of earthly glory and fame—having exterminated forever, the idolatry of Arabia, his own apostle hip accepted, and his doctrine that "There is but one God" universally adopted by his countrymen—he approached the close of life.

Still steadfast in his declaration of the Unity of God, he undertook his last solemn pilgrimage to Mecca. Nearing the holy city he exclaimed, "Here am I in thy service, O God! To thee alone belongeth worship. Thine alone is the kingdom. There is none to share it with thee." After offering up with his own hands the customary sacrifices, and preaching to the pilgrims from the pulpit of the Caaba, he ascended Mount Arafat,

and there in the presence of 40,000 Moslems, like Moses, blessed his people, and repeated his last exhortations.

Feeling the chill hand of death upon him, he returned to Medina. In his farewell sermon to his congregation, he said, "I return to him who sent me, and my last command to you is, that you love, honor, and uphold each other, that you exhort each other to faith and constancy in belief, and especially in the performance of pious and charitable deeds. My life has been for your good, and so will be my death."

In his dying agony his head reclined on the lap of his wife Ayesha, who from time to time moistened the face of the dying Prophet. She looked into his face, saw his eyes gazing steadfastly upward, while in a faltering voice and broken accents he murmured, "O, God—forgive my sins—be it so—among my glorious associates in Paradise—I come." Praying, Ayesha took his hand in hers, when she let it sink it was cold and dead. The fitful fever of life was ended. Upon the news of the Prophet's death, the city was the scene of clamorous sorrow and silent despair. Many among the faithful refused to believe it; "By Allah, he is not dead, but like Moses and Jesus, he is wrapped in a holy trance, and will speedily return to his faithful people. Omar, in the agony of grief, drew his scimiter, and wildly rushed in among the weeping Mussulmans, swore that he would strike off the head of any one who dared to say the Prophet was no more. But Abu Bekr, the successor to the Caliphate, rebuked him, saying, "Is it then Mohammed, or the God of Mohammed, that you have learned to worship? The God of Mohammed liveth forever, but the Apostle was only a mortal like ourselves, and has but experienced the fate of mortality."

To judge impartially of the true character and motives of the Prophet of Arabia, we must, as far as possible, identify ourselves with the times in which he lived, and the influences by which he was surrounded. By so doing his course will appear intelligible and natural, if not entirely defensible. It is a great mistake to judge the man by the canons of criticism properly applied to men of our own day and nation. We must remember that Mohammed, to whatever rank his noble birth entitled him, was but a wild, uncultured son of the desert. One

of a swift-handed, deep-hearted, impulsive, and noble race of men. In short, he was a typical Arab. Remember, too, that he was untutored and illiterate. Life in the desert, with its experiences, was all his education. Shut out from the great world by grim deserts, barren rock-mountains, pathless seas of sand, he was left alone with the Universe and his own thoughts. Hemmed in as he was, without a knowledge of literature or books, what was he to know except what he could see for himself? Of what help to him was the accumulated wisdom of the world? It was all a sealed book to Mohammed. Nor was the religious atmosphere of Arabia of a nature to satisfy the deep longings of a fiery soul thirsting for knowledge. It could not penetrate for him the sacred mystery of the Universe. What to this earnest soul was the idolatry of his countrymen? Nought but a mockery and a delusion. With his sincere heart and flashing perception he had seen through it all. "Idols, what are they? Bits of gilded wood pretending to be God. You rub them with oil and wax and the flies stick to them. These are wood, I tell you. They can do nothing for you. They are an infamous, blasphemous pretence. God alone is; he is great, and there is nothing else great."

The great mysteries of existence glared in upon him. "What am I? What is this unfathomable thing I live in which men name Universe? What is life; what is death? What am I to believe? What am I to do? The grim rocks of Mount Hera, of Mount Sinai, the stern sandy solitudes answered not; the great heaven rolling silent overhead, with its blue-glancing stars, answered not. There was no answer. The man's own soul, and what of God's inspiration dwelt there, had to answer." It was for him to penetrate the "open secret of the Universe" —open to all, but seen by few. To Mohammed's inquiring soul the veil of mystery was lifted, and he, as few men have ever done, fathomed that deep secret. He had seen through the shows of things into the reality of things. It was this same poetic insight that gave, some ten centuries later, a Shakspere to the world. It was the prophetic voice of the great soul of Dante that burst forth into that mystic, unfathomable song— the *Divinia Commedia*. Prophet and poet are fundamentally the same. In some old languages the titles are synonymous.

The word *vates* is used for either. The same deep insight into that "open secret" exists in both. They have each explored the same deep mysteries, and from hearts laden with Nature's sublime truths, they speak to the world. The prophet seizes the sacred mystery on the moral side, the poet on the æsthetical. The one is a revealer of what we should do, the other of what we are to love. Mohammed was not the first in the world's history who, having seen into these internal splendors, conceived himself an object of special revelation from God sent for a purpose. It was, says the Celtic bard, the same refined intelligence

> "——— That glowed
> In Moses' frame — and thence descending, flowed
> Through many a prophet's breast — in Jesus shone,
> And in Mohammed burned."

Light had come to illumine the darkness of this wild Arab soul. To him it seemed a direct revelation from God, sent by the angel Gabriel; and however it may appear to us, it was an awful reality to him. For ten years he preached to his countrymen, in words of burning eloquence, the heaven-sent message. For ten years he was spurned and persecuted by his people, deserted by his friends, cast out by his kinsmen. But, spared the cross and thorns of the Galilean, he lived to triumph.

This is the man who is called an impostor, an ambitious charlatan, seeking for empty fame alone. This current hypothesis is no longer tenable. The falsehoods which Christian zealots have heaped about this man are disgraceful to themselves alone. With the facts of his life before us the theory of conscious imposture becomes worthy of dismissal only. There is no evidence in favor of such a theory; it is entirely without support, and must forever be abandoned.

To admit that Mohammed was not faultless is only to admit that he was human. To his lasting glory be it said that he never claimed to be more than a weak and fallible mortal; had he not been conscious of this fact it would have been his greatest fault. But, in this little world of ours, are we not too apt to judge a man by his faults alone? We should remember that

they are but the outward details of a life, and which too often hide the virtues within. An earnest soul, struggling for what is best and good, though often baffled never gives up; often falls, but with tears and repentance rises again — still presses towards the goal; falls again and again, but ever, with bleeding heart and unconquerable purpose, begins anew. What, then, is a man's struggle for the mastery of himself but a succession of falls? We repeat, that a man should not be judged by his faults alone — unless, perchance, he be also a stranger to that highest virtue, repentance. Nor should we attempt to measure by the scale of perfection the meagre product of reality.

As regards the character and personal worth of Mohammed we can speak only in praise. The abuse that has been heaped upon him by those unable to appreciate his noble qualities and the sincerity of his motives, enlists, on our part, a feeling of sympathy which we cannot well disguise. But before speaking in detail of his character, let us note the gradual change of opinion that has taken place regarding him. We first find him referred to by Christian writers under the name of Mawmet, or Maphomet, and represented to be an idol of gold and an object of worship by the Saracens. In the twelfth century the god Mawmet passes into the heresiarch Mahomet, and as such occupies a conspicuous place in the *Inferno*. The mediæval Christians took great pleasure in flinging red-hot epithets at him: "He is a debauchee, a camel-stealer, a cardinal, who, having failed to obtain the object of every cardinal's ambition, invents a new religion to avenge himself on his brethren." Luther indulged in a disquisition as to whether the pope or Mohammed was the worst; but, happily, he decided in favor of the pope. According to this great reformer, "at the time of the Emperor Heraclius there arose a man, yea, a devil, and a first-born child of Satan . . . who wallowed in . . . and he was dealing in the Black Art, and his name it was Machumet." Even the "gentle Melanchthon" claimed that Mohammed was inspired by Satan, and that he was both Gog and Magog in one. In later times, and even in our own day, he divides with the pope the questionable honor of being the subject of special prophecy in the books of Daniel and the Revelations.

He is Anti-Christ, the Man of Sin, the Little Horn. The silly abuse of Dean Prideaux and the Abbe Maracci in the seventeenth and eighteenth centuries, we can afford to pass silently by. In fact, not a single writer, unless we except the Jew Maimonides, until about the middle of the last century, treats of him else than as a rank impostor and a false prophet. But, thanks to the vast stores of information opened to us by the indefatigable researches of Gagnier, Sale, Sprenger, Muir, and other Oriental scholars, we are at last enabled to see the man in his true character.

We see in him a man of the deepest convictions and purest purposes; zealous for the furtherance of what he conceives to be the right; kind and charitable to all; faithful to his friends, forgiving to his enemies. He was valiant and brave, he was loving and kind — the two opposite poles of a great soul, between which all the other virtues have room. His life was spent in doing good, and in seeking to improve the moral and social condition of his people. Even his enemies, who rejected his mission, with one voice extol his piety, his justice, his veracity, his clemency. Once, upon being asked to curse some one, he replied, "I am not sent to curse, but to be a blessing to mankind." He wept like a child over the grave of his faithful servant Zeid. "He visited the sick, followed any bier he met, accepted the invitation of a slave to dinner, mended his own clothes, milked his goats, and waited upon himself," says an Arab authority. He visited his mother's tomb some fifty years after her death, and wept there, because, as he believed, God had forbidden him to pray for her. Toward his family he was most affectionate. He was indulgent to his inferiors, and would never allow his awkward little page to be scolded, whatever he did. "I served him from the time I was eight years old," says his servant Anas, "and he never spoke harshly to me, though I spoiled much." He was easy of approach to all, even as "the river-bank to him who draweth water therefrom." He often speaks in his own condemnation for errors committed; for instance, being one day engaged in earnest conversation with a powerful Koreishite, whose conversion he much desired, he was approached by a poor blind man, who, unable to see that Mohammed was otherwise engaged, exclaimed: "Teach

me, O Apostle of God, some part of what God has taught thee." Irritated by this interruption, Mohammed frowned and turned away from him. But his conscience soon smote him for having postponed the poor and humble for the rich and powerful. The next day's Sura is known by the significant title, "He Frowned," and reads thus:

"The Prophet frowned and turned aside,
Because the blind man came unto him.
And how knowest thou whether he might not have been cleansed from his sins,
Or whether he might have been admonished, and profited thereby?
As for the man that is rich,
Him thou receivest graciously;
And thou carest not that he is not cleansed.
But as for him that cometh unto thee earnestly seeking his salvation,
And trembling anxiously, him dost thou neglect—
By no means shouldst thou act thus."

And ever after this, whenever the Prophet saw the blind man Abdallah, he went out of his way to do him honor, saying, "The man is thrice welcome on whose account my Lord hath reprimanded me," and he made him twice Governor of Medina.

Take one instance more. It is a memorable one; and we adduce it for the purpose of further showing that whenever through his own weakness the Prophet fell into error, he was the first to speak in his own condemnation, though the whole Mussulman world was witness to his humiliation. Once, in a moment of despondency, he made a partial concession to idolatry, for the purpose of winning over the recalcitrant Koreishites to his religion, by intimating that their gods might make intercession with the Supreme God:

"What think ye of Al-Lat, and Al-Uzza, and Manah, the third besides?
They are the exalted Females, and their intercession with God may be hoped for."

Upon this the whole tribe of the Koreish signified their willingness to come over to the side of the Prophet. His followers, seeing the immense advantage he had gained, would have

passed the matter over as quietly as possible; but Mohammed, perceiving that he had mistaken expediency for duty, would not allow that. He would recall the concession at all hazards, as publicly as he had made it, even though he should be charged with weakness and imposture thereby; and the Sura was altered to read thus:

"What think ye of Al-Lat, and Al-Uzza, and Manah, the third besides?
They are naught but empty names which ye and your fathers have invented."

It is claimed by many that a steady moral declension may be traced from the time that the fugitive of Mecca entered Medina in triumph, but such a charge is plainly at variance with the known facts in the case. The external conditions of his life were changed, but how little did he change to meet them! He yielded, 'tis true, to the political necessities of his position, but his true character remained the same throughout. To those who believe that ambition was his aim, let them contrast the triumphant entry of the Prophet into Mecca with that of Marius or Sulla into Rome, comparing all the antecedent and subsequent circumstances in either. If ever he had an ambition to gratify, if revenge had been his purpose — if, indeed, he had worn a mask at all, then would he have thrown it off. "Truth is come — let falsehood disappear," he said, when after his long exile from his native city he reëntered the Caaba, and with his own hands destroyed the idols of the Koreish; not one did he spare — even the famous Hobal crumbled, and at Al-Lut and Al-Uzza bowed at the advance of the Prophet. In his treatment of the unbelieving city he was true to his programme. There was no slaughter, no wanton revenge; and throughout he displayed the greatest moderation and magnanimity.

Much has been said of Mohammed propagating his religion by the force of arms; and, indeed, it is generally understood by those who gain their information from Christian sources, that Islam was established solely by the sword, and by doing violence to the consciences of the people. "The sword, indeed, but where did it get the sword?" pithily asks Carlyle. Mohammed, with the few he had gained at Mecca and Iatreb by his preach-

ing, was not in a condition to conquer all Arabia, nor by force to draw such a multitude to his religion. True, he did not disdain the sword when he became able to wield it, but the use made of it was not such as commonly represented. Violence had some place, but certainly persuasion had more. Mohammed used the sword solely for the extirpation of idolatry, and when it had accomplished its purpose he threw it away. Indeed, there was no occasion for its further use, for the march of the Faith had anticipated the march of the army of the Faithful.

The use of the sword as a proselyting agent is not defensible in any case, but Mohammed is not to be too severely condemned for the use he made of it. The sole desire of his heart was to rescue his countrymen from idolatry, and restore the worship of the true God. He believed it his duty to use the means placed in his power — that

> "——— the sword must first
> The darkling prison-house of mankind burst,
> Ere Peace can visit them, or Truth let in
> Her wakening daylight on a world of sin."

A comparison of the early histories of Islam and Christianity, and the means used by their adherents for the spread of their respective faiths, could not but prove both interesting and instructive. Islam triumphed, as we have seen, and became a religion militant during the lifetime of its founder. Christianity during the lifetime of Jesus and the early fathers of the Church was almost an unknown sect, and not until the fourth century did it gain sufficient power to become aggressive, when in the person of the crimson-handed Constantine it compassed the throne of the Cæsars and assumed imperial power. But though sufficiently strong to give a master to the Empire, Christianity was never able to destroy the preëxisting paganism of Rome. The issue of the conflict was an amalgamation of the principles of both. The worship of Diana of Ephesus was succeeded by that of the Virgin Mary; the deification of heroes was changed to the canonization of saints; and in pagan temples and before pagan shrines the followers of the meek and lowly Jesus bowed in worship. Contrast this incestuous union, to which Christianity now owes its continued existence, with

the course taken by the Prophet of Arabia, who spread his own doctrines without adulteration, and repeatedly refused to listen to offers of compromise; "Not one unripe date," he answered, when, in his darkest hour, a powerful tribe offered to join his standard and embrace Islam if he would but excuse them from the obligation of prayer.

Christianity, we are told, is the religion of love, while Islam is the religion of the sword. Such a statement is consistent only with the grossest ignorance of history. Mohammed had recourse to the sword, it is true, but did not Christianity use the same means as soon as it obtained sufficient power, and to the fullest extent of that power? Throughout its entire history persuasion and example were used only when more forcible means were beyond its reach. Did Charlemagne convert the Saxons by preaching and example, or did Otto the Great instil Christianity into the Sclavonian tribes along the Baltic by milder means than Mohammed used? The student of facts well knows that the history of the Christian Church is but a record of wars and persecutions for opinion's sake. "Blood, blood," says Baxter, "stains every page." The Mediæval Papacy was never backward in unfurling the standard of religious war. Ethelbert, in his conversion of the Danes, and King Olaf of Norway, in propagating Christianity throughout his dominions, used the sword with vigor, and the success of the Spaniards in christianizing Mexico and Peru was due to the force of arms. When we recall the Crusades in which no less than sixty millions lost their lives, the Spanish Inquisition, the massacre of St. Bartholomew, the sack of Magdeburg by Tilly, the persecution of the Manicheans in Greece, the slaughter of forty-five hundred pagan Saxons by that "greatest of Christian emperors," the expatriation of the Moorish nation from Spain — when we remember the answer of the Papal legate in the war of extermination against the Albigenses, by which he sought to quiet the scruples of a too conscientious general, "Kill all; God will know his own," we are led to ask in wonder and amazement, "Is this, then, the boasted religion of love?" In the wars of Islam the total number of lives lost is stated by the best authorities to be about 1,500,000, while in the Christian wars and persecutions the lowest estimate is

150,000,000. Compare these figures and then say which is best deserving to be called the religion of the sword.

In this connection it must be remembered that neither Mohammed nor his successors ever resorted to persecution, nor were their wars internecine. Even on the field of battle the conquering Mussulman allowed his conquered foe the two other alternatives of conversion or tribute.

Space will not allow us to speak at length of his social and political reforms, yet it may be said that in them all is a tendency for good; they are the true dictates of a heart aiming for what is just and true. Slavery he opposed, and declared the seller of men to be an outcast of humanity; but slavery in the East is a patriarchal institution, coeval with the dawn of history, and it was beyond the power of legislation to abolish it; he therefore did what he could for the social elevation of the slaves and made laws for their better treatment. Intoxication and the use of wines were prohibited by the Koran, and to this day the law is strictly observed by all Moslems. Polygamy, also a patriarchal institution, he allowed, but modified the laws regarding it and mitigated its worst evils. In all his reforms he showed true wisdom and a desire to improve the social and political condition of the people. True, his laws were not always perfect, but they tended toward perfection. Solon remarked of his own legislation that, while his laws were not the best he could devise, still they were the best the Athenians were able to receive — a remark which will apply to the Arabian reformer as well.

Mohammed was not a vain metaphysician, nor did he pretend to supernatural knowledge or power. His theology was simple, "There is but one God," and with a liberality to which the world has become a stranger, he admitted the salvation of men of any form of faith, provided their lives were pure. He labored solely to restore the primitive faith of Abraham as opposed to polytheism. And what was the faith of Abraham? Pointedly and pregnantly answers the Koran, "Abraham was a good man and no idolater." The term "Mohammedanism," often used as an appelative of the religion preached by Mohammed, is a misnomer. The name was never used by the Prophet or his earlier disciples, and it has always been rejected by his fol-

lowers. To again quote the words of Abu Bekr: "It was not Mohammed, but the God of Mohammed" that the Prophet taught his followers to worship. The creed is Islam, a verbal noun, meaning "submission to" and "faith in God." A calm resignation and a pious submission to his unchangable will are the more prominent features of Islam. It does not, therefore, teach a man to be habitually whining about the throne of grace, begging for the gratification of real or imaginary needs, nor is it accompanied by the belief that the infinite chain of alternate cause and effect can be broken for the gratification of any one, however importunate he may be. In this regard Islam shows a striking contrast to the Christian doctrine. Believing that there is no such thing as law in the government of the world, and convinced of incessant interference of providence, the Christian seeks by prayers and entreaties to prevail upon God to change the current of affairs. The prayer of the Christian, therefore, is mainly an intercession for benefits hoped for, that of the Moslem a devout expression of gratitude for the past.

Of that most wonderful book, the Koran, which presents with vivid power what is now the life belief of the Mohammedan world, it does not fall within the scope of the present work to speak at length. Well might Goethe say that "as often as we approach it, it always proves repulsive anew; gradually, however, it attracts, it astonishes, and, in the end, forces into admiration."

To the Arab nation the establishment of Islam was a birth from darkness into light; it was the parent of the glorious Saracenic Empire — the guardian of the arts, which, by preserving the spark of civilization during the Dark Ages, furnished the light which has since illumined the world. It was the Arabs who first called the muses from their ancient seats; who developed the sciences of astronomy and agriculture, and created those of chemistry and algebra; who adorned their cities with colleges and libraries, who supplied Europe with a school of philosophers from Cordova, and a school of physicians from Salerno.

The history of the Mohammedan Empire has no parallel in the world's annals. It overran Asia from the Euphrates to the

Ganges. The crescent outshone the sun in Africa. The Holy City was theirs, and the strong sword of Richard Cœur de Leon was broken by the scimeter of Saladin. They crossed the straits which connect the Mediterranean and the Atlantic, and gave a name to the world's greatest fortress. They overpowered the sturdy Goths in Spain, and their capital at Cordova rivaled Bagdad in the splendor of its court, the depth of its learning, and the magnificence of its architecture. They crossed the Pyrenees and penetrated France; crossing the Bosphorus they crushed the Eastern Empire, and, making Constantinople their capital, battered at the walls of Vienna, alarming Christendom, and calling from the Pope a proclamation which showed that the Christian Church feared its own overthrow. Indeed, from its most glorious seats Christianity was forever expelled; from Palestine, the scene of its most sacred recollections; from Asia Minor, that of its first churches; from Egypt, whence issued the great doctrine of the Trinity; and from Carthage, who imposed her belief on Europe.

In its grasp are still the cradles of the Jewish and Christian faiths, and the spots most dear to both — Mount Sinai and the cave of Machpelah, the Church of the Nativity and the Church of the Holy Sepulchre.

Islam is now the only progressive religion upon earth. The Sword, the Bible, and the Cross, have been obliged to give way before the Scimeter, the Koran, and the Crescent. Islam is still a proselyting power, while Christianity, having run its feeble course, must soon yield to the advance of modern civilization. Like all other forms of religion, however, Islam must in time pass away, but its influence will be felt, and it will bear fruit to future generations when Christianity shall have become lost in the fables of a superstitious past.

Regarding the character of the founder of Islam and the Saracenic Empire enough has been said. He was a great man; one of the greatest the world has ever known, and high among the names of the world's reformers and sages, that of Mohammed should be inscribed; and in the golden book of humanity he has indeed earned for himself a place.

HAROUN-AL-RASCHID.

While Christianity in the eighth century was spreading its baleful blight throughout the West, enveloping Europe in the midnight of the Dark Ages, the rays of learning and the arts of peace were illuminating the lands of the Saracens. While benighted Christendom was being shrouded in the black pall of ignorance and superstition, the Arabs in the East were reviving and adding lustre to that literature and classic civilization of olden Greece which had burst forth in such marvelous magnificence from the cities of ancient Attica. "When Europe was hardly more enlightened than Caffraria is now, the Saracens were cultivating and even creating science." ["Draper's Intellectual Development," p. 306.] While the religion of Jesus Christ was plunging the Western world into the lowest depths of darkness and degradation, the Arabians were cultivating those arts and sciences which expand the mind, refine the taste, and give polish to society. At a period when the capitals of Christian Europe were inhabited by barbarous hordes, Bagdad and Damascus offered asylums to the learned of every land. While illiterate and cruel Christian monks were erasing from olden parchments the rarest philosophical writings of Greece, the Mohammedans of Arabia were translating Latin, Greek, and Persian literature, founding libraries, and endowing institutions of learning in every town, and expending the revenue of kingdoms in public buildings and fine arts.

Speaking of the earlier sovereigns of Bagdad, Hallam says: "Their splendid palaces, their numerous guards, their treasures of gold and silver, the populousness and wealth of their cities, formed a striking contrast to the rudeness and poverty of the Western nations. In their Court, learning was held in honor; the stars were numbered, the course of the planets was measured; the Arabians improved upon the science they borrowed, and returned it with abundant interest to Europe in the com-

munication of numeral figures, and the intellectual language of Algebra."

First among the illustrious sovereigns of Bagdad during the most brilliant period of its wealth, and luxury, and learning, was Haroun-al-Raschid (or Aaron the Just). This renowned caliph, the principal hero of the "Arabian Night's Entertainments," was a son of the caliph Mahdee, of the celebrated dynasty of the Abassides. He was born in Media, 765, and succeeded his elder brother as the fifth caliph, in 786. He had already acquired immense popularity by his victories over the Greeks, and had made the Empress Irene, of Constantinople, a tributary of the caliphate. He raised the empire of the Arabs to its highest pitch of grandeur, uniting the talents of a philosopher to those of a conqueror, and making his court the great center of letters in the East. He not only promoted literature and science, but he was himself a poet, being often moved to tears by the recital of poetry. His reign was the Augustan era of the Arabian dominion, and his imaginative subjects have celebrated it as the age of enchantment and miracle.

After the death of the Byzantine Empress, Irene, Haroun humbled his successor, the Emperor Nicephorus, still more deeply; made immense conquests among the Turks and other tribes of Asia, and subjugated the disaffected sects in his hereditary dominions. He died in 809, leaving his vast possessions divided under his three sons. During his splendid reign the country of the Arabs abounded with celebrated philosophers, physicians, and astronomers, whose names have been like bright ornaments in the annals of mankind through the succeeding ages.

In the West, at this epoch, the great Roman world was being subjugated to the sacerdotal sway of Christianity. Charlemagne, the "Eldest Son of the Church," was establishing by the sword the successor of St. Peter upon the throne of the Cæsars, and slaughtering unbaptised Saxons in the name of Jesus Christ. This "greatest of the Christian kings" was notorious for his crimes and immoralities.

Though he already had nine wives and many concubines, he sought to increase the former by a marriage with Irene the

infamous Christian Empress of the East, who put out the eyes of her own son in the porphyry chamber of Constantinople. At Verden, 782, he butchered in one day 4,500 persons who refused the rite of baptism. The kings and clergy of the Christian West were better used to the sword than the pen. Charlemagne himself never succeeded in learning to write, and among the ecclesiastics of his time but very few knew how to read, scarcely any how to address a common letter of salutation. It was the Age of Faith in Europe. The sword was the effectual missionary for the propagation of the cause of Christ. The native people of Christian Europe, not yet entirely emerged from a state of barbarism, were still clad in garments of untanned skins, and dwelt in huts in which it was a mark of wealth if there were bulrushes on the floor and straw mats against the walls. The sovereigns of Germany, France, and England, lived in cheerless, chimneyless, windowless dwellings, not much better than the wigwams of the Indians. All the Christian West was degraded and darkened and distracted by a base theology, and the bloody disputes of brutal bigots. At this time the realms of Islam prepresented a picture of unrivalled culture and magnificence. In Arabia it was the age of learning, elegance and refinement. Literary treasures and relics of Grecian glory were brought to the foot of the throne at Bagdad. Haroun-al-Raschid had Homer translated into Syriac, and, with a Mohammedan liberality which was in striking contrast with the intolerance of Christendom, he conferred the superintendence of his numerous schools upon a Nestorian Christian. It was a Mohammedan maxim that the real learning of a man is of more public importance than any particular religious opinions he may entertain. In 801 Haroun sent Charlemagne, as a mark of esteem from the commander of the Faithful to the greatest of Christian kings, a silver clock of rare value and curious workmanship which struck the hours. At this period, while Europeans were living in huts, the inhabitants of Islam were enjoying the luxuries and prodigalities of an Oriental civilization which has never been surpassed; the caliphs were living in magnificently decorated palaces, with polished marble balconies and overhanging orange gardens adapted to the purposes of luxury and ease. Splendid flowers and rare exotics ornamented the court yards, while fountains of

quicksilver shot up in glistening spray, the glittering particles falling with a tranquil sound like fairy bells. From the ceiling, corniced with fretted gold hung enormous chandeliers; clusters of frail marble columns surprised the beholder with their precious weights, and the furniture of the vast and sumptuously tapestried apartments was of sandal and citron wood, elegantly inlaid with gold or silver or mother-of-pearl.

The Arabians were the depositories of science during the long ages of Christian darkness and degradation, and it was among the Mohammedan Arabs, whose religion did not make war on knowledge, that appeared the first gleams of light which shot athwart the horizon of Christian Europe. It was the Mohammedan Arabs who disinterred the treasures of pagan antiquity from the dust of the centuries, and with an imparted lustre of their own, transmitted them on for the profit of the succeeding ages. It was from the court of Haroun-al-Raschid that a taste for learning and the elegant amenities of Asiatic civilization spread into the adjoining countries. Mohammedan schools of science were the chief agencies in resuscitating the dormant energies of the dark and ecclesiastical ages. Not till Arabian science and classical freethought and industrial independence broke the sceptre of the Christian Church did the intellectual revival of Europe commence.

It has been said that the Arabs overran the domains of science as quickly as they overran the realms of their neighbors. Some of their current maxims show how much literature was esteemed by them. "The ink of the doctor is more valuable than the blood of the martyr." "Paradise is as much for him who has rightly used the pen, as for him who has fallen by the sword." "The world is sustained by three things only: the learning of the wise, the justice of the great and the valor of the brave." "Eminence in science is the highest of honors." "He dies not who gives his life to learning." It is to the liberalizing and elevating influences of those sciences and arts, and those pursuits of industries patronized and protected in the "golden prime" of Haroun-al-Raschid—the age of Saracenic glory—that Europe is indebted for its redemption from the cursed and crushing thralldom of Christian ignorance and degradation!

AVERROES.

Averroes, the common form of the name of Ibn-Roshd, was one of the most famous of all the Arabian physicians and philosophers. He was born in 1120 at Cordova, the capital of the Moorish dominions in Spain. He succeeded his father in the chief magistracy of Cordova. He was afterwards nominated chief judge to Morocco, but, appointing deputies to his office, he returned to Spain. He also exercised the office of cadi at Seville. While at Morocco he enjoyed a high degree of favor at the court of Aboo-al-Mansoor Billah.

The liberality of his opinions caused him to be persecuted by the more orthodox Moslems, and he was imprisoned; but after doing penance for his opinions he was liberated.

He was a great admirer of Aristotle, and his celebrated commentaries on the writings of that philosopher procured for him in the Middle Ages the title of "The Commentator." He is referred to by Dante, in the "Inferno," as "Averroes who wrote the great commentary."

His works are extremely numerous. He wrote on medicine, theology, law, logic, etc. Some of his writings have been translated into Latin and Hebrew. Renan regards him as the highest type of the "learned Mussulman." It has been said that in medicine, philosophy, and astronomy, he knew what Galen, Aristotle, and the *Almagest* knew. Like every Mohammedan, he cultivated jurisprudence; and like every distinguished Arabian, he was devoted to poetry. He seems to have been a more devout believer in the philosophy of Aristotle than in the religion of Mohammed. In his old age he was denounced as a traitor to religion and was expelled from Spain. He died at Morocco in 119-.

He had many disciples, especially in Italy, who were denominated Averroists. During the fifteenth and sixteenth centuries Averroism had silently made its way into France, Germany, and England. The writings of Averroes were first made known

to Christian Europe by the translation of Michael Scot in the beginning of the thirteenth century. Among the most cultured scholars, and especially among the Jews of that age, Averroes had completely supplanted his great master. Aristotle had passed away, and his great commentator had taken his place. His doctrines were current in all the colleges of the Caliphates and in all the universities of Europe. So numerous were the converts to his doctrine of emanation in Christendom, that Pope Alexander IV in 1255 found it necessary to interfere. He ordered Albertus Magnus to compose a work against the heretical teachings of the Moorish philosopher. Even Dante denounced Averroes as the author of a most dangerous system. But the most illustrious antagonist that was pitted against him was St. Thomas Aquinas, "the Angelic Doctor," the distinguished destroyer of such heresies as were entertained by Averroes.

The most celebrated of the heretical books which appeared in the Middle Ages was the "De Tribus Impostoribus." This work was imputed to Averroes. In fact, all the infidelity of the times was imputed to the great commentator. The Dominicans, who, at this time, armed with the weapons of the Inquisition, were terrifying Christian Europe with their unrelenting persecutions, directed their wrath against all inclined to Averroistic views. The theological odium of all the dominant religions was put upon Averroes. He was pointed out as the originator of the blasphemous maxim that "all religions are false, although all are probably useful." An attempt was made at the council of Vienna to have his writings absolutely suppressed, and to forbid all Christians reading them. The Lateran Council in 1512 condemned the abettors of the doctrines of the great Spanish Mohammedan, and all Christendom was agitated with disputes pertaining to his heresies. To the Italian painters he was the emblem of unbelief. Most of the towns had pictures or frescoes of the Day of Judgment and of Hell, in which Averroes invariably appeared. In one at Pisa he figured with Arius, Mohammed, and Antichrist. In another he was represented as overthrown by St. Thomas.

The following is a short summary of the central doctrines of Averroes, and which, to a great extent had been derived from

Aristotle. There is a vast spiritual existence pervading the Universe, even as there is a vast existence of matter pervading it—a spirit which, to quote the words of a great German, "sleeps in the stone, dreams in the animal, and awakes in man." From this spiritual existence, designated "the Active Intellect," the soul of man emanated, as a rain-drop comes from the sea, and after a season returns. The universal, or active intellect, is uncreated, impassible, incorruptible, and has neither beginning nor end. It is altogether separate from matter. It is, as it were, a cosmic principle. This oneness of the active intellect, or reason, is the essential principle of the Averroistic theory, and is in harmony with the cardinal doctrine of Mohammedanism—the unity of God. The individual intellect is an emanation from the universal, and constitutes what is termed the soul of man. In one sense it is perishable and ends with the body, but in a higher sense it endures; for after death it returns to, or is absorbed in the universal soul, and thus of all human souls there remains at last but one—the aggregate of them all. Life is not the property of the individual, but belongs to Nature. The end of man is to enter into union more and more complete with the active intellect—reason. In that the happiness of the soul consists. Our destiny is quietude. It was his opinion that the transition from the individual to the universal is instantaneous at death.

Such, in brief, are the views of Averroes, which overran Europe in the Middle Ages, and which were zealously sustained by the Franciscans in Paris and the cities of Northern Italy. They were maintained in the University of Padua until the seventeenth century. The Roman Church, regarding them as detestable heresies, and doctrines in dangerous conflict with its most cherished dogmas, has spared no pains to root them out and destroy them; but notwithstanding all the efforts of the papacy to suppress them, and although they were anathematized by the Vatican Council but a few years since, they are still upheld by a large portion of the race.

ROGER BACON.

This celebrated English philosopher and monk was born in Somersetshire, about 1214. After having been educated at Oxford and Paris, he took the vows of the Franciscan order at Oxford, and found a liberal patron in the Bishop of Lincoln. He was profoundly versed in Latin, Greek, Hebrew, metaphysics, theology, philosophy, and several sciences; and his learning and skill in mechanics were so great that he was suspected of dealing in magic. He wrote in Latin many works on astronomy, chemistry, optics, physics, theology, magic, etc. "The mind of Roger Bacon," says Hallam, "was strangely compounded of almost prophetic gleams of the future course of science and the best principles of the inductive philosophy, with a more than usual credulity in the superstitions of his time." It is said he was the inventor of spectacles. He described the true theory of telescopes and microscopes. He foresaw the greatest of all inventions in practical astronomy—the measurement of angles by optical means. He proposed the swift propulsion of ships and carriages by merely mechanical means, and even speculated upon the possibility of making a flying machine. He tells us there is one kind of air that will extinguish a flame, thereby showing his knowledge of gases. He showed that air was necessary for the support of fire, and was the author of the well-known experiment of proving the same, and it is almost positive he was acquainted with the explosive nature of gunpowder. But still, he prated a great deal about making and transmuting metals, etc. And yet how very clear his views were for his age, and how significant his famous expression, that "the ignorant mind cannot sustain the truth!" The Ignorant Mind could not bear this. He was in 1278 brought before a council of Franciscans, who condemned his writings and committed him to prison, in which he was confined ten years! He had been accused of magical practices and commerce with Satan during the life of Pope Clement IV., who, to

his honor, be it said, was his friend, because somewhat friendly to progress. The philosophic friar then escaped without public penalties. But under the pontificate of Nicholas III., the accusation of magic, astrology, and selling himself to the Devil was again pressed, one point being that he had proposed to construct astronomical tables for the purpose of predicting future events. Apprehending the worst, he tried to defend himself by his composition "Concerning the Nullity of Magic," in which he declared: "Because these things are beyond your comprehension, you call them the works of the Devil!"

But this was all in vain! To prison he was consigned, and there, as we have already said, he remained for ten long years, until, completely broken down in health, he was released by the intercession of some high personages, who took pity on him. He died in his seventy-eighth year. On his death-bed he was forced to utter the melancholy complaint: "I repent now that I have given myself so much trouble for the love of science!"

To him the following beautiful and truthful lines are peculiarly applicable:

"Plod in thy cave, gray anchorite!
Be wiser than thy peers.
Augment the range of human power,
And trust to coming years.
They may call thee wizard and monk accursed,
And load thee with dispraise;
Thou wert born five hundred years too soon
For the comfort of thy days;
But not too soon for human kind:—
Time hath reward in store;
And the demons of our sires become
The saints that we adore.
The blind can see — the slave is lord;
So round and round we run,
And ever the wrong is proved to be wrong,
And ever is justice done."

COPERNICUS.

Nicholas Copernicus was born at Thorn, in Prussia, in February, 1473. After having made himself master of Greek and Latin at home, he went to Cracow where he devoted himself to the study of philosophy, medicine, mathematics, and astronomy. He afterwards became doctor of medicine in the university.

At the age of twenty-three he visited Italy, and obtained at Rome a chair of mathematics, which he filled with great reputation for several years. He subsequently returned to his native country, and was appointed canon of Frauenburg by his uncle, the Bishop of Warmia. Being now in possession of a comfortable fortune, he diligently applied himself to improve the science of astronomy. Here he passed the remainder of his days, a quiet and grave man, deeply immersed in astronomical researches, while healing the poor by his medical knowledge. The result of his solitary studies here afterwards appeared in his great work entitled "The Revolutions of the Celestial Orbs," which he completed about 1530. In this work he overturned the Ptolemaic system of astronomy, and established for himself an enduring fame. Although he was fully convinced that he had solved the grandest problem which pertains to astronomy, he delayed to publish his work from a presentiment of the persecution reserved for discoverers and reformers. He retained the manuscript of his great work in his possession for many years before he would permit its publication.

Says the "Cyclopedia of Biography," in its notice of Copernicus:—"His great work (in which he represented the sun as occupying a center around which the earth and the other planets revolve) remained in manuscript some years after he had completed it, so diffident was he as to the reception it might meet with; and it was only a few hours before his death that a printed copy was presented to him, giving him assurance that his opinions would see the light, though he would be beyond the reach of censure and persecution."

Says Hallam: "The whole weight of Aristotle's name, which in the sixteenth century not only biassed the judgment but engaged the passions, connected as it was with general orthodoxy and preservation of established systems, was thrown into the scale against Copernicus."

Copernicus escaped the bigotry which the church would have exercised toward him had he lived longer. His system of astronomy was not received with anything like general approbation for a hundred years or more after his death; for when in 1615 and 1633, Galileo taught the same theory, the blind and furious bigotry of the monks so persecuted him that he was twice thrown into the Inquisition and compelled by force to abjure a system of astronomy to-day accepted by the Christian world.

In his preface, addressed to Pope Paul III. Copernicus writes: "Then I too began to meditate on the motion of the earth, and, though it appeared an absurd opinion, yet, since I knew that in previous times others had been allowed the privilege of feigning what circles they chose in order to explain the phenomena, I conceived that I might take the liberty of trying whether, on the supposition of the earth's motion, it was possible to find better explanations than the ancient ones of the revolutions of the celestial orbs. Having, then, assumed the motions of the earth, which are hereafter explain d, by laborious and long observation I at length found that, if the motions of the other planets be compared with the revolution of the earth, not only their phenomena follow from the suppositions, but also that the several orbs and the whole system are so connected in order and magnitude that no one point can be transposed without disturbing the rest, and introducing confusion into the whole universe."

He introduces his doctrine by the apologetic statement that he had kept his book for thirty-six years, and only now published it at the entreaty of Cardinal Schomberg.

Copernicus clearly recognized, not only the relative position of the earth, but also her relative magnitude. He says the magnitude of the world is so great that the distance of the earth from the sun has no apparent magnitude when compared with the sphere of the fixed stars. He attributed a triple

motion to the earth—a daily motion on its axis, an annual motion around the sun, and a motion of declination of the axis. The latter seemed to be necessary to account for the constant direction of the pole; but this was soon found to be a misconception, and his theory was relieved of it. With this correction, the system of Copernicus was the most important advance ever made in the science of astronomy, though it has received some modification since his time by the genius of Galileo, Newton, Kepler and others. Before Copernicus gave his system to the world, the general belief was that the sun moved around the earth. Thus the Bible taught, and thus men had believed through all the ages of superstition. The system of Copernicus disproved the position of Joshua, who said the sun stood still upon one occasion, by proving that it never moved at all. The progress of the science of astronomy has tended more than anything else to weaken faith in the Bible; and Copernicus may be properly regarded as the first scientific assailant of the Christian Scriptures. The Church moves slow on the road of progress and fights off a new truth or discovery as long as possible. Christians combatted the Copernican theory because it was in conflict with the Bible. Luther was a most bitter opponent of Copernicus. He called him an *old fool;* said he was trying to *upset the whole art of astronomy,* and in refutation of his theory appealed to the teachings of the Bible. And thus Christianity has long hindered scientific advancement by making the crude speculations of men in the early ages the authoritative standard. The tendency of science is to expose and destroy the errors of the Bible, and to exalt truth over superstition. And Copernicus, as a brave teacher of knowledge in an age of faith, and bigotry, and ignorance, should be held in everasting honor as one of the best and noblest friends of man.

"Extinguished theologians lie about the cradle of every science as the strangled snakes beside that of Hercules; and history records that whenever science and orthodoxy have been fairly opposed, the latter has been forced to retire from the lists, bleeding and crushed, if not annihilated; scotched, if not slain. But orthodoxy is the Bourbon of the world of thought. It learns not, neither can it forget." [Huxley's Lay Sermons, p. 278.]

TELESIO.

The Italian Infidel, Bernardino Telesio, was the descendant of an illustrious family at Cozenza in Calabria, where he was born in the year 1509. He received his early education from his uncle at Milan, where he became the complete master of the Greek and Latin languages. In 1525 he accompanied his uncle to Rome and shared in the calamities which attended the sack and pillage of that city, where for some reason he was imprisoned for two months, and lost all he possessed.

After his liberation he went to Padua, where he assiduously studied mathematics and philosophy, having refused, it is related, the office of tutor to the Infant Philip of Spain, and also the offer of an archbishopric made to him by Pius IV.

In 1535 he again returned to Rome, where he formed an intimate acquaintance with many persons of distinguished character, and where he published his two chief works on "Nature," which met with unexpected applause. He was made Doctor of Philosophy, and passed several years in the society of the learned. He so ingratiated himself with Pope Pius IV. that he was offered the Archbishopric of Cosenza, which he declined himself and obtained for his brother. His numerous friends and admirers induced him to open a school of philosophy in Naples, which soon became famous, both for the number of its pupils, and for its hostility to Plato and Aristotle as authorities on scientific questions. Telesio and his assistant professors were highly esteemed by those who were desirous of studying Nature rather than dialectics, and he was patronized by several great men, particularly by Ferdinand, Duke of Nuceri. But his popularity brought upon him the envy of the "long-necked geese of the world, who are ever hissing dispraise, because their natures are little;" and his independence of mind provoked violent opposition from the orthodox teachers, especially from the monks, who loaded him and his school with calumny.

He adopted Cosenza as his place of residence in his latter days, which were embittered by the loss of his wife and two children, one of whom was stabbed. He suffered much from the rancorous malignity of his opponents, and after his death, in 1596, his works were placed on the *Index Expurgatorius* by Pope Clement VIII.

Telesio held, as the base of his system, that matter is indestructible and ever the same in quantity, incapable alike of increase or diminution. He conceived matter to be inert and to be acted upon by the two contrary principles of heat and cold, from the perpetual operations of which arise all the several forms in nature.

In 1565 he published a work on the "Nature of Things," in which he asserts "that the construction of the world, and the magnitude and nature of the bodies contained in it, is not to be sought after by reasoning, as men in former times have done, but to be perceived by sense, and to be ascertained from the things themselves."

The right method of studying Nature is, he declares, inductive, proceeding upon a basis of ascertained facts, whence we ascend to the principles of things; and this method may be pursued fearlessly by all alike, by the slow as well as by the quick-witted, for "if there should turn out to be nothing divine or admirable, or very acute in our studies, yet these will at all events never contradict the things or themselves, seeing that we only use our sense to follow Nature, which is ever at harmony with herself, and is ever the same in her acts and operations."

At the time this old Italian philosopher was preaching in such unmistakable language the indispensableness of experiment, Lord Bacon had hardly emerged from long clothes. The great English philosopher makes honorable mention of Telesio, who, in language almost as clear and emphatic as his own, reprobated as chimerical the old method of studying nature.

Although some of Telesio's speculations are somewhat fanciful, yet his persistent attack on dogmatic authority, and his lucid exposition of the inductive method of physical research, entitle him to our gratitude and admiration.

SERVETUS.

On the twenty-seventh day of October, 1553, upon a wide elevation of ground called Champel, about two miles from the city of Geneva, had congregated a great concourse of people. This eminence, commanding a view of the most magnificent scenery of Switzerland—the forest-verdure of the Jura mountains, vine-clad hills, and pleasant valleys, the winding courses of the Arve and the Rhone, and the shining glaciers of Savoy—was a place of execution; and upon this sunny and delightful day a learned and noble man was to be burned to a black and smoking carcass because of his belief. He differed in a matter of faith from the majority, and for this he must be changed to ashes at the bigot's stake. Upon a block in front of a firmly planted stake was seated the doomed heretic, with his neck and body bound by strong iron chains. Both the printed and manuscript copy of a book is fastened to his body. Fire is touched to the pile of green oak wood upon which the green leaves are still hanging. The first flash of the fierce flames rises around the martyr, and his shrieks are so frightful that even the callous and curious crowd draw back in terror. The damp oak burns slowly, and a strong wind prevents the free action of the fire. More wood is heaped upon the burning pile. Vainly the suffering victim implores a speedy death. For hours he slowly roasts, and the cruel Christian crowd witness the terrible spectacle. At last the merciless flames climb up and wrap his writhing form, envelop his white heroic face, and ere long all that is left of this human sacrifice upon the altar of Christian intolerance is a charred and shriveled mass, which the executioners turn with their pikes in the mouldering fire. It is now noon, and the gloomy crowd turn back to the city.

A heretic had been changed to ashes in the name of Jesus Christ. His only offense was that he believed in one God instead of three. Of this man's personal history but little need be said. His biography is of little interest save what relates to

his heresy and death. Michael Servetus was a Spanish theologian and physician, born at Aragon in 1509. His family name is said to have been Reves. He was educated for the profession of an advocate at Toulouse, but afterwards studied medicine at Paris, where he took his doctor's degree. He held a correspondence with John Calvin on the dogma of the trinity—a dogma especially obnoxious to the learned and skeptical Servetus. In 1531 he published a work "On the Errors of the Trinity," and which served to irritate the cold and cruel Calvin against him. He also published a medical work while at Paris.

From Paris he went to Lyons, where he engaged in the practice of his profession. Here he held a doctrinal dispute with the great trinitarian tyrant of Geneva. At Vienne, in 1553, he published anonymously his "Christianity Restored." For this he was brought to trial before the Inquisition of France for heresy against the Catholic Church.

The man who had informed against him was John Calvin, then the Protestant pope of Switzerland. Servetus was pronounced guilty of the ecclesiastical crime and sentenced to death by burning. He contrived to escape, but his effigy and book were burnt by the magistrates of Vienne.

"Pursued by the sleuth-hounds of intolerance he fled to Geneva for protection. A dove flying from hawks sought safety in the nest of a vulture. This fugitive from the cruelty of Rome asked shelter from John Calvin, who had written a book in favor of religious toleration. Servetus had forgotten that this book was written by Calvin when in the minority; that it was written in weakness to be forgotten in power; that it was produced by fear instead of principle. He did not know that Calvin had caused his arrest at Vienne, in France, and had sent a copy of his work, which was claimed to be blasphemous, to the archbishop. He did not then know that the Protestant Calvin was acting as one of the detectives of the Catholic Church, and had been instrumental in procuring his conviction for heresy. Ignorant of all this unspeakable infamy, he put himself in the power of this very Calvin. The maker of the Presbyterian creed caused the fugitive Servetus to be arrested for blasphemy. He was tried. Calvin was his accuser. He was convicted and condemned to death by fire."

And thus perished Michael Servetus, the most illustrious victim of Calvinistic persecution. Belief in one God brought upon him the judgment of death. This has been a crime the Church has never forgiven. Since its establishment by the crimson-handed Constantine, the Christian Church has never tolerated a man who believed in one God only, and that God a good one. Stakes and crosses were set up, inquisitions founded, and all the hellish engines of cruelty that human fiends could conjure up were invented, to torture and burn and destroy every theological pauper who could not be forced to accept of triune and council-manufactured Gods.

As a bold and persistent heretic, a victim of Protestant fury and fanaticism in an age of cruelty and faith, as one who dared to speak and suffer and die in the grand cause of mental freedom, as a hero and a martyr, the learned Spanish doctor, Michael Servetus, rightfully claims a prominent place in our muster-roll of immortals.

'The white sown bones of heretics, where'er
They sank beneath the Crusade's holy spear,—
Goa's dark dungeons, — Malta's sea-washed cell,
Where with the hymns the ghostly fathers sung
Mingled the groans by subtle torture wrung,
Heaven's anthem blending with the shriek of hell!
The midnight of Bartholomew,—the stake
Of Smithfield, and that thrice-accursed flame
Which Calvin kindled by Geneva's lake,—
New England's scaffold, and the priestly sneer
Which mocked its victims in that hour of fear,
When guilt itself a human tear might claim,—
Bear witness, O thou wronged and merciful one!
That earth's most hateful crimes have in thy name been done!"

GIORDANO BRUNO.

Few names in the annals of mankind live to-day in such lustrous letters, dowered with such spotless fame, associated with such noble and endearing qualities, as that of Giordano Bruno. Prominent in the vanguard of that heroic host who fell fighting for freedom of thought and utterance, he will excite the gratitude and admiration of mankind forever. Unique and brilliant, bold and grandly resolute, his handsome brows begirt with the ever radiant martyr's crown, he stands forth in matchless majesty from the twilight of the sixteenth century, the dauntless defender of the indefeasible right of man to think for himself. Bruno, the Italian wanderer, will live forever in the world's remembrance as the unvanquishable victim of Christian ferocity—the hero of Freethought. In 1548, ten years after the death of Copernicus, at Nola, one of the old cities of Magna Grecia, midway between Vesuvius and the Mediterranean, Bruno was born. His baptismal name was Filippo. At the age of fifteen, after having attended the public classes at the college and the private lectures of the most celebrated professors, he became a novice in a monastery at Naples. Upon the adoption of the Dominican frock he changed the name of Filippo for that of Giordano. After his year's novitiate had expired he took the monastic vows in the convent of San Domenico Maggiore, in which the celebrated saint, the subtle Thomas Aquinas had once lectured and elaborated his metaphysical system of religious philosophy. It was not long ere Bruno began to manifest heretical tendencies. His superiors were startled by his restless spirit of inquiry. Musing deeply upon all the problems of theology, despising the pomp and badges and baubles, the gaud and glitter, and ostentatious display of sacerdotal wealth and power, his doubts of the mysteries of faith at last became so plainly apparent as to excite the apprehensions of the authorities. He not only questioned the absurdities of transubstantiation, but had the audacity to

attack the very pillars of faith — the most essential dogmas of the Church.

An accusation was drawn up against him, which, in consideration of his youth, was finally withdrawn. At this time he was only sixteen. But his irrepressible skepticism at last became too flagrant for longer toleration. He discarded the doctrines of the Trinity, the Incarnation, and the Atonement. He scouted the venerated Aristotelian theory as to the motion of the earth, and the Scripture notions as to the origin of man.

The chiefs of his order had hitherto shown him leniency because of his brilliant talents. But now he became feared and persecuted. He had embraced the strange and startling astronomy of Copernicus, and propagated belief in the plurality of worlds. His superiors for the third time commenced an investigation of his creed. This was eight years after the first accusation had been brought against him. Knowing that he would not be able to withstand his implacable inquisitors, and that no mercy would now be shown him, he fled. He found refuge in a convent of his own order at Rome. But his powerful persecutors pursuing him with the accusation to the Holy City, after a few days sojourn, he fled from Italy.

At the age of thirty he became an exile, and began his adventurous journeyings through Europe. Hastily passing to Padua, Genoa, and Geneva, the wandering scholar earned a living as he best could by teaching, and by his tracts on the "Signs of the Times." At Noli he stayed five months, teaching grammar to children, and lecturing to men of letters. From thence he proceeded to Venice. He found the Queen of the Adriatic decimated by the plague, and overshadowed with gloom. Wretchedness and fear and squalor swayed their ghastly sceptres in every section of the once great gay city. We next hear of the ardent, restless Neapolitan at Milan, where he made the acquaintance of Sir Philip Sydney, the warrior, wit and poet, the author of Arcadia, and the most consummate flower of noble chivalry. The intimacy between the Italian wanderer and the gallant Knight of the court of Elizabeth was afterwards renewed in England.

Chambery next became Bruno's resting place; but the ignorance, bigotry and brutality of the Savoyard monks soon dis-

gusted him, and he set out for Geneva, where he arrived in 1576. He was welcomed there by another Italian refugee, like himself, an outcast from his native land for conscience' sake. He earnestly besought Bruno to discard his monastic gown before appearing in public. Neither having money to buy a change of dress, Bruno contrived to make a pair of breeches of his Dominican dress; and his countryman providing him with a hat and cloak, he was at last attired in the garb of a citizen.

A brief sojourn in the home of Protestantism satisfied Bruno that flight alone could save him from Servetus' fate. He set out for Lyons, where, after making a short stop, he traveled on to Toulouse, arriving there about the middle of the year 1577. This fair city of the South was then in the zenith of its prosperity. He was elected public lecturer to the University, which numbered at that time ten thousand scholars, all young and ardent, and all anxious to learn more of the strange new notions of astronomy taught by the wandering Italian. While there he held numerous public disputations, and composed several of his works. But ere long a storm was raised against him by the Aristotelians, who became enraged against him for having had the impious audacity to not only ridicule the logic of Aristotle, but to promulgate the eternal and universal revolution of the earth. Again he had to flee.

In 1579 he reached Paris. Here he had the good fortune, not only to escape immediate butchery, but even to secure the protection and patronage of Henry III. who bestowed upon him the office of Lecturer Extraordinary to the University.

Henry III. appreciated the erudition and genius of the poet and philosopher. Bruno charmed and startled the students of Paris by his daring novelties. Never since the time of Abelard had a teacher been so enthusiastically applauded. Young and handsome, eloquent and gay and brilliantly facetious, he captivated all whom he addressed, and gathered around him such an enthusiastic following as had never before been vouchsafed any professor in Paris. But the remorseless sleuth-hounds of the Inquisition were upon his track. And although countenanced by the king and admired by multitudes of the learned for his daring intellect and rhetorical power, yet his undisguised here-

sies and his belief in the system of Copernicus at last made it unsafe for him to tarry longer in Paris.

We now follow him to England. A friendly welcome awaited him at the court of Elizabeth. He brought with him letters from Henry III. to the French Ambassador in London.

He was invited to read at Oxford. This university was the seat of the Aristotelian philosophy, and then as ever since was far behind the age. The big-wigged professors were horror-struck by the monstrous heresies of the eloquent lecturer regarding the nature of God, the indestructibility of matter, and the rotation and plurality of inhabited worlds.

The best men of England were chosen to combat for Ptolemy and Aristotle against the Italian innovator. Fifteen times did Bruno stop the mouths of his pitiable adversaries. Silenced by his arguments the professors replied by persecution. His aggressive doctrines and superb audacity roused the opposition and malignancy of formidable foes. The Protestant Queen with all her royal power could not protect a heretic. And so Bruno was obliged to quit England.

Again he returned to Paris to court the favor of the *Quartier Latin*. He opened a public disputation, in which were discussed for three successive days, the great questions of science and Nature, the Universe, and the rotation of the earth.

Such was his onslaught upon the cherished and established notions of the age, that he was again forced to flee.

He next carried the spirit of innovation into the universities of Germany. In 1586 he matriculated in the university of Marburg; but permission to teach philosophy having been refused him, he caused his name to be struck off from the list of members, created a disturbance, insulted the rector in his own house, and then set off for Wittemburg. His simple declaration that he was a lover of wisdom served as a sufficient introduction there. He was instantly enrolled among the academicians; and for nearly two years he taught at Wittemburg with noisy popularity. Admiring audiences listened to his stirring and enrapturing eloquence in this central city of Lutheranism — the "Athens of Germany" — as Bruno termed Wittemburg. But the restless, iconoclastic Italian could not remain in case and quiet. He determined to carry his doctrines to other cities.

The next step he took illustrates his unsurpassed audacity. He went to Prague — went from the very centre of Lutheranism right to the heart of Catholicism. He was introduced to the Emperor, Rudolph II., who showed the utmost regard for the heretical philosopher. He wished to attach him to his court. But books were scarce, there were few opportunities for lecturing, and Bruno, impressed with the importance of his mission, could not tarry long at Prague. He passed on to Helenstadt, carrying letters of recommendation from Rudolph to the Duke of Brunswick. He here published his Pantheistic work "De Monade." Becoming involved in a bitter feud with the Protestants, he was excommunicated by the head of the Church. His appeal for a new trial having been denied him, he set forth for Frankfort. Here in the midst of printers and scholars and booksellers, he found congenial society; and his quiet, brief retirement at Frankfort was like a bright oasis in the wanderer's cheerless life.

At this time a nobleman of Venice, Mocenigo, became interested in him, and wrote him the most urgent letters, entreating him to come to Venice and be his guide, philosopher and friend. For ten long dreary years Bruno had been a wanderer in alien lands. An irresistible longing filled the heart of the wandering heretic to gaze once more on the azure of his native sky. Like the wounded eagle struggling back to its native eyrie, Bruno went back to his childhood's sunny home, but went, alas, into the jaws of death.

In his restless travels he had traversed France and England, Switzerland and Germany, everywhere irritating the clergy, everywhere his hand against every man and every man's hand against him, everywhere the same undaunted heretic and innovator. And now he drew near the close of his wild adventurous career. Premonitions of the awful impending tragedy that awaited him seemed to weigh sadly upon his spirit, as he wrote: "I feel my sufferings, but I despise them; I shrink not from death, and my heart will never submit to mortal." Bruno went to Venice, and to prison.

He went to Venice, overshadowed as it was by the Inquisition. He was soon identified as the renegade Dominican monk against whom an accusation had been brought sixteen years

before. By a dastardly violation of every law of hospitality he was transferred at midnight from the palace of the nobleman who had induced him to come thither, to the frightful dungeons of the Inquisition. After being confined in the prison of Piombi for six years, without books or papers or friends, he was brought forth for trial. With characteristic audacity Bruno gave his judges a list of his works, and with the air of a professor, rather than a criminal arraigned for his life, discussed with them their heretical tenets. He admitted his damning doubts as to the Incarnation, and confessed his Pantheistic definition of the first cause as "a God not outside creation, but the soul of souls, the monarch of monarchs, living, eternal, infinite, immanent; in the part, as in the whole, is God." The definite charge preferred against him was: "He is not only a heretic, but a heresiarch. He has written divers things touching religion, which are contrary to the faith."

He was surrendered to the Holy Office at Rome, in whose torture-dungeons he lay and languished for two years. None in this world will ever know how often he was tortured, or with what diabolical ingenuity his cruel persecutors sought to subdue his haughty, unyielding spirit. Sentence of death by burning alive was finally passed upon him in the Church of Santa Maria Sopra Minerva.

A week's grace was given him for recantation, at the expiration of which the grandest hero that ever fell a victim to Christian intolerance, exchanged the prison cell for the stake. And for what was Giordano Bruno given over to the martyrdom of flames? Freethought was his only crime. He essayed to shake off the sacerdotal shackles which enslaved the human intellect. He fell a victim to an age in which religious fanaticism rendered the wisest intolerant, the mildest cruel; in which "the glare of the stake reddened a sky illumined by the fair auroral light of science." He had audaciously presumed to philosophize on matters of faith; he had promulgated the fetterless liberty of thought and investigation; he had contested the claims of the Church to infallibility in matters of science; he had refused to attend mass, and had praised heretical princes; he had been an innovator, an iconoclast, and had propagated the astronomy of Copernicus. For such a man there was no

escape in the sixteenth century. He had not only openly opposed the dogmas of Christianity, but he had sought to propagate such heresies as the rotation of the earth and the plurality of worlds. In short, he arraigned Superstition at the bar of Reason. Bruno was a Pantheist. He has been termed "poet of the theory of which Spinoza is the geometer."

"His system," says Hallam, "may be said to contain a sort of double Pantheism. The world is animated by an omnipresent, intelligent soul, the first cause of every form that matter can assume, but not of matter itself." In his work, "Del Infinito Universo," he asserts the infinity of the Universe and the plurality of worlds—that the stars are suns shining by their own light—that each has its revolving planets—these were the enormous and capital offences of Bruno."

"The Italian philosopher, Giordano Bruno, was one of the earliest converts to the new astronomy. Taking Lucretius as his exemplar, he revived the notion of the infinity of worlds; and, combining with it the doctrine of Copernicus, reached the sublime generalization that the fixed stars are suns, scattered numberless through space and accompanied by satellites, which bear the same relation to them that our earth does to our sun, or our moon to our earth. This was an expansion of transcendent import; but Bruno came closer than this to our present line of thought. Struck with the problem of the generation and maintenance of organisms, and duly pondering it, he came to the conclusion that Nature does not imitate the technic of man. The infinity of forms under which matter appears, were not imposed upon it by an external artificer; by its own intrinsic force and virtue it brings these forms forth. Matter is not the mere naked, empty capacity which philosophers have pictured her to be, but the universal mother who brings forth all things as the fruit of her own womb." [Prof. John Tyndall.]

Bruno met the merciless death which the minions of the Church imposed upon him with the bravery of the true hero that he was, and in so doing he inscribed his immortal name high upon the monument of honor and glory.

CAMPANELLA.

Thomas Campanella was born at Stilo, a small village in Calabria, Sept. 5th, 1568. It is said that the precocity of his genius was wonderful. At the age of thirteen years he understood the ancient orators and poets, and wrote discourses and verses with great facility. At fourteen he enrolled himself a member of the order of Dominicans at San Giorgio. Here he assiduously applied himself to the study of theological subjects, his youthful ambition being to rival the fame of the great Thomas Aquinas. On one occasion his professor was invited to dispute upon some theses which were to be maintained by the Franciscans; but being indisposed, he sent Campanella in his place, who charmed the auditory with the force and subtlety of his argument.

When his course of study was completed at the convent, he went to Cosenza, where he examined all the Latin, Greek, and Arabian commentators upon Aristotle, and anxiously perused the writings of Galen, Plato, Pliny, and those of the early Stoics. At length he discovered the sterility of the ancient methods of philosophizing, and found the doctrines of his master to be false in so many points that he began to doubt even of uncontroverted matters of fact. At the age of twenty-two he began to commit his new system to writing, and in 1591 he went to Naples to get it printed. Sometime after he was present at a disputation in divinity, in which one of the old professors, jealous of the glory which Campanella was obtaining, bade him in a very contemptuous manner to be silent, since it did not belong to a young man, as he was, to take a part in such a controversy. Campanella fired at this, and said that, young as he was, he was able to teach him, and immediately confuted all the professor had advanced to the satisfaction of the audience. This professor conceived a mortal hatred for him on this account, and accused him to the Inquisition, charging that he had gained by magic that vast extent of learn-

ing, which he had acquired without a master. Campanella soon became the subject of censure and persecution.

His uncompromising hostility to Aristotle, backed as he was at that time by the omnipotent power of the Church, and the violent ferment his writings were raising, made a great noise in the world at that time. The hatred of his monastic brethren was particularly strong against him. He was supported, however, by a few powerful and wealthy patrons, and he continued, for a time, in the face of all opposition, to persevere in his attempt to reform philosophy; but at length neither the power of his own genius nor the patronage of friends could further protect him from persecution, and he was obliged to flee.

For about ten years he wandered through Italy, visiting Rome, Florence, Venice, Padua, and Bologna. At Florence he saw the great Galileo. At last he settled in his native country. Some expressions which he dropped with regard to the government of the Spaniards caused him to be arrested in 1599, as the leader of an alleged conspiracy. The wildest charges were preferred against him, and he was accused of the authorship of books he had never written. Notwithstanding the intercession of Pope Pius IV. and his nuncio, Campanella was kept in prison twenty-seven years, during the greater part of which time he was denied the privilege of reading and writing. He was put to the torture seven times.

As soon as the indulgence of books and writing materials was granted he composed a work on the "Spanish Monarchy," and another on "Real Philosophy," both of which were sent into Germany to be published. In 1626 he was liberated in consequence of the express command of Pope Urban VIII. to Philip IV. of Spain. His flagrant heresies, however, made his residence in Italy unsafe. At Rome his preaching of the new philosophy caused intense excitement; his adversaries stirred up the mob against him, and he was obliged to escape in disguise to France, being assisted in his flight by the French Ambassador.

At Paris he met with a cordial reception by Cardinal Richelieu, the founder of the French Academy, who was openly accused of Atheism. The great cardinal procured from Louis XIII. a pension for the exiled philosopher, which enabled him

to live comfortably at the Dominican monastery, in the Rue St. Honore, Paris, until his death in 1639. His last years were spent in the midst of learned society, and before he expired he paid a brief visit to Holland, where he met the celebrated Descartes.

Most of Campanella's works were written in prison, and it was while suffering incarceration that he bravely dared to champion the cause of Galileo, who was persecuted by the savage Inquisition, and compelled to recant his daring heresies about the position and movement of the earth.

Among the numerous works of Campanella which were written in the latter years of his long imprisonment, and all of which were in elegant Latin, were the following: "A Precursor to the Restoration of Philosophy," "The Rejection of Paganism," "On Astrology," "Rational Philosophy," "The City of the Sun," "Universal Philosophy," "Atheism Subdued." "The last work ought," says a critic, "to have been entitled 'Atheism Triumphant,' as the writer puts far stronger arguments into the mouth of the Atheist than the Theist."

In these writings Campanella evinces great boldness and carefulness of thought. He accepted the Telesian theory of matter, and of the perpetual action thereon of heat and cold, the two great active agents. He thought all animal operations produced by one universal spirit. All things in nature have a passive sense of feeling, and a consciousness of impressions. He held sensation to be the foundation of all knowledge, and the only trustworthy guide in philosophy. Like Bruno, Telesio, and Vanini, Campanella is chiefly celebrated for the spirit of his philosophy, which was highly scientific for the age in which it appeared. And like them he should be honored as a champion of the cause of mental liberty, and one who dared and suffered persecution for the sake of Truth.

FRANCIS BACON.

Francis Bacon, one of the greatest luminaries in English literature and philosophy, was the youngest son of Sir Nicholas Bacon, a true statesman, and Keeper of the Great Seal to Queen Elizabeth. He was born on the 22d of January, 1561. In his early youth he was carefully instructed by his mother, a woman of great and varied learning, and at thirteen years of age entered Cambridge. It was there that he first indulged in dreams and resolutions of framing a method by which the futile philosophy in vogue should be displaced by one whose fruits would be blessings to mankind in all departments of life, and which should have such a vitality as would make it a possession forever to man. While a very child, he seemed determined to find out the causes of everything, from singular echoes to the tricks of jugglers. And this intense spirit of investigation followed him through all after years. When a student, at sixteen years of age, he is said to have conceived a decided dislike to the Aristotelian philosophy as then taught in the schools. After visiting France, he was admitted to the bar, and elected to the House of Commons, where he distinguished himself by his terse and telling oratory. About this time an estate worth £1,800 a year, near Twickenham, was donated to him by the Earl of Essex, in order to spite the overbearing Cecils, who seemed in every way to be trying to keep Bacon down. He then however, conscientiously sought to convict his benefactor, who had by this time "proved himself a rebel and a traitor." He was raised to knighthood the day before the coronation of King James I. (in 1603). In 1606 he married; in 1607 he was made Solicitor-General; in 1611 he became one of the Judges of the Knights-Martial Court; in 1613 he was appointed Attorney-General, and made a member of the Privy Council; in 1617 he was appointed Keeper of the Great Seal; and in 1618 he became Lord High Chancellor of England — the highest civil office to which an English subject could then

attain. In the same year he was created Baron of Verulam, and took his seat in the House of Peers. In 1620 he was made Viscount Saint Albans; and in the same year he brought out his great "Novum Organum," embodying the ripest and richest results of his life-long studies.

A grave biographical question, namely, that of Bacon's political and moral conduct, must be here passed over without a word of positive comment, because the question is too critical, complicated, and unsettled for any short, succinct narrative.

He has his conscientious historical accusers, and as conscientious apologists. The charges against him were such that the king, impotent to save him, advised him to plead guilty. He confessed that he was guilty of corruption in office, and renounced all defense. So that some of the accusations were well founded, or else, from some motive difficult to conceive of, but which some attempt to define, he was induced to cast away his good name by a mock confession. Undoubtedly, the unscrupulous Buckingham and Bacon's own mercenary servants, "whose rise was his fall," were at the bottom of his degradation. He was fined £40,000 and sent to the Tower, to stay there during the king's pleasure. But it was a mere form. In two days he was set at liberty. Not long after, his fine was remitted, and he was permitted to present himself at Court; and in 1624 the rest of his sentence was remitted. He was at liberty to sit in the House of Lords, and was summoned to the next Parliament. He was allowed a pension of £1,200, no inconsiderable income for that age. The rest of his life was passed in retirement, mostly devoted to scientific pursuits. He died a martyr to science, April 19, 1626, leaving no children.

"The great apostle of experimental philosophy," says Mr. Macaulay, "was destined to be its martyr. It had occurred to him that snow might be used with advantage for the purpose of preventing animal substances from putrefying. On a very cold day, early in the spring of the year 1626, he alighted from his coach near Highgate, to try the experiment. He went into a cottage, bought a fowl, and with his own hands stuffed it with snow. While thus engaged, he felt a sudden chill, and was so much indisposed, that it was impossible for him to return to Gray's Inn. After an illness of about a week, he expired on

the morning of Easterday, 1626. His mind appears to have retained its strength and liveliness to the end. He did not forget the fowl which had caused his death. In the last letter that he ever wrote, with fingers which, as he said, could not steadily hold a pen, he did not forget to mention that the experiment of the snow had succeeded excellently well."

". . . When dying, . . . knowing at once his errors and his greatness, he said: 'For my name and memory, I leave it to men's charitable speeches, and to foreign nations, and to the next age.' His confidence was well placed. Leniently as we cannot but think him to have been treated by his contemporaries, posterity has been still more gracious; and the reason is felicitously expressed by Macaulay: Turn where we will, the trophies of that mighty intellect are full in view. *We are judging Manlius in sight of the Capitol.*"

In regard to his attainment as a lawyer, Lord Campbell observes that "his mind was thoroughly familiar with the principles of jurisprudence," and "that he had made himself complete master of the common law of England." Furthermore, "no one ever sat in Westminster Hall with a finer judicial understanding; none ever more thoroughly understood the duties of a judge." As an orator, rare Ben Jonson says: "No man ever spoke more neatly, more pressly, more weightily, or suffered less emptiness, less idleness, in what he uttered. His hearers could not cough or look aside from him without loss. The fear of every man that heard him was lest he should make an end."

Bacon's greatest works were his "Instauratio Magna" ("The Great Instauration," or "Restoration,") of which the "Novum Organum" ("New Instrument," or new method of pursuing science), already referred to, is but a part; and his treatise "On the Advancement of the Sciences," or as he himself translates its Latin title, "On the Advancement of *Learning*," using the word in a wider sense than is common at the present day.

Believing, as Bacon did, that the then prevailing mode of studying science (particularly natural science), had become greatly perverted, his aim in these works was to bring men back, so to speak, to the right employment of their powers, and to direct them into the path of honest and protracted

observation, experiment, comparison, and *verification*. Bacon's method is, *par excellence*, the method of Organized Common Sense, or True Science, as against both the mythological assumptions and the metaphysical guessings so much in vogue in the past.

Among Bacon's other works we may mention his "Essays," perhaps the most popular of all his writings, and his treatise "On the Wisdom of the Ancients." His collection of apophthegms constitute one of the most attractive portions of his various works.

He is commonly styled the Father of Experimental Philosophy, *not* because he was a great practical experimentalist, but owing to his *Method*. "That which distinguishes his conception of philosophy from all previous conceptions, is the complete systemization of graduated *verification* as the sole method of research." In his separation of Science from Theology, an eminently scientific spirit is shown, especially when we consider that at such an epoch such a conception was really wonderful. Our narrow limits preclude us from entering, in this place, more fully into the consideration of the subject. As a great original thinker—as the pioneer of Modern Science and Scientific Philosophy—and as an author who builded far better than he knew, in the direction of high and cultured Infidelity, Francis Bacon will through all ages stand gloriously alone.

SHAKSPERE.

Of the life of Shakspere we know almost nothing. Nearly a century ago one of his keenest commentators, in a single sentence, gave nearly all we know concerning this mighty genius whose fame now fills the world. "All that is known with any degree of certainty concerning Shakspere," says Stevens, "is, that he was born at Stratford-upon-Avon — married and had children there — went to London, where he commenced actor, and wrote poems and plays — returned to Stratford, made his will, died, and was buried." Notwithstanding immense efforts have been made to ascertain something that would throw light on his history, the above extract remains substantially as true as it was a century ago. So meagre indeed are the facts concerning him, that considerable plausibility exists in the arguments which have been advanced to prove that Shakspere as a poet is a myth, and that the real author of the plays known as his works was Lord Bacon. On this point we shall merely say in passing that in our judgment it would be more appropriate (for those who persist in wasting time) to argue the opposite of this. If Bacon's Essays were not so deficient in imagination, and sometimes weakened by superstition, we might easily enough conceive Shakspere as the author of them.

No poet, if we except Goethe, had such an intense reverence for the real as Shakspere: it is this which stamps him as the greatest artist this world has yet produced. His power of invention was boundless, and still he professed to use incidents and events familiar to the average minds as the foundations whereon to erect those wonderful creations of his genius. He had profound faith in all things, however trifling, if they had once been treasured in human hearts. That with him was sufficient to sanctify them for human uses. Herein we find the real source of the power which made him the world's best

interpreter of Human Nature. Thus centered, it may be truly said of him, in his own immortal words: —

"The poet's eye, in a fine frenzy rolling,
Doth glance from heaven to earth, from earth to heaven;
And, as imagination bodies forth
The form of things unknown, the poet's pen
Turns them to shapes, and gives to airy nothings
A local habitation and a name."

But in the immensity of his flights on the wings of imagination, he is never lost in the mazes of doubt or perplexity. Nothing could shake his faith in the phenomena of this "sure and firm set Earth" and the Soul of Man.

Much ingenious speculation has been expended in endeavors to ascertain Shakspere's religious belief. It is needless to say the question is still unsettled. All creeds had a meaning for him, but to suppose that Catholicism or Protestantism could satisfy him is to misconceive the scope of his genius. He sympathized with all forms of religion so far as they were Human. He nowhere commits himself to any particular form of faith, while his writings breathe the spirit of them all, wholly free from superstition on the one hand, or infidelity on the other, but always profoundly impressed with the conviction that

"There's a divinity that shapes our ends,
Rough-hew them how we will."

But the divinity is purely natural and human. It is neither Nemesis, nor Infinite Caprice, but a power to be studied and conquered by obedience; and in that submission his soul found such serenity and peace that he could say

"Cheer your heart;
Be you not troubled with the time, which drives
O'er your content these strong necessities;
But let determined things to destiny
Hold unbewail'd their ways."

Yet while he held that there was a destiny which determined things, he does not lead us to the conclusion that it is fatalistic: —

"Men at some time are masters of their fates;
The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings."

We might go on and quote passage after passage, all tending to confirm our position that Shakspere was entirely free from all forms of Supernaturalism. It is customary with metaphysical and theological critics to hold that he puts his own opinions into the mouths of his characters, and is thus committed to a belief in Christianity. The position is untenable, as any competent student of our great poet is well aware that he could be committed to every form of religious belief, if this method of reasoning were admitted. He was no more a Christian than a Pagan. But he was truly an organ of Humanity.

Let us here say a few words as to the secret of his power and influence, and in this we hope to justify his claim to a place among the loftiest Freethinkers of the world.

In the vast range of his comprehensive mind, he is never tempted to transcend the region of Human experience. Even if we examine his witches, fairies, ghosts, etc., and compare them with this order of fictions in theological minds, we shall find they are widely different: with Shakspere they are purely subjective, "false creations proceeding from the heat-oppressed brain." No one but Macbeth could see the ghost of Banquo. Hamlet's mother could not see the ghost of Hamlet's father. Cæsar's ghost appeared to none but Brutus. Had Shakspere believed in ghosts, it would certainly have appeared in these cases. In his plays they are merely subjective existences, projected and made objective realities by the disordered minds of those who saw them. And *because* they are subjective existences, or rather conceptions, no one *can* see them, except those who *ought*. They are the mere offspring of weakness and superstition, and always come to rebuke the crimes which superstition and weakness cannot prevent.

When we consider the age in which Shakspere lived, it is truly wonderful how he resisted the religious excitement of the time. The fires of the Reformation were still burning. The religious heart of England was moved to a reliance and trust in "God," to an extent never before, and certainly not since

equaled. But this intense excitement had no influence on his mind. Nature is represented by him as pursuing her remorseless career. Men and women are inevitably chained to their weakness and wickedness. The inexorable order of Nature is deaf to prayers and entreaties. Shakspere sees it all, yet not for a moment does he hold out any hope to the suffering that there is a "God" to hear their supplications, nor does he lead them to hope for any compensation in a world beyond the grave. It is impossible to conceive that, under these circumstances, if he had even a vestige of theological belief, it would have failed to manifest itself. The conviction is forced upon us that he was so unmeasurably removed from the region of Theologism, that he saw in the disorder and anarchy of the time that the reign of Supernaturalism had ended.

Such is the conclusion at which we have arrived from a somewhat careful study of this great author. And we earnesly recommend all to study him, of whom it was truly said: "He was not for an age, but for all time."

The works of the sublime Shakspere are not merely for the amusement of an idle hour. It is incumbent on all who would teach themselves or others the way to a higher life here, not beyond the grave in some imaginary world, to study his immortal pages. Here we see the mighty drama of Human Life, its strength and its weakness, its glory and its shame, and its sublime possibilities. But above all, this grand teacher inspires all noble minds with hope, courage and strength. If there is one les on more clearly taught than another by him, it is this: Look not beyond this world and man for the source of happiness and welfare. And he leads us all to one conclusion — that this life is all we have, and no matter what use we may make of it, whether good or evil, when death overtakes us we must say with Hamlet in his last words, "The rest is silence."

GALILEO.

This great astronomer and philosopher was born of a noble family at Pisa the fifteenth of February 1564. From early childhood he showed a predilection for mechanical invention. At Florence he acquired proficiency in music, painting and the classics, after which, in 1582 he went to Pisa to study medicine. But his natural genius led him to prefer geometry and physical philosophy, in which he made wonderful progress.

In 1584 he discovered the isochronism of the vibrations of a pendulum. Bacon was his contemporary, and like him he asserted his independence against the authority of Aristotle, and appealed to the impartial umpirage of experiment.

In 1589 he was chosen professor of mathematics in the university of Pisa, where he demonstrated by dropping balls of different sizes from the top of the famous leaning tower, that bodies of unequal weights will fall with proportionate velocities. He was also the first who discovered the law by which the velocity of falling bodies is accelerated. The Senate of Venice in 1592 appointed him professor of mathematics in Padua for the term of six years, which term was renewed in 1598. During this period he invented a thermometer, and, after examining the rival theories of astronomy, he adopted the system of Copernicus, which was then regarded as heretical by the clergy and schoolmen of Italy. In 1609 he constructed his telescope.

Though the honor of inventing the telescope is generally conceded to Galileo, the truth seems to be that he only invented a form of the instrument for himself. Lippershey, a Hollander, during the previous year discovered that by looking through two glass lenses, combined in a certain manner, distant objects were magnified and rendered distinct. Galileo had heard of the circumstance but knew nothing of the particulars of the construction. He made one for himself, and continued improving it until he succeeded in constructing one that magnified thirty times. Looking through it at the moon, he found

that she had valleys like those of the earth, and mountains casting shadows. The old-time theory was that there were once seven stars in the Pleiades, but that one of them had mysteriously disappeared. Galileo found by turning his telescope toward them that he could easily count not fewer than forty. In every direction he discovered stars that were totally invisible to the naked eye. He saw with rapt admiration the satellites of Jupiter and the luminous nebulæ of the milky way resolve into myriads of stars or flaming orbs.

It was on the night of January the 7th, 1610, that he discovered three small stars in a straight line adjacent to the planet Jupiter. A few evenings later he saw a fourth. He found that these were revolving in orbits round the body of the planet, and with rapture recognized that they presented a miniature representation of the Copernican system.

The sublime results which Galileo realized in the application of the telescope to astronomy, at once attracted the attention of the world.

In all ages the majority have preferred to cling to antiquated errors rather than permit the radiance of truth to expose their ignorance. The church authorities were not slow to detect the tendency of Galileo's recent discoveries as endangering the doctrine that the Universe was made for man. In the creation of myriads of stars, hitherto invisible, there must have been some other motive than that of illuminating the nights for him. And so the wise ones of the time actually declined the labor of verification even when Galileo offered to give them the most positive proofs of the newly discovered astronomical truths. He thus good-humoredly wrote to his friend Kepler at this time:

"O my dear Kepler! how I wish we could have a hearty laugh together. Here at Padua is the principal professor of philosophy, whom I have repeatedly and urgently requested to look at the moon and planets through my glass, which he pertinaciously refuses to do. Why are you not here? What shouts of laughter we should have at this glorious folly."

Previously to Copernicus it was supposed that the planets shone by their own light; and it had been objected to the Copernican theory that, if the planets Mercury and Venus move

round the sun in orbits interior to that of the earth, they ought to show phases like those of the moon, and that in the case of Venus, which is so brilliant and conspicuous, these phases should be very obvious. Copernicus himself had vainly endeavored to find an explanation. But through his telescope, Galileo discovered that the expected phases actually exist; one time she was a crescent, then half-moon, then gibbous, then full.

In 1611 in the garden of Cardinal Bandini at Rome, Galileo publicly exhibited spots upon the sun. He had discovered them the previous year. These beautiful telescopic discoveries, establishing as they did the system of Copernicus, filled the Church with consternation.

By the low and ignorant ecclesiastics they were denounced as deceptions or frauds. Some affirmed that the telescope might be relied upon well enough for terrestrial objects, but with the heavenly bodies it was altogether a different affair.

Goaded on by the opposition his discoveries were bringing upon him, he addressed a letter, in 1613, to the Abbe Castelli, for the purpose of showing that the Scriptures were not intended as a scientific authority. This had been an offense for which Bruno had been burnt. The Dominicans commenced to attack Galileo from their pulpits. He was accused of imposture, heresy, blasphemy, and atheism. He wrote another letter reiterating his former opinions, in which he repeated that the Bible was only intended for salvation, and recalled the fact that Copernicus had dedicated his book to Pope Paul III. The Dominicans succeeded in having him summoned to Rome to account for his opinions before the Inquisition. He was accused of having taught that the earth moves round the sun, a doctrine "utterly contrary to the Scriptures." He was ordered to renounce that heresy on pain of being imprisoned. He was required to renounce the heresy of Copernicus and pledge himself that he would neither publish nor defend it for the future. Recollecting the fate of Bruno, and knowing that truth has no grave need of martyrs, he assented to the required recantation, and the promise demanded. The Holy Inquisition then proceeded to deal with the Copernican system, condemning it as heretical; the letters of Galileo were prohibited; also Kepler's epitome and the work of Copernicus. The new system of the Universe

was denounced as "that false Pythagorean doctrine utterly contrary to Holy Scriptures."

For sixteen years Galileo gave the Church rest. During this period Pope Paul V. had admitted him to an audience, at which he professed to him personally the kindest sentiments, and assured him of safety. When Urban VIII. succeeded to the pontifical chair, Galileo received the honor of not less than six audiences. That pope conferred on him several presents and a pension for his son. He wrote a letter to the Duke of Florence, in which he stated how dear Galileo was to him, that he had lovingly embraced him, and requested the duke to show him every favor.

But the maintenance of a great scientific truth which he deemed of the highest interest to mankind, and the hatred of that churchianic despotism which was weighing upon Europe, at last became irrepressible in the breast of the astronomer, and determined him to hazard the publication of his work, entitled "The System of the World." He was again summoned before the Inquisition at Rome, accused of having asserted that the earth moves around the sun. He was declared to have brought upon himself the penalty of heresy. He was compelled to appear at Rome, February, 1633, and surrender himself to the Holy Office. The Tuscan ambassador expostulated against thus dealing with an old man in ill-health. But no such considerations were ever listened to by Christian inquisitors, and Galileo was directed to appear on June 22d, to hear his sentence.

Clothed in the penitential garment, he received judgment. He was declared to be liable to the penalties of heresy, but from these he might be absolved if with a sincere heart he would abjure and curse his damnable doctrines. On his knees, with his hand on the Bible, the old man was compelled to abjure and curse the doctrine of the movement of the earth. And what a spectacle! This venerable astronomer, the most learned and illustrious man of his age, forced by the threat of torture and death, to prostrate himself before a false and foolish old Jew book and ignorant Christian bigots, and to deny facts which his judges, as well as himself, knew to be true.

Thus the mailed and bloody hand of superstition has sought to crush genius, and liberty, and science in its merciless grasp

through all the Christian ages. Every thinker and discoverer has been denounced as an innovator, a disturber, an Infidel, and a wretch.

After the aged philosopher, clad in his garment of disgrace, had been forced to fall upon his knees before the assembled cardinals, and with his hand on the Bible, had solemnly abjured the heliocentric system, he was committed to the prison of the terrible Inquisition. The persons who had been concerned in the printing of his book were punished, and the sentence and abjuration were formerly promulgated and publicly read in all the Universities. His adherents in Florence were obliged to attend in the Church of Santa Croce to witness his disgrace. Other misfortunes awaited him. His favorite daughter died. His ill-health increased, and he fell into a state of melancholy. Medical advice was refused him.

It has been thought by some, that Galileo yielded too much to the spirit of intolerance and clerical despotism when he made his recantation of that which his soul knew was truth; but when his great age is considered, the fate of Bruno and others who had preceded him, and the well-known relentlessness of the Inquisition, it cannot be thought strange that, to evade continued torture and imprisonment, he dissembled to some extent and acknowledged himself in error. But it cannot be believed that the old astronomer for a moment doubted the discoveries he had made. It has been asserted of him that immediately after his releasement from his dungeon, and in alluding to the motion of the earth, he ejaculated, "It still moves." It is probable, however, that the dread of the cruel powers of the inquisitors prevented his speaking these words aloud; but that he believed them and knew them to be true cannot for a moment be doubted.

During the remaining ten years of his life he was remorselessly pursued with all the exquisite refinement of ecclesiastical vengeance. In 1637 he became totally blind. At this time he was visited by the illustrious author of "Paradise Lost." Shortly after he became totally deaf. But to the last moment of his life, the immortal old convict occupied himself with investigations respecting the force of percussion. He died a prisoner of the Inquisition, Jan., 1642, in the seventy-eighth

year of his age. But the infernal followers of St. Dominic pursued him beyond the grave, disputing his right to make a will, and denying him burial in consecrated ground. The pope also prohibited his friends from raising to him a monument at Florence. It was reserved for the nineteenth century to erect a suitable memorial in his honor.

Through his telescope, Galileo read the riddle of the lofty stars. For countless centuries they had shone on in the silent solitudes of immensity; and neither to the Magians on the plains of Shinar, nor to Moorish star-gazers from the turrets of the Alhambra, had been revealed the mystery of their movements. But the eye of curiosity never sleeps. And Galileo, from his childhood a gazer at all things beautiful and a questioner of all things dim, studied the stars. But their secret was written in a too far-off type to be read by the naked eye. He constructed his lens, and with lines of light he drew them down and read their hidden laws. And then for the first time the vail of Egyptian Isis was lifted up, the mystery of the ages was solved, and the true theory of the Universe was fixed forever.

"Keep, Galileo to thy thought,
And nerve thy soul to bear;
They may gloat o'er the senseless words they wring
From the pangs of thy despair;
They may veil their eyes, but they cannot hide
The sun's meridian glow;
The heel of a priest may tread thee down,
And a tyrant work thee woe.
But never a truth has been destroyed,
They may curse it and call it crime;
Pervert and betray, or slander and slay
Its teachers for a time;
But the sunshine aye shall light the sky,
As round and round we run,
And the truth shall ever come uppermost,
And justice shall be done."

LORD HERBERT.

"LORD HERBERT OF CHERBURY" was born at Eyton, Shropshire, England, though some say at Montgomery, Wales, in 1581, and was a descendant of the Earl of Pembroke. He studied at Oxford, and then proceeded to journey on the Continent, where, owing to his love of enterprise, he joined the English auxiliaries then serving in the Netherlands. "Here he soon distinguished himself by his intrepidity and daring. On the accession of King James I., he was made a Knight of the Bath; this being only the prelude to further honors he received at the hands of the pedantic king, at whose court he distinguished himself alike by his gallantry and learning." He was twice sent as English Ambassador to France, where, in 1624, he published his Latin treatise "On Truth, as distinguished from Revelation, from Probability, from Possibility, and from Falsehood." In the same year he returned to England he was created a Baron in the Irish peerage. Enlarged editions of his treatise appeared at intervals. In 1645 appeared his second work, also in Latin, "On the Religion of the Gentiles, and the Causes of their Errors," which, fifty years later, was translated into English. He was also the author of a "History of the Life and Reign of Henry VIII.," which Horace Walpole calls "a masterpiece of historic biography," and "The Life of Lord Herbert, written by himself," besides (most probably) a "Dialogue between a Tutor and a Pupil." He was reputed one of the most eminent English statesmen and philosophers of the age in which he lived. He was a brother of George Herbert, often called the "Holy," so well known for his quaint poems and his prose work "The Country Parson." Lord Herbert died in 1648.

He was a man of punctilious personal honor, which sometimes seemingly amounted to a species of morbidity.

"In his views and principles of philosophizing he was the diametrical opposite of his contemporary Hobbes. He believed

in innate ideas, and held that a faculty of the mind, which he designated reasoning instinct, was the primary source of all knowledge. With him the mind was not the pure tablet of Aristotle and Zeno, nor the *tabula rasa* of the mediæval schoolmen, 'but a closed volume which opens itself at the solicitation of outward nature acting upon the senses.' The mind being thus stimulated, solves for itself certain general or universal principles (*communes notiones*) to which all disputed questions in philosophy and theology must be referred; for he holds that all men are unanimous upon these 'common notions.' Fairly making out these views, he denies the claim of religion to be founded upon revelation or historical tradition, but asserts that it is based, in the case of each man individually, upon a consciousness of God and the associated theological dogmas. The general religion of reason, then, is the criterion to which every faith claiming to be founded on historical revelation must be referred. Only those to whom a revelation has been directly given can derive any satisfaction or certainty from the fact. For the moment a revelation which has been made to me is transmitted by me to any one else, it is no revelation to him. To all but the object of the revelation, it is a mere matter of unauthoritative and unconvincing tradition or testimony. Nor is this all, for, says Herbert, it is very possible that the recipient of a supposed revelation may be deceived, for he has necessarily no means of testing its reality and authenticity. Herbert . . . upheld the following as the articles of his reasonable religion:

"There is a God whom man ought to honor and reverence.

A life of purity is the worship to him most acceptable.

Repentance of sin is pre-requisite to purity of life.

There is a state of rewards and punishments after death fitly apportioned to the merits or demerits of life."

"With a most singular inconsistency, although clearly alleging the necessary impossibility of a revelation being transmitted to any one but its personal recipient, Lord Herbert absolutely claimed attention and consideration — nay, authority, for his chief treatise, on the very plea which he had so cogently demolished. He alleges, at the close of his autobiography, that he was the recipient of a direct inspiration, which he expects to be accepted

as testimony in favor of the truth of his writings, by the very persons whom he has taught to regard all such testimony as valueless."

The famous passage runs as follows:—"Being thus doubtful about publishing the Treatise [on Truth], in my chamber one fair day in the summer, my casement being opened toward the north, the sun shining clear and no wind stirring, I took my book "De Veritate" in my hand, and kneeling on my knees devoutly, said these words:—

"'O thou Eternal God, author of the light which now shines upon me, and giver of all inward illuminations, I do beseech thee of thy infinite goodness to pardon a greater request than a sinner ought to make: I am not satisfied enough whether I shall publish this book 'De Veritate'; if it be for thy glory, I beseech thee give me some sign from Heaven; if not I shall repress it.

"I had no sooner spoken these words, but a loud though yet gentle voice came from the heavens (for it was like nothing on earth) which did so comfort and cheer me, that I took my petition as granted, and that I had the sign I demanded, whereupon also I resolved to print my book. This (how strange soever it may appear) I protest before the eternal God is true, neither am I in any way superstitiously deceived herein, since I did not only clearly hear the noise, but in the serenest sky that ever I saw, being without all cloud, did to my thinking see the place from whence it came."

The one great demonstration of Lord Herbert's book is that of the inherent impossibility of a so-called divine revelation, at least, to more than one person at a time. But in the light of the "skyey sign" just noticed, he appears, after finishing his work, to have somewhat changed his opinion on the matter, and expected this sign to be esteemed as a test in favor of the truth of *his* scripture.

VANINI.

Lucilio Vanini, the Italian philosopher and Atheist, was born at Taurisano, near Naples, in 1585. His father, the steward of the Viceroy of Naples, sent him to Rome at an early age, where he made philosophy, theology, astronomy and medicine his special studies. In his works he accords to each of his masters great praise, calling Argotti, his first master in theology, the phœnix of preachers, and Jean Bacon, his preceptor in philosophy, the Prince of Averroists. Averroes and Aristotle were his favorite authors, but to neither of them did he pin his faith. After completing his studies at Rome, he proceeded to Padua, where he devoted himself wholly to the study of theology, became a doctor of canon and civil law, and was ordained a priest.

The father of Vanini, though a worthy man and one of elevated character, died without leaving his son any fortune. But the young doctor and priest supported his poverty with honor and courage. He thus writes: "Have we not braved the most piercing colds of winter at Padua, with wretchedly insufficient raiment, animated solely by the desire to learn? All is warm for those who love."

After he had completed his studies at Padua, he set out on a journey through Europe, visiting all the principal academies, and engaging in the conferences of the learned. It appears from his writings that he must have traveled over the greater part of Europe, traversing not only the whole of Italy, but also France, England, Holland, and Germany. It is related that he confessed to the Parliament at Toulouse before his execution, that at Naples, before starting on his travels, he and a dozen of his friends had formed the project of journeying over Europe to promulgate Atheism, and that France fell to his share. This story, however, has been stigmatized by Rousselot as a libelous detraction from Vanini's character, and declares that he was obliged to quit Italy and seek refuge in France,

where he published his two principal works. Everywhere he went he discussed and expounded his opinions, arousing the opposition of the bigoted, and extorting the admiration of the independent.

He resided at Lyons for a time, where he had one of his works published in 1615; but he was compelled to flee to London to avoid being burnt. In 1616 he was imprisoned for forty-nine days by the zealous religi nists of the great English metropolis. He next proceeded to Paris, where he had for host and pro ector Marshal de Bassompierre, to whom he dedicated his second great work. He here formed the friendship of the papal Nuncio, Ubaldini, whose rich library afforded him invaluable opportunity for study.

But his naturally uneasy and adventurous spirit impelled him to wander like a knight-errant of philosophy, and he soon left Paris for Toulouse. Besides, his safety would have been imperiled by a longer stay at Paris. His two works had been examined and sanctioned by the Sorbonne; but one of them having made a great noise, it was again submitted to the Sorbonne and condemned to be burnt. The author was accused of reproducing dangerous doctrines which had been suppressed, and of having, by his preaching and writing, succeeded in securing fifty thousand atheistic followers among the young men, doctors, and poets at Paris.

At Toulouse Vanini found his life overshadowed by this sentence of the Sorbonne, and before long the fate of his work became his own. He was denounced as an impious heretic by a treacherous friend, who was accustomed to meet with others at his philosophical conferences. The holy Father Garasse speaks of him in the following language:

"Lucilio Vanini was a Neapolitan nobody, who had roamed over all Italy in search of fresh food, and over great parts of France as a pedant.

"This wicked rascal, having arrived at Gascoigne, in the year 1617, endeavored to disseminate his own madness, and to make a rich harvest of impiety, thinking to have found spirits susceptible to his teachings, he insinuated himself with effrontery amongst the nobles and gentry, as frankly as if he had been a domestic, and acquainted with all the humors of the great; but he met with spirits more strong and resolute in the defense

of truth than he had imagined. The first who discovered his horrible impièties was a gentleman named Francon, possessed of sound sense. It happened that toward the end of 1618, Francon having gone to Toulouse, as he was esteemed a brave gentleman and an agreeable companion, soon saw himself visited by an Italian, reported to be an excellent philosopher, and one who propounded many novel and startling curiosities. This man spoke such fine things, such novel propositions, and such agreeable witticisms, that he easily attached himself to Francon, by a sympathy of the supple and serviceable disposition of his hypocritical nature. Having made an opening, he commenced to insert a wedge; little by little he hazarded maxims ambiguous, and every way dangerous, until no longer able to contain the venom of his malice, he discovered himself entirely."

The worthy father states that Francon's first impulse was to poniard Vanini, but after reflection he preferred to denounce him. It was thus that Vanini was taken in a trap and delivered into the hands of the law. He was brought to trial, condemned to have his tongue cut out, and then to be burnt alive. This awful sentence was carried into execution, and on the 19th day of Feb., 1619, in the Place St. Etienne, Toulouse, Lucilio Vanini was burnt to ashes at the bigot's stake. Unflinchingly he met his fearful fate. Even his persecutors were struck with his lofty heroism. Le Mercure Francais relates "that he died with as much constancy, patience, and fortitude, as any other man ever seen; for setting forth from the Conciergerie joyful and elate, he pronounced in Italian these words: 'Come, let us die cheerfully like a philosopher.'"

There is a report that, on seeing the pile, he cried out, "Ah, my God!" on which one said, "you believe in God, then?" and he retorted, "No; it's a fashion of speaking." Father Garasse says "that he uttered many other notable blasphemies, refused to ask forgiveness of God, or of the king, and died furious and defiant. So obstinate indeed was he, that pincers had to be employed to pluck out his tongue, in order duly to execute the sentence of the law."

The President Gramond writes: "I saw him in the tumbril, as they led him to execution, mocking the Cordelier who had been sent to exhort him to repentance, and insulting our Sav-

ior by these impious words: '*He* sweated with fear and weakness, and I, I die undaunted.'"

Contrast the manly honor, the unshaken firmness, the inflexible adherence to the truth, thus displayed by the valiant Vanini, with him who more than fifteen centuries previously in the garden of Gethsemane had sweat, as it were, great drops of blood in contemplation of his death, and whose last words, while passing from earth to Paradise, had been, "Eloi! Eloi, lama, sabachthani! My God! my God! why hast thou forsaken me." The brave Italian martyr to freedom showed no such craven fear; when he looked death in the face, and when the most cruel tortures were inflicted upon him he quailed not; nor did he cry out in piteous exclamations of anguish and terror.

Thus perished Vanini, at the age of thirty-four, an unvanquished victim of Christian bigotry. To the last he was an obstinate heretic. His skepticism was of the most pronounced and uncompromising character. He was one of the most hardy and enlightened spirits of his century. Of course, there were mixed with the graver and more valuable matter of his writings some fallacies and examples of false science, such as might be expected in an age of crude speculation. But this in no way detracts from his greatness. He was one of the most skeptical men of his time — a brave, strong-souled man — an iconoclast. With grand power of vision he pierced the hideous, placid form of ignorance, and with a splendid strength cast off the burden of superstition. He was arraigned for being an Atheist, and suffered the torments of fire at the stake as such. Bravely and defiantly he met death in the prime of life, a champion of reason against the power of Christian authority. Lucilio Vanini wears the crown of martyrdom, and his name is enrolled in the glorious calendar of Freethought saints as a heroic soldier in the cause of human emancipation.

HOBBES.

This famous English philosopher was born at Malmesbury in 1588. As tutor in a nobleman's family he traveled several times on the continent with his pupils, and became acquainted with Gassendi, Descartes, &c. Besides a Latin translation of Thucydides, (1628) and an essay on government, (1642) he wrote in 1650 a treatise on "Human Nature," which was followed by the "Leviathan"—a complete system of his philosophy, including his political, moral, and theological views—which caused great offense, to theologians especially. In 1666, this work and his essay on government were censured by Parliament. But soon after the Restoration, he received a pension of one hundred pounds. His opinions were warmly controverted by Cudworth, Clarendon, and others. In 1675 he published translations in verse of the "Iliad" and "Odyssey"—miserable failures *as poetry*. In his old age he brought out a "History of the Civil War from 1640 to 1660." Besides the above he wrote five or six other works, mostly on mathematics and philosophy.

"Though an enemy to religion," says Hume, "he partakes nothing of the spirit of skepticism, but is as positive and dogmatical as if human reason could attain a thorough conviction in these subjects." But, says Mackintosh, "a permanent foundation of his fame consists in his admirable style, which seems to be the very perfection of didactic language. Short, clear, precise, pithy, his language never has more than one meaning, which never requires a second thought to find. . . . His little tract an 'Human Nature' has scarcely an ambiguous or a needless word. . . . Perhaps no writer of any age or nation, on subjects so abstruse, has manifested an equal power of engraving his thoughts on the minds of his readers. . . . His style so stimulates attention that it never tires, and, to those who are acquainted with the subject, appears to have as much spirit as can be safely blended with reason."

It seems that Hobbes made religion a mere affair of State. To his philosophic mind, all the religions of his day were no doubt, equally absurd; just as to the statesmen of the period they were equally useful. Indeed, the philosopher of Malmesbury not only dealt ruthlessly with religion, but even "struck affections out of his map of human nature, and having totally misunderstood the nature even of the appetites, it is no wonder that we should find in it not a trace of the moral sentiments." From all this, and a diligent reading of his works, we arrive at the conclusion that Hobbes was an incarnation of cold intellect. He was dreaded by the church and the clergy; and his works have contributed largely ever since in destroying their influence over the heads, if not over the hearts of the leading men of England.

It was persistently declared, especially by the clergy, that Hobbes was afraid of being left alone, especially in an empty house, on account of his guilty conscience, *which meant* on account of his opposition to the Church. He *was*, even from early infancy, of a timid disposition; and moreover, he found himself, at the age of seventy, a feeble man, with all the English clergy hounding on their dupes to murder an old philosopher because he had exposed their dogmas. Indeed, he had positive proof that the Church of England intended to *burn him alive*, at the stake, a martyr for his opinions. No wonder this "bear, against whom the Church played its young dogs, in order to exercise them," kept so close to his cage.

It has been strongly asserted by many that he maintained the propriety of making use of bad means to procure a good end; but other students and critics of his works thoroughly deny this; while others still admit that in *extreme cases* only did he maintain anything approaching to Jesuitical casuistry. It is true he wrote "If I were cast into a deep pit, and the Devil should put down his cloven foot, I would readily lay hold of it to get out." *And he was right.*

He died in 1679, and (as many of our boldest and most learned Freethinkers have done before and since) in formal communion with the Anglican Church.

DESCARTES.

This illustrious French philosopher and mathematician was born of Breton parents at La Haye, in Touraine, France, March 31st, 1596. "He was educated at the college of La Fleche, where he formed a lasting friendship with Mersenne, and cherished a partiality for mathematical science, in which he was destined to make most important discoveries. On leaving college, at the age of nineteen, his first step was to renounce all his books, to efface from his mind all scholastic dogmas and prejudices, and then to admit nothing that could not bear the test of reason and experiment. It is difficult to realize at the present day how bold was such an attempt, how arduous such a task, at a time when the philosophy of Aristotle still maintained despotic sway, and when to question his decisions was generally deemed by learned men the height of arrogance. To perfect his education, he resolved to travel; and, as it was usual in that age to make the military profession subservient to such a design, he entered the Dutch army in 1616, and entered the service of the Duke of Bavaria in 1619." He fought with great bravery at the battle of Prague in 1620. While in the garrison at Breda, he solved a difficult mathematical problem, which had been posted in the public streets; and this introduced him to the acquaintance of the learned Beckmann. He also wrote at this time, in Latin, a treatise on music, and projected some other works. After this, he quitted the military life, and traveled in Holland, Switzerland, France, and Italy, where, although it has been said that he *saw* Galileo at Florence, it does not appear that he visited him. In 1629 he settled in Holland, where he hoped to find more freedom and seclusion than elsewhere, to meditate on mathematics, metaphysics, astronomy, and chemistry. In 1637 he produced his celebrated "Discourse on the Method of Reasoning well, and of investigating Scientific Truth," which contains treatises on metaphysics, dioptrics, and geometry. In 1641 he published, in

Latin, his great metaphysical work, "Meditationes de Prima Philosophia." These two works — the results of his meditative solitude — produced an immense sensation, and gave a wonderful impulse to philosophical inquiry in his own and succeeding times. "He performed the same service in the philosophy of mind that Bacon performed in natural science. Taking his departure from universal doubt, he found the basis of all positive knowledge in self-consciousness, expressed by the enthymeme 'I think; therefore I exist.' His bold innovations and brilliant paradoxes excited much hostility as well as admiration. His book was condemned by the College of Cardinals at Rome; and Voet, a professor of Utrecht, accusing Descartes of Atheism, instigated the civil power to persecute him, but his malice was partially frustrated."

In 1644 he published his "Principles of Philosophy." In this he propounds his theory of the Cosmos, and his famous Doctrine of Vortices, the main thesis of which doctrine is that the sun is the center of a vortex of an all-pervading ethereal fluid, whose whirling motion produces the revolution of the planets. In 1647 the French court granted him a pension of 3,000 livres. Soon after this, to escape the religious persecution that was still brooding over him, he accepted an invitation from Christina, Queen of Sweden, to go to Stockholm, where he obtained an asylum at her court, a pension, and an estate. Here he was treated with much honor, the queen pursuing her studies under his direction at five o'clock in the morning. But the change in his habits, together with the rigor of the climate, was too much for his constitution, which had always been very delicate, even from his birth. A cold caught in one of his morning visits to Christina, produced inflammation of the lungs, which put an end to his existence (1650). Christina wept for him, had him interred in the cemetery for foreigners, and placed a long eulogium in his tomb. His remains were subsequently (1666) carried from Sweden into France, and buried with great ceremony in St. Genevieve du Mont.

Descartes was a great but not a brave thinker. Indeed he was timid almost to servility; dreading lest the Church should scent out some heresy or other, even in his *so-called* proofs of the existence of a Deity; and having the fate of Galileo ever

before his eyes, he refrained for a long time from publishing his astronomical treatise. "He was even-tempered, placid, and studious not to give offence." "His influence, which was almost universal in the seventeenth century, has declined since Gassendi reformed the philosophy of mind and Newton demonstrated his more simple physical principles. But he still has just and various claims to celebrity, in the noble thoughts, the precious truths, the wise maxims, which, along with some brilliant errors, he has transmitted to posterity."

"The vital portion of his system lies in this axiom; *All clear ideas are true:* whatever is clearly and distinctly conceived is true. This axiom he calls the foundation of all science, the rule and measure of truth. The next step to be taken was to determine the rules for the proper detection of these ideas; and these rules he has laid down as follows:—

I. Never to accept anything as true, but what is *evidently* so. . . . . II. To divide every question into as many separate questions as possible. . . . . (Analysis.)—III. To conduct the examination with order. . . . . (Synthesis.)—IV. To make such exact calculations, and such circumspections, as to be confident that nothing essential has been omitted." But "in the four rules, ... we have only half of Descartes' system: the psychological half. . . . . There is, in truth, another half of Descartes' system; equally important, or nearly so; we mean the Mathematical or Deductive Method. . . . . He first wished to find a basis of certitude—a starting point: this he found in consciousness. He next wished to find a method of certitude: this he found in mathematics."

Time and space preclude all but the above bare outline of Descartes' famous method. We shall close this short and very unworthy tribute to the memory of a great thinker in the words of Hallam:—

"He worked a more important change in speculative philosophy than any who had preceded him since the revival of learning; for there could be no comparison in that age between the celebrity and effect of his writings and those of Lord Bacon."

JOHN LOCKE.

THIS celebrated English philosopher was born at Wrington, Somersetshire, in 1632. He was educated at Westminster school, and then at Christ Church, Oxford, where he soon distinguished himself by his talents and endowments. "He left Oxford with no very favorable views of the system of instruction there pursued. He had, indeed, been far more indebted for his mental culture to his own efforts than to the skill or labor of his tutors, and was himself an example of that self-teaching which in his writings he so strongly recommends." "A university which piqued itself on being behind the age was scarcely the fit place for an original thinker. LOCKE was ill at ease there. The philosophy upheld there was Scholasticism. On such a food a mind like his could not nourish itself. . . . Disgusted with the disputes which usurped the title of philosophy, Locke principally devoted himself to medicine while at Oxford. His proficiency is attested by two very different persons [Dr. Sydenham and Lord Shaftesbury] in two very different ways." A close intimacy sprang up between him and the latter, whom he had cured of a hitherto untractable abscess in the chest. Locke accompanied the Earl to London, and resided principally in his house. This was the occasion of his attention being drawn to politics, and of his profitable visits to Holland, France, and Germany, where he made the acquaintance of several distinguished men.

In 1670 he planned his great work—the "Essay Concerning the Human Understanding." The original copy, still preserved, and in his own handwriting, is dated 1671. But it was not published until 1690, (three years after the appearance of Newton's "Principia")—an evidence of his great caution (evinced also in his other works) with respect to offering his views to the public.

The leading position of his *Essay* is that the human mind has no innate ideas, and that *all ideas*, with their various com-

binations, *are to be referred to sensation and reflection.* "He made the senses the source of all our *sensuous* knowledge; our *ideal* knowledge (so to speak) he derived from reflection," of which latter faculty he says, "though it be not sense, as having nothing to do with external objects, yet it is very like it, and might properly enough be called *internal sense.*"

The positive spirit of Bacon has already been touched upon; that of Locke is apparent from the following words: "If by this inquiry into the nature of the understanding I can discover the powers thereof, how far they reach, to what things they are in any degree proportionate, and where they fail us, I suppose it may be of use to prevail with the busy mind of man to be more cautious in meddling with the things exceeding its comprehension, to stop when it is at the utmost extent of its tether, and sit down in a quiet ignorance of those things which upon examination are found to be beyond the reach of our capacities. We should not then perhaps be so forward, out of an affectation of universal knowledge, to raise questions and perplex ourselves and others about things to which our understandings are not suited, and of which we cannot frame in our minds any clear or distinct perceptions, or whereof (as it has perhaps too often happened) we have not any notions at all. . . . Men may find matter sufficient to busy their heads and employ their hands with variety, delight, and satisfaction, if they will not boldly quarrel with their own constitutions, and throw away the blessings their hands are filled with because they are not big enough to grasp everything.

"We shall not have much reason to complain of the narrowness of our minds, if we will but employ them about what may be of use to us, for of that they are very capable. . . . It will be no excuse to an idle and untoward servant who would not attend to his business by candle-light, to plead that he had not broad sunshine. The candle that is set up within us shines bright enough for all our purposes."

Bacon had already said: "The real cause and root of almost all the evils in science is this: that falsely magnifying and extolling the powers of the mind, we seek not its true helps." Locke echoed the same all-important truth in the following weighty statement:

"When we know our own strength we shall the better know what to undertake with hopes of success. . . . It is of great use to the sailor to know the length of his line, though he cannot with it fathom all the depths of the ocean. It is well he knows that it is long enough to reach the bottom at such places as are necessary to direct his voyage, and caution him against running upon any shoals that may ruin him. . . . This was that which gave the first rise to this Essay concerning the Understanding; for I thought that the first step towards satisfying several inquiries the mind of man was very apt to run into, was to take a survey of our own understandings, and to see to what things they were adapted. Till that was done I suspected we began at the wrong end, and in vain sought for satisfaction in a quiet and sure possession of truths that most concerned us, whilst we let loose our thoughts into the vast ocean of being; as if that boundless extent were the natural and undoubted possession of our understandings, wherein there is nothing exempt from its decisions, or that escaped its comprehension. Thus men extending their inquiries beyond their capacities, and letting their thoughts wander into those depths where they can find no sure footing, it is no wonder that they raise questions and multiply disputes, which, never coming to any clear resolution, are proper only to continue and increase their doubts and to confirm them at last in perfect skepticism."

Thus Locke decisively separated himself from the ontologists—the metaphysicians who treated of a thousand and one unverifiable and really unthinkable questions of Whence, Why, Wherefore, and Whither. And this "departure" of the great philosopher is not only a historical land-mark in the field of thought; it also gave the tone to his subsequent speculations. In his magnificent essay he proved himself one of the most distinguished pioneers of Scientific as against Metaphysical Philosophy. He was the great master of the *Science of Psychology*, which has of late years made such rapid advancements.

Among his other publications may be mentioned three "Letters on Toleration;" a "Treatise on Education;" three elaborate Letters in defense of his great "Essay," against Bishop Stillingfleet; a Treatise on Government; and a posthumous work on the "*Conduct* of the Human Understanding."

Locke's friendship for Shaftesbury, and the liberal opinions he was known to hold, drew upon him the displeasure of the Court. He was deprived of his studentship [at Oxford] by a a very arbitrary act. Nor did persecution stop there. He was soon forced to quit England, and find refuge at the Hague. Here also the anger of the king pursued him, and he was obliged to retreat further into Holland. It was there he published his celebrated *Letter on Toleration.* It was not until 1688, after the Revolution, that he returned to his native land, where, soon after his arrival, he was offered a high diplomatic office, which he declined on account of his feeble health. His *Essay* met with immense success, running through six editions in fourteen years, and that in times when the sale of books was much slower than at present. As a matter of course, it roused great opposition, especially among the clergy and the scholastics; but its able defense, in the Letters to Stillingfleet, more than vindicated the author's great reputation for common sense and clear reasoning, and still further promulgated his philosophic views. His health had always been delicate. The asthmatic affection under which he had been suffering for many years, having become more aggravated, he resigned in 1700 the post of commissioner of appeals which he had held for about ten years under the government, and retired to Oates, in Essex. Here he spent the remainder of his days at the house of Sir Francis Masham, in the arms of whose accomplished wife and his own devoted friend, the well-known Lady Masham, the daughter of the celebrated Dr. Cudworth, he expired, on the twenty-eighth of October, 1704, in the seventy-second year of his age.

SPINOZA.

Baruch Despinoza, better known under the name of Benedict Spinoza — as rendered by himself in the Latin language — was born at Amsterdam, in Holland, on the 24th of Nov., 1632. He was the eldest of three children — himself, and two sisters, Miriam and Rebecca. His parents were Jews of the middle class, and were in comfortable, if not affluent circumstances. His father was originally a Spanish merchant, who, to escape persecution, had emigrated to Holland. He is reputed to have been a man of excellent understanding, and of this he gave evidence in the care he took to secure to his son the best education the Jewish schools of Amsterdam afforded. The education of the Jews was almost exclusively religious, the Old Testament and the Talmud forming their principal studies. The classical languages of Greece and Rome had no place in the curriculum of the Jewish seminaries. Arithmetic was taught, but geometry and mathematics were generally neglected. The pupils who evinced extraordinary aptitude were selected for studies in higher branches of education, with a view of becoming teachers themselves. Young Benedict, a remarkably quick and inquisitive boy, found means to supply himself with Latin, by aid of a German teacher, and afterwards with Greek.

At a very early age he became acquainted with the writings of Descartes. At fourteen this youth was already remarkable for Biblical and Talmudic lore, and great hopes were entertained that he would some day occupy a distinguished place among Jewish teachers. But these hopes were turned to fears when they saw that young and pertinacious spirit pursue his undaunted inquiries into whatever region they conducted him, and found him putting difficulties to them which they, Rabbins and philosophers, were unable to solve. The curious and eager mind of the boy shot ahead of their limits; doubts, which if they entered his tutor's minds had only entered to be stifled,

were to him the unsuspicious dawnings of intellectual life. His questions perplexed and annoyed his teachers, who found in him material that could not be fashioned into orthodox shape.

At first he endeavored to find some ground of reconciliation between Reason and Scripture, but in vain. "I aver," he says in the "Tractatus," "that though I long sought for something of the sort, I could never find it. And although nurtured in the current views of the Sacred Scriptures, and my mind filled with their teachings, I was nevertheless compelled at length to break with my early beliefs." Spinoza was to be deterred neither by threats nor by sophistications. He found in the Old Testament no mention of the doctrine of immortality; there was complete silence on the point. He soon became reticent and cautious in his intercourse with the elders of the congregation, abandoned regular attendance at the synagogue, and came to be regarded as a perverse youth.

Two of his school-fellows, irritated at his intellectual superiority, and to curry favor with the Rabbins, reported his heresy with the usual fertility of exaggeration. He was denounced to the heads of the Jewish synagogue as an apostate from the true faith. Cited to appear before the elders, he obeyed with gay carelessness, denying some of the statements imputed to him. His judges, finding him obstinate in his opinions, threatened him with excommunication; he answered with a sneer. The contumacious youth then wholly withdrew from the synagogue —a step which greatly mortified his enemies, and rendered futile all the terrible threats of excommunication which had been made against him. Dreading his ability, and the force of his example, the synagogue made him an offer of an annual pension of a thousand florins, if he would only consent to be silent, and assist from time to time at their ceremonies.

On the 6th of July, 1736, the excited men of Israel assembled in the Jewish synagogue at Amsterdam, and the dread anathema was pronounced against the recusant Spinoza. The exact nature of the malediction pronounced upon this occasion, while lighted tapers were reversed in vessels of blood, can be seen from the following copy of the curse, which was obtained from the Secretary of the Portugese Jewish Church at Amsterdam, and rendered into English by Dr. Willis:

"With the judgment of the angels, and the sentence of the saints, we anathematize, execrate, curse, and cast out Baruch de Spinoza, the whole of the sacred community assenting, in presence of the sacred books with the six hundred and thirteen precepts written therein, pronouncing against him the anathema wherewith Joshua anathematized Jericho; the malediction wherewith Elisha cursed the children, and all the maledictions written in the Book of Law. Let him be accursed by day, and accursed by night; let him be accursed in his lying down, and accursed in his rising up, accursed in going out, and accursed in coming in. May the Lord never more pardon or acknowledge him; may the wrath and displeasure of the Lord burn henceforth against this man, load him with all the curses written in the Book of the Law, and raze out his name from under the sky; may the Lord sever him for evil from all the tribes of Israel, weigh him with all the maledictions of the firmament contained in the Book of the Law, and may all ye who are obedient to the Lord your God be saved this day. Hereby, then, are all admonished, that none hold converce with him by word of mouth; none hold communion with him by writing; that no one do him any service; no one abide under the same roof with him; no one approach within four cubits length of him, and no one read any documents dictated by him, or written by his hand."

And thus the Jews of the synogogue at Amsterdam took leave of their erring brother, Benedict Spinoza. In the words of Matthew Arnold: "They remained children of Israel, and he became a child of modern Europe." When informed of the excommunication, he is said to have replied: "Well and good; but this will force me to nothing I should not have been ready to do without it." No orthodox Jew could shelter beneath his roof one under the ban of excommunication, even though his own son. The young truth-seeker had therefore to quit his home, endeared to him by all the tender, gracious memories of childhood; to be an outcast forever from all he held dear, and to be avoided, even in the public streets as a contaminated reprobate. Like the young and sensitive Shelley, who afterwards imitated him, he found himself alone in this busy world, with no other guides through its perplexing labyrinths than sincerity

and self-dependence. His fine nature must have suffered deeply, but he was too proud to let it be known; all his anguish was borne with noble fortitude and heroic placidity of demeanor.

Spinoza's classical acquirements were now of advantage to him. He secured a situation in the educational establishment of Dr. Francis Van den Ende, amongst whose pupils were the sons of some of the wealthiest and most distinguished citizens. Van den Ende was a learned and accomplished man, and of irreproachable character; but he was suspected of adding a grain of Atheism to every dose of Latin. He undertook to instruct Spinoza in Latin, and to give him board and lodging, on condition that he should subsequently aid him in instructing his scholars. This, the outcast accepted with joy; for though master of the Dutch, Hebrew, German, Spanish, and Portuguese languages he had long felt the need of Latin.

The works of Descartes now fell into his hands; these he studied with intense avidity. It was the custom for the youth in the Jewish schools to be initiated into some mechanical art, as well as instructed in book lore. Spinoza had learnt the art of grinding and polishing lenses for optical purposes — spectacles, microscopes, and telescopes — and had attained to such a proficiency in the business that his manufactures were readily disposed of, their sale producing sufficient to supply his modest wants. At this trade he labored, earning his bread by the sweat of his brow.

While he remained in Amsterdam he had to brook the slights and scowls of his former friends. But he had to experience to what further lengths religous intolerance could go. A hot-blooded zealot waylaid him one night, and attempted his assassination. Happily for Spinoza, however, he saw the gesture of the villianous fanatic as he raised his arm to strike, and by a rapid movement prevented a fatal blow. The dagger-thrust was received through the collar, and the intended victim escaped with a slight wound on the neck. He long preserved the coat as an illustration of the terrible spirit of superstition and fanaticism. Theological hate is never satisfied. Threats, excommunication, bribes and flattery, and attempted assassination, all had now failed to move the obstinate heretic. As a last resource they petitioned for his expulsion from the

city. But Amsterdam was a free city where all religious denominations were tolerated, and there was no precedent for such banishment. Nevertheless, the authorities, unwilling to disoblige so powerful a section of the community as the Jewish Synod recommended his temporary banishment.

Towards the close of 1656, Spinoza left his natal city, He was then in his four-and-twentieth year; and resolving to devote his life to study, he retired to Rhynsburg, where, still pursuing his trade he gave every spare hour to philosophy. He had found shelter with a Christian friend, whose hospitality overleapt the narrow bounds of sectarian intolerance. The name of this good man is unrecorded, but his house still remains, and the lane in which it stands is still known under the name of Spinoza Lane.

In 1664 Spinoza left Rhynsburg for Voorburg, within about a league of the Hague. He took quarters in the house of a painter which overlooked the Pavilion Canal; and there he passed the remainder of his days. Though he now had many sincere friends, and their purses were open to him, he continued to endure a hard and griping kind of poverty. The heritage, which on his father's death fell to him, he resigned to his sisters. A large property which his friend Simon de Vries intended leaving him, he refused to accept, making Simon alter his will in favor of his brother. The pension offered him if he would dedicate his next work to Louis XIV. he also declined. He wished to assert his independence by working and gaining his own subsistence.

"It approaches the incredible," says Colerus, "with how little in the shape of meat and drink he appears to have been satisfied; and it was from no necessity that he was constrained to live so poorly; but he was by nature abstemious." His ordinary daily diet consisted of a basin of milk porridge, with a little butter, costing about three half-pence, and a draught of beer, costing an additional penny. Some days he lived on a basin of gruel, with some raisins, which cost him two-pence-half-penny. "And," says the pastor Colerus, "although often invited to dinner, he preferred the scanty meal that he found at home, to dining sumptuously at the expense of another." This was the man who was branded by his contemporaries with the

names of Atheist and Epicurean. As some one has observed, "his Epicureanism stands confest to gods and men at the magnificent rate of two pence-half-penny per day."

An instance is related which shows that with all his love of truth and hatred of error, Spinoza manifested no inclination to obtrude his views upon others, or to trouble the minds of those unfitted to receive his doctrines. The wife of the painter in whose house he lodged being one day greatly troubled as to the prospect of her soul, inquired of her learned lodger whether he thought her form of religion sufficient for her salvation. "Your religion," he answered, "is a good religion; you have no occasion to seek after another; neither need you doubt of your eternal welfare so as, along with your pious observances, you continue to lead a life of peace in charity to all"—a beautiful answer to a woman who, if not wise, he saw was virtuous.

Spinoza's devotion to study, with his abstemiousness and want of exercise, at last undermined his constitution. Towards the close of his life he appears also to have been afflicted with pulmonary consumption. He frequently complained to correspondents of not feeling well; and in the beginning of 1677 he grew more seriously indisposed. On Saturday the twentieth of February he wrote to his friend, Dr. Louis Meyer, requesting a visit. Early the next morning the doctor arrived, and found his patient worse than was imagined. The sick philosopher partook of a little chicken broth, and the doctor remained in attendance with him while the painter and his family went to church. They never saw their friend in life again. When they came home they learned with sorrow and surprise that he had expired about three o'clock in the presence of the physician, who had seized what money there was on the table, together with a silver-handled knife, and left the body without further care.

So died, in his forty-fifth year, in the full vigor and maturity of his intellect, Benedict Spinoza. "Offer up with me a lock of hair to the manes of the holy but repudiated Spinoza!" exclaimed Schleiermacher. "The great spirit of the world penetrated him; the Infinite was his beginning and his end; the Universe his only and eternal love. He was filled with religion

and religious feeling; and therefore it is that he stands alone, unapproachable; the master in his art, but elevated above the profane world, without adherents, and without even citizenship."

No adequate conception of Spinoza's philosophy can be given in the brief space here at disposal; a few indications are only ventured. He was rather a Pantheist than an Atheist, although Voltaire says that he was an Atheist and taught Atheism. When asked, "What name do you attach to infinite substance?" he replied, "God." It is to be regretted that he did not coin a word more strictly in adherence to his definition, or used one less maltreated by the masses. He said, "I can only take cognizance of one substance (of which I am part) having infinite attributes of extension and thought. I take cognizance of substance by its modes, and in my consciousness of existence. Everything is a mode of the attribute of extension, every thought, wish, or feeling, a mode of the attribute of thought. I call this substance, with infinite attributes, God."

Spinoza might be considered, logically, an Atheist, though his education and early impressions tended to shape this into a rather dimly defined Pantheism. There is but one substance—one absolute existence—call it what we will. He agreed with Descartes in these three vital positions. I. The basis of all certitude is consciousness. II. Whatever is clearly perceived in consciousness must therefore be necessarily true; and distinct ideas are true ideas. III. Consequently metaphysical problems are susceptible of mathematical demonstration. Spinoza's method was a further development of the system of Descartes. The following are the famous seven axioms of his philosophy.

1. "Everything which is, is in itself, or in some other thing.

II. That which cannot be conceived through another, must be conceived through itself.

III. From a given determinate cause the effect necessarily follows; and *vice versa*, if no determinate cause be given, no effect can follow.

IV. The knowledge of an effect depends on the knowledge of the cause, and implies it.

V. Things that have nothing in common with each other cannot be understood by means of each other, *i. e.*, the conception of one does not involve the conception of the other.

VI. A true idea must agree with its object.

VII. Whatever can be clearly conceived as non-existent, does not, in its essence, involve existence."

"We must not, however, longer linger with this great and good man, and his philosophy. A brave and simple man, earnestly meditating on the deepest subjects that can occupy the human race, he produced a system which will ever remain as one of the most astounding efforts of abstract speculation — a system that has been decried, for nearly two centuries, as the most iniquitous and blasphemous of human invention; and which has now, within the last sixty years, become the acknowledged parent of a whole nation's philosophy, ranking among its admirers some of the most pious and illustrious intellects of the age. We look into his works with calm earnestness, and read there another curious page of human history: the majestic struggle with the mysteries of existence has failed, as it always must fail; but the struggle demands our warmest approbation, and the man our ardent sympathy. Spinoza stands out from the dim past like a tall beacon, whose shadow is thrown athwart the sea, and whose light will serve to warn the wanderers from the shoals and rocks on which hundreds of their brethren have perished."

Says Maccall: "In the glorious throng of heroic names, there are few nobler than Spinoza. Apart altogether from the estimate we may form of his philosophy, there is something unspeakably interesting in the life and the character of the man. In his metaphysical system there are two things exceedingly distinct. There is, first, the immense and prodigious, but terrible mathematical skeleton, which his subtle intellect binds up and throws as calmly into space as we drop a pebble into the water, and whose bones, striking against the wreck of all that is sacred in belief, or bold in speculation, rattle a wild response to our wildest phantasies, and drive us almost to think in despair that thinking is madness; and there is, secondly, the divinest division of the infinite, and the divinest incense which the intuition of the infinite ever yet poured at the altar of creation."

THOMAS BURNET.

Thomas Burnet, like Dean Swift, was an advanced thinker. Like Swift, he was *Infidel* at heart, but like Swift he chose to retain his connection with the Established Church of England, for the perquisites, advantages, and emoluments which she had in her gift. He at one time came near being made Archbishop of Canterbury, and probably would have been, had not his heretical writings, in which he discredited the Mosaic account of creation and the origin of man upon the earth, been brought up against him.

Thomas Burnet was born in the year 1635. At the age of forty-five he published in Latin a work entitled "The Sacred Theory of the Earth, containing an account of the original of the earth, and of all the general changes which it has already undergone, or is to undergo, till the consummation of all things." This book gave the author's idea of the origin of the world, and is remarkable as one of the first grand prophecies of geology. Although it has been superceded by subsequent works it produced quite an impression among the learned men of the day. It depicted the various strata of the mountainous regions and compared them in different countries, and gave views regarding the vast changes that have occurred in the Universe, tracing the rise of most of the phenomena from the two elements, fire and water. Burnet thought that at one time the whole of matter was in a fluid state, revolving round a central sun until the heavier particles sunk into the middle and formed the stony strata which support the earth, and over which the lighter fluids and liquids aggregated, until the heat of the sun effectually separated water from land. An English translation of this rather poetical and elegant work was published in 1691.

The most interesting work of Burnet's was his "Archæologia Philosophica," which was—as were all of his works—written in Latin. It excited much attention and opposition at the time on account of his free remarks and satirical comments relative

to the Mosaic Dispensation, and many parts of the Jewish Scriptures. He proved that many parts of the Mosaic account of the creation were inconsistent with reason. The most charitable view he took of this part of the Bible is that it was a pious allegory and not a truthful statement of the events that actually occurred. He wrote exclusively for the clergy, and it was doubtless his wish to liberalize them so far as was in his power. It was for this reason that he wrote entirely in Latin. He seemed not to be anxious to have his views endorsed directly by the masses, and dreaded the effect they would have upon the laity. Fragments of his works were translated by his envious compeers, and were placed before the common people that they might see how dangerous a man Dr. Burnet really was. The free criticism which he exercised in "Archæologia Philosophica," doubtless, as remarked, prevented his reaching the superior prelacy.

Although his accession to the Liberal ranks may justly be regarded as a decided acquisition, it is nevertheless to be regretted that he was not more bold and outspoken — more like Toland, and Tindal, and Whiston, who sought not to conceal their real convictions.

Burnet died in 1715 at the age of eighty years. After his death, two of his works were translated and published in English, to wit: "On Christian Faith and Duties," and "On the State of the Dead and the Reviving." The first threw overboard the whole of the speculative tenets of the Bible, and advised the clergy to treat them as a dead letter. The latter shadowed forth a scheme of Deism, and scouted the idea of a hell.

Considering the early day in which Dr. Burnet wrote, that the stake and fagot and torture-machines of endless device as remedies for men who presumed to think for themselves, and to speak and write as they thought, had not yet entirely passed out of use; that he was a high dignitary in the established Church of England, it is not, perhaps, to be wondered at that he was no more outspoken in uttering his dissent from that which bore the stamp of orthodoxy. Mental freedom and fearless utterance have gained since that day. It is more a marvel that the doctor was as brave as he was.

ISAAC NEWTON.

This illustrious English mathematician, astronomer, and philosopher was born at Woolsthorpe, in Lincolnshire, on the twenty-fifth of December, 1642, (old style,. He was the posthumous and only child of Isaac Newton, a farmer, who died in 1642. "He attended the schools of Skillington and Stoke for several years, and about the age of twelve entered the grammar-school of Grantham. There he manifested much mechanical ingenuity by the construction of a wind-mill, a water-clock, a sun-dial, and other pieces of mechanism. He also wrote verses in his boyhood." But he made little progress in his school studies proper, until one day "the boy who was above him having given him a severe kick in the stomach, from which he suffered great pain, he labored incessantly till he got above him in the school, and from that time continued to rise until he was the head boy."

He entered Trinity College, Cambridge, as a sub-sizar, in June, 1661, before which date it does not appear that he had been a profound student of mathematics. It has been stated that he commenced the study of "Euclid's Elements," but he found the first proposition so self-evident that he threw the book aside as too trifling. He took it up again, however, and soon exhausted it,—the most difficult problems being from the first easy and familiar to him,—and then proceeded to the study of Descartes' Geometry and Kepler's Optics. In reading these and all other books, he made marginal notes as he went along; and this always continued to be his method of study. In 1664 he read Wallis's "Arithmetic of the Infinite," and discovered the method of infinite series, or the binomial theorem, which enabled him to compute the area of curves and to solve with ease problems which before were either insoluble or very difficult. In 1665, at the age of twenty-two, he took his degree of B. A., and probably in the same year discovered the differential

calculus, or method of fluxions, which he afterwards brought to perfection, though his claim to the discovery was unjustly contested by Leibnitz, who obtained a knowledge of it in 1676 from the author himself. About the same time also he applied himself to the grinding of optic-glasses for telescopes, and having procured a glass prism in order to try the phenomena of colors lately discovered by Grimaldi, the result of his observation was his new theory of light and colors, based upon his grand discovery that *light is not homogeneous, but consists of rays of different refrangibility.* This discovery marks one of the greatest epochs in the annals of experimental science. He also perceived that this different refrangibility was the real cause of the imperfection of refracting telescopes.

When the plague broke out in 1665, he retired to his native place, where, secluded from books and conversation, his active and penetrating mind conceived that hint which gave rise to his celebrated System of the Universe. "He was sitting alone in his garden, where some apples falling from a tree [to the ground, and *not* on his head or nose,] led his thoughts to the subject of gravity; and reflecting on the power of that principle, he began to consider that, as it is not diminished at the remotest distance from the centre of the earth, it may be extended as far as the moon, and to all the planetary bodies." But he abandoned the subject for the time, after an attempt to verify his theory by a calculation which failed because he had employed an erroneous measure of the earth's radius.

"On his return to the University in 1667, he was chosen fellow of the college, and took his degree of M.A. Two years later he succeeded Dr. Barrow in the mathematical professorship, on which occasion he read a course of optical lectures in Latin. These he had not finished in 1671, when he was chosen fellow of the Royal Society, to which learned body he communicated his theory of light and colors, which was followed by his account of a new telescope invented by him, and other interesting papers. The second telescope, made with his own hands, is still preserved in the library of the Royal Society." About this time his Emission Theory of light involved him in a controversy with Hooke and Huyghens, who maintained the Undulation Theory.

On the occasion of the great comet in 1680, he resumed his investigations into the subject of gravity. In 1684 he resumed his calculations in reference to the moon's motion, employing this time Picard's more accurate measure of the earth's radius. He then reduced to a demonstration the great truth that the orbit of the moon is curved by the same force which causes bodies to fall on the surface of the earth. The tradition is that as his calculations drew to a close, he became so agitated at the thought of his impending discovery that he was obliged to request a friend to finish them. His best biographer, however, says "this anecdote is not supported by what is known of Newton's character." So this tradition, like a host of others, is very doubtful, but be that as it may, he announced the great discovery to the Royal Society in 1685 by his treatise "De Motu." This was the germ of his greatest work, the "Principia," composed in 1685–86, and which Laplace denominated as "preëminent above all other productions of the human intellect." This work was published in 1687, either by the Royal Society or by Dr. Halley, under the full title of "Philosophiæ Naturalis Principia Mathematica," ("The Mathematical Principles of Natural Philosophy.") It consists of three books — the first and second "On the Motion of Bodies," and the third "On the System of the World." "The great discovery," says Sir David Brewster, "which characterizes the 'Principia' is that of the principle of universal gravitation, *that every particle of matter in the Universe is attracted by, or gravitates to, every other particle of matter, with a force inversely proportioned to the squares of their distance.*"

In 1687, when the privileges of the University of Cambridge were attacked by James II., Newton was appointed to appear as one of her delegates in the High Commission Court, where he pleaded with so much ability that the king thought proper to stop his proceedings. In 1689–90 he represented Cambridge in the Convention Parliament, and maintained the principles of civil and religious liberty in that critical period of revolution. In 1689 he became acquainted with John Locke, with whom he associated on friendly terms and corresponded until his death. Locke and others tried to procure for him some permanent appointment, but without success. Though satiated with fame,

Newton had gained no pecuniary benefit by his writings, and had received no mark of national gratitude for his discoveries. In 1694 or 1695, however, he was appointed Warden of the Mint by his friend Montague, Earl of Halifax, He afterwards became Master of that office, which place he held with great honor till his death. The same year he was chosen President of the Royal Society, which office he retained during twenty-five years. He was also a member of the Academy of Sciences at Paris, having been chosen in 1699. In 1704 he published his great work on "Opticks, or a Treatise on the Reflexions, Refractions, Inflexions, and Colors of Light." This had been written many years earlier. It was afterwards translated into several languages, and went through many editions. The story that some of his most precious manuscripts were burned through the agency of his little dog Diamond seems to be unfounded. Brewster says, "he never had any communion with dogs or cats."

In 1705 Queen Anne bestowed on him the honor of Knighthood. In the succeeding reign, he was very often at Court, and the Princess of Wales, afterwards Queen Caroline, frequently conversed with him on philosophical subjects. In 1728 he published "The Chronology of Ancient Kingdoms Amended," and in 1733, "Observations upon the Prophecies of Daniel and the Apocalypse of Saint John." He also wrote an essay on the interpolation in the first epistle of John, relating to the three witnesses.

He was never married, and perhaps had never time to think of it, being constantly immersed in the profoundest studies, and not being willing to have them broken by domestic concerns.

During his later years he resided in London, where he lived in handsome style, and kept six servants. He was very generous in the use of money, for which he is said to have had a great contempt. On one occasion he offered his physician, as a fee, a handful of guineas out of his coat-pocket. He often forgot to eat, and it was necessary for his servants to remind him of his meals, so habitually absorbed in meditation had he become. After enjoying an uncommon share of health until late in life, he was afflicted with a very painful disease for years previous

to his death. His last twenty days were attended with incessant pain and the most severe spasms of agony. But he never expressed the slighest impatience. After his death, March 20, 1727, his body lay in state in the Jerusalem Chamber, and was interred in Westminster Abbey; the Lord Chancellor, two Dukes, and three Earls bearing the pall. A stately monument was erected over his remains, at the entrance of the choir.

Towards the end of the third book of the "Principia" Newton had written: "What the real substance of anything is we know not." And near the end of his life he said: "I know not what I may appear to the world, but to myself I seem to have been only like a boy playing on the sea-shore and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me." Well would it be for thousands of small minds, lay and clerical, who pretend to know all about Infinity, Eternity, the Universe, the Essence of things, and God, if they possessed only a minimum of the great Sir Isaac's modesty!

Whether terrestrial or celestial gravitation be a *force* in the purely scientific sense of the word or not, is a mooted question among many physicists and astronomers. It does not seem to *correlate* with any of the *known* forces; at least, this correlation has not yet been discovered or demonstrated; and until that is done, there will always be a doubt about its being itself a force. But whether it be a force or not, the discovery by Newton of what has been aptly called "the *Law* of Gravitation," has opened up the stupendous science of Astronomy to researches which are limited only by the means of calculation which mathematicians possess. And from this has followed in strictest development and demonstration all those grand truths which compose the physical branch of Astronomy.

Galileo was the first who proved, by experiments, that the acceleration of falling bodies is uniform, and that the spaces through which they descend are consequently as the squares of the time of the descent. Terrestrial gravity acts equally on all bodies, that is to say, impresses on all of them an equal quantity of motion, whatever their nature may be. Common experience would seem to be at variance with this result. Light bodies, as feathers, paper, etc., fall slowly and irregularly; and

some substances, as smoke, vapors, etc., even ascend. But this, as is well known, arises from the buoyancy of the atmosphere. In the exhausted receiver of an air-pump a piece of gold and a feather will fall with the same speed, and strike the bottom at the same time. Gravitation, as applied to the celestial bodies, when we consider its effects, enables us to form many conclusions as to its nature, mode of action, and influence. It is transmitted from body to body *instantaneously*, and not successively; it regulates the motions and determines the inequalities and perturbations of the moon and the planets; it causes the precession of the equinoxes; it produces the tidal action; it determines the figure of the earth. It may, indeed, turn out to be the *one general law* of all phenomena.

It is true that Tycho Brahe (though opposing the Copernican system), and Kepler, with his wonderful Three Laws, etc., etc., had greatly advanced this "celestial science." But they, (as well as many other present star-gazers indeed,) have been so historically *absorbed*, so to speak, in the greater Newton, that they have not been assigned biographical notices in this volume. The reader is specially directed to study these great men and their works from other sources.

This very imperfect sketch of a King in Science may not justly be closed without stating that about the year 1692, and at several times thereafter until his death, reports were circulated that Newton was insane. There can be no doubt that in his later years he showed unmistakable signs of dotage, particularly noticeable in his domestic whims and "prophetic" studies. But what was all this but a mere spot on the sun of his intellectual and moral grandeur, simply showing that that mighty brain of his, which had illumined the great mystery of the Universe, was approaching the "dead-star" cold and gloom of the great leveler of worlds and men — Death! Humanity inherits his light. When we round out his character, we can only think of the great, and good, and *untitled* Isaac Newton.

LEIBNITZ.

This universal genius was born at Leipsic, July 6, 1646. His father was professor of jurisprudence in the Leipsic University, but died when his son was six years old. At the age of fifteen, young Leibnitz began his studies at the same university, whence he removed to Jena. In 1664 he took his degrees at Leipsic, and about the same time applied himself to the study of Greek philosophy. He chose the law as a profession, and took the degree of Doctor of Laws at Altorf. In 1667 he accepted the office of Councilor of State at Frankfort, and published his "New Method of Learning and Teaching Jurisprudence," a profound and ingenius essay on Roman law, which raised him to the first rank of philosophic writers.

He now meditated the plan of an encyclopædia of science, and produced in rapid succession works on politics, religion, and philosophy, in Latin and French, for he scarcely ever wrote in his mother tongue. In his "Theory of Concrete Motion" and "Theory of Abstract Motion" he advanced new and bold theories in physics. Next year he visited Paris, where he met Cassini and Huyghens; and proceeding to London, he became acquainted with Newton, Boyle, and other scientists, and was chosen a Fellow of the Royal Society. In 1676 he was appointed by the Duke of Brunswick-Luneburg his librarian and counselor. It was about this time that he made the great discovery of the infinitesimal calculus, nearly identical with Newton's method of fluxions. Leibnitz developed the power of this calculus with a marvelous felicity in its application to the theory of curves, to mechanical problems, etc. He subsequently engaged in a bitter dispute with Sir Isaac Newton, relative to the discovery of the method of fluxions, to the merit of which invention Leibnitz laid claim. The Royal Society of London (about 1705) decided in favor of Newton; but M. Biot maintains that Leibnitz anticipated Newton in respect to publicity by a letter to Oldenburg in 1676, and accords to both the honor of the

original invention. In 1693 Leibnitz wrote a treatise on geology, "which," says Hallam, "no one can read without perceiving that of all the early geologists Leibnitz came nearer to the theories which are most received in the English school at this day." In 1702 he was appointed president of the Academy of Sciences at Berlin. Charles VI. gave him the titles of Baron and of Aulic Councilor, but could not prevail on him to enter his service. Peter the Great, of Russia, also, appointed him Privy Councilor of Justice, with a pension. Leibnitz was never married. His disposition was cheerful, his manners affable, and habits temperate. But for all that, he was vain and avaricious. He died at Hanover, November 14, 1716.

Among his important works are 'New Essays on the Human Understanding," in which he controverts the opinions of Locke; "Pre-established Harmony;" "Miscellaneous Questions of Philosophy and Mathematics;" "Metaphysical Tracts;" "Poems," in Latin and French, and his great and famous work, the "Essay of Theodicea," in which he propounds his celebrated theory of Optimism, showing that the world, as it is, is the best world possible; or in other words, that among all possible plans of creation the best was chosen, the one which combines the greatest variety with the greatest order,—in which matter, space, and time are most wisely economized. Last, but not least, comes his "Monadologie," (1714) in which his metaphysical system is developed, and which is one of the most remarkable monuments of his intellectual power.

"Every man," said F. Schlegel, "is born either a Platonist or an Aristotelian." Leibnitz and Locke were examples of this antagonism. "Our differences," said Leibnitz, "are important. The question between us is whether the soul in itself is entirely empty, like tablets upon which nothing has been written (*tabula rasa*), according to Aristotle and the author of the *Essay* [*concerning Human Understanding*]; and whether all that is there traced comes wholly from the senses and experience: or whether the soul originally contains the principles of several notions and doctrines, which the external objects only awaken on occasions, as I believe with Plato." On this great problem he furthermore wrote as follows:—"If any event can be foreseen before it has been tried, it is manifest that *we* contribute

something for our own parts . . . . . The senses, although *necessary* for all actual knowledge, are not sufficient to *give* us all of it; since the senses never can give but examples, that is to say, particular or individual truths. But all the examples which confirm a general truth, however numerous, do not suffice to establish the universal necessity of that truth; for it does not follow that that which has once occurred will always occur in the same way."

The real force of Leibnitz's theory consists in the distinction which he makes between contingent and necessary truths, and in the resulting corollary which he emphasizes that experience alone could never furnish us with necessary truths. But most certainly, in the light of to-day, we are forced to admit that *all* so-called "necessary truths,"—for instance, those of Mathematics and Logic, of Causation and Generalization—are nothing more than ideas framed in our minds by the uniformity of our experience, said experience being more or less quickened into reflective activity by conditions of heredity and circumstance. The upholders of the doctrines of "Necessary Truths," "Innate Ideas," "Fundamental Laws of Belief," "Categories of the Understanding," etc., seem to be laboring under a great confusion of thought which might be well cleared up by a very little well-directed analysis. The great reconciliation between the schools of Locke and Leibnitz seems, after all, to be this:—"The mind under certain circumstances, *attains a point of view* from which it can pronounce mechanical and other *fundamental truths to be necessary in their nature, though disclosed to us by experience and observation.*"

MATTHEW TINDAL.

This English Deistical writer was born at Beer-Terres, in Devonshire, 1656. His father was a clergyman, and had been presented the living at Beer-Terres by the University of Cambridge during the Civil Wars. Young Matthew was educated at Oxford, where the degree of L.L.D. was conferred upon him at the age of twenty-eight. It appears that in the early part of his life he was quite unsettled in his belief. At first he was a zealous Romanist; afterwards he became a Protestant. But espousing the cause of William III., he became wholly engrossed in the political controversy raging at that time. He received the appointment of Commissioner of the Court for trying Foreigners. His famous essay on the "Law of Nations" was issued in 1693.

In 1710 he became so involved in the great Trinitarian controversy which was then agitating England that his books were condemned by the House of Commons, and burnt by the hangman. This indignity was resented by the publication of his "High Church Catechism," in which he attacked with the most scathing satire the dominant priestly party. But his most notable work, and by far his greatest, was his "Christianity as Old as the Creation." This was the work of his old age, it having been produced in his seventy-third year. Bishop Waterland attacked Tindal in reply. A protracted controversy followed. That the Bishop showed himself far inferior to the Deist has been generally admitted. The well-known Dr. Conyers Middleton was drawn into this spirited dispute. He appeared in behalf of Tindal.

In one of his letters to the Bishop is found the following sentence: "If religion consists in depreciating moral virtues and depressing natural reason; if the duty of it be to hate and persecute for a different way of thinking where the best and wisest have never agreed—then, I declare myself an Infidel, and to have no share in that religion."

In addition to his works of a theological character, Tindal was the author of a number of valuable political essays. He was not a brilliant writer, but his works were carefully and skilfully executed.

The number of "refutations," and "confutations," and "answers," these works provoked from bishops and learned doctors, attest their learning and ability. The Bishop of London published two pastoral letters against them; Thomas Burnet made an attack upon them; Dr. Stebbings, Mr. Law, and some fourteen others entered the lists against them. His "Christianity as Old as Creation," is a work which Infidels may yet read with great advantage, as it is a repertory of authorities no longer accessible to the readers of this generation.

Tindal was an author of whom every lover of reason may be proud. And after all the assaults made upon the great work of his, last mentioned, it has continued to maintain its ground, and the truths therein vindicated have continued to spread and take deep root. The character of this book may be inferred from the following extract concerning the obscurity of revelation:

"Had God, from time to time, spoken to all mankind in their several languages, and his words had miraculously conveyed the same ideas to all persons; yet he could not speak more plainly than he has done by the things themselves, and the relation which reason shows there is between them. Nay, since it is impossible in any book, or books, that a particular rule could be given for every case, we must even then have had recourse to the light of nature to teach us our duty in most cases; especially considering the numberless circumstances which attend us, and which, perpetually varying, make the same actions, according as men are differently affected by them, either good or bad. And I may add, that most of the particular rules laid down in the gospel for our direction, are spoken after such figurative a manner, that except we judge of their meaning, not merely the letter, but by what the law of nature antecedently declares to be our duty, they are apt to lead us wrong. And if precepts relating to morality are delivered after an obscure manner, when they might have been dellvered otherwise: what reason can you assign for its being so, but that

infinite wisdom meant to refer us to that law for the explaining of them? A celebrated wit (Dean Swift) said, 'The truly illuminated books are the darkest.' This writer (Swift) supposes it impossible, that God's will should be revealed by books; 'except,' says he, 'it might be said perhaps without a figure, that even the world itself could not contain the books which should be written.' But with submission to this reverend person, I cannot help thinking, but that God's will is so clearly and fully manifested in the Book of Nature, that he who runs may read it."

The following striking passage from Lord Shaftesbury, as quoted by Tindal, is well worthy insertion in this place. He thus vindicates the integrity of the Law of Nature over the Scriptures: "Had the heathen distinguished themselves by creeds made out of spite to one another, and mutually persecuted each other about the worship of their gods, they would soon have made the number of their votaries as few as the gods they worshiped; but we don't find (except in Egypt, that mother-land of superstition), that they ever quarreled about their gods; though their gods sometimes quarreled, and fought about their votaries. By the universal liberty that was allowed by the ancients, matters (as a noble author observes) was so balanced, that reason had fair play; learning and science flourished; wonderful was the harmony and temper which arose from these contrarieties. Thus superstition and enthusiasm were mildly treated; and being let alone, they never raged to that degree as to occasion bloodshed, wars, persecutions, and devastations; but a new sort of policy has made us leap the bounds of natural humanity, and out of a supernatural charity, has taught us the way of plaguing one another most devoutly."

Tindal died at his house in Coldbath Fields, of the stone, 1773, aged seventy-seven. He lived a life above reproach, and placidly as a weary child sank into the arms of his mother Nature. Every Infidel who entertains the idea of a future life should feel like invoking his blessing upon our cause to day. The time is rapidly dawning when our only gods will be works of genius, and our only prayer the grateful remembrance of our illustrious leaders who have gone before us.

JOHN TOLAND.

The subject of this sketch was born Nov. 30th, 1670, at Londonderry, in Ireland. Some writers allege that he was the natural son of a Catholic priest; others contend that he was born of a family once affluent, but who were at the time of his birth in very reduced circumstances. But however this may be, young Toland received a thorough education. At Glasgow College he mastered the classics, and upon leaving Glasgow, the magistrates of the city presented him with letters highly flattering to him as a man and a scholar.

Toland was a voluminous writer. His first publication was a "Life of John Milton, containing besides the History of his Works, several extraordinary characters of Men and Books, Sects, Parties, and Opinions." Although this work was severely denounced, it was speedily followed by "Amynter," or a defense of Milton's life, containing, I. A general apology for all writings of that kind. II. A catalogue of books, attributed in the primitive times to Jesus Christ, his apostles, and other eminent persons, with important observations relating to the canon of Scripture. III. A complete history of the book, entitled "Icon Basilike, proving Dr. Gauden, and not King Charles I., to be the author of it," etc.

These books established Toland's reputation as a writer, and they also subjected him to an unrelenting persecution which hunted him to his grave. From the preface to the works of Harrington, which he published from the original MSS. in 1699, it appears that at the outset of his career he posessed considerable worldly wealth and held a high social position. In 1700 he published "Anglia Libera," which concludes with the following apothegm, in which he assures the people "that no king can ever be so good as one of their own making, as there is no title equal to their approbation, which is the only divine right of all magistracy, for the voice of the people is the voice of God."

In 1702 Toland spent some time in Germany, publishing a series of letters to a friend in Holland. About this time he also issued "The Art of Governing by Parties," a favorite subject of the old Freethinkers. In 1707 he put out a large treatise. entitled "A Philippic Oration, to incite the English against the French." The first of his theological works was "Christianity not Mysterious," in which he shows that none of the Christian doctrines can be properly called a mystery.

This work was attacked with the usual Christian virulence. The favors of the Church were assured to those who would attack Toland with the greatest vehemence. A man named Peter Brown was made a bishop because of his disgusting treatment of him; and all the Anglican clergy who manifested their opposition were duly rewarded by honors and preferment. He was held to be a new Heresiarch. One of his opponents, stigmatized him as seeking to be as great an impostor as Mohammed, and more powerful than the pope. The Puritans denounced him as a disguised Jesuit, and the Papists rated him as a rancorous Nonconformist. The Irish Parliament condemned his book to be publicly burnt, while the clergy loudly claimed that the author should be burnt with it. The book was finally burnt on his own threshhold, so that when the writer appeared he would have to step over the ashes of his own book. Indeed, he narrowly escaped violence from an ignorant and infuriated Christian populace. But by the *few* learned and Liberal men of the day John Toland was held in the highest esteem.

Molyneux in a letter to John Locke writes: "In my last to you, there was a passage relating to the author of "Christianity not Mysterious." I did not then think he was so near me as within the bounds of this city. I propose a great deal of satisfaction in his conversation. I take him to be a candid Freethinker, and a great scholar. But there is a violent sort of spirit which reigns here, which begins already to show itself against him, and I believe will increase daily, for I find the clergy alarmed to a mighty degree against him. And last Sunday he had his welcome to this city, by hearing himself harangued against out of the pulpit, by a prelate of this country."

Locke, in reply says: "I desire you to be kind to him (Toland); but I must leave it to your prudence in what way

and how far. For it will be his fault alone if he proves not a very valuable man, and have not you for his friend."

In another letter to Locke, Molyneux relates as follows: "Mr. Toland is at length driven out of our kingdom, the poor gentleman at last wanted a meal's meat, and the universal outcry of the clergy ran so strong against him, that none durst admit him to their tables. The little stock of money which he had was soon exhausted, and to complete his hardships, the Parliament fell on his book, voted it to be burnt by the common hangman, and ordered the author to be taken into custody by the Sergeant-at-Arms, and to be prosecuted by the Attorney General. Hereupon he is fled out of this kingdom, and none here knows where he has directed his course."

Toland found refuge for two years in Germany from the religious vengeance of his native country. Hearing that the House of Commons was about to denounce his works as heretical, he hastened back to England, and with true infidel audacity published two letters to be laid before the Convocation. He insisted that he should be heard in his own defense; but as usual this wish was denied.

His next production was the "Letters to Serena." These were written in his characteristic, bold, unflinching manner. In the first on "The Origin and Force of Prejudice," he traces the progress of superstition from the hands of a midwife to those of a priest, and shows how the nurse, parent, professor, philosopher, and politician, all combine to warp the mind of man by fallacies from his progress in childhood, at school, at college, and in the world — how the child is blinded with an idea, and the man with a word.

Among the subjects of the other letters of this interesting series may be mentioned, "A History of the Soul's Immortality among the Heathens," "The Origin of Idolatry," Spinoza's System of Philosophy," etc., each being a perfect treasure of ideas and valuable information. Room cannot be given in this brief sketch for even the merest mention of his long catalogue of books. A large number were never published. Only parts of several others ever appeared. Some were suppressed.

No other man of his time aroused such opposition, or was denounced with such violence. His abilities were of a singular

and superior order, and he was much esteemed by the few men of genius and learning cotemporary with him.

He was one of the most fearless advocates of Freethought in the age in which he lived. In his numerous works he endeavors to impress upon the mind of the reader that all the superstitions in the world differed but in degree—that religion was but the organic cause of superstition, and that all the arguments for it were merely made to propitiate the ignorant multitude. The style of his writings is unrivalled in the school of Freethought. Only the following extract from his "Letter on Spinoza's System" can be here presented:

"No parts of matter are bound to any one figure or form, losing and changing their figures and forms continually, that is, being in perpetual motion, clipt, or worn, or ground to pieces, or dissolved by other parts, acquiring their figures, and these theirs, and so on incessantly; earth, air, fire, and water, iron, wood, and marble, plants and animals, being rarefied, condensed, liquified, congealed, dissolved, coagulated, or any other way resolved into one another. The whole face of the earth exhibits these mutations every moment to our eyes, nothing continuing one hour numerically the same; and these changes being but several kinds of motion, are therefore the incontestable effects of universal action. But the changes in the parts make no change in the Universe; for it is manifest that the continual alterations, successions, revolutions, and transmutations of matter, cause no accession or diminution therein, no more than any letter is added or lost in the alphabet by the endless combinations and transpositions thereof into so many different words and languages; for a thing no sooner quits one form than it puts on another, leaving as it were the theater in a certain dress, and appearing again in a new one, which produces a perpetual youthfulness and vigor, without any decay or decrepitness of the world, as some have falsely imagined, contrary to reason and experience. But the species still continue by propagation, notwithstanding the decay of the individuals, and the death of our bodies is but matter going to be dressed in some new form; the impressions may vary, but the wax continues still the same, and indeed death is in effect the very same thing with our birth; for as to die is only to

cease to be what we formerly were, so to be born is to begin to be something which we were not before. Considering the numberless successive generations that have inhabited this globe, returning at death into the common mass of the same, mixing with all the other parts thereof, and to this, the incessant river-like flowing and transpiration of matter every moment from the bodies of men while they live, as well as their daily nourishment, inspiration of air, and other additions of matter to their bulk; it seems probable that there is no particle of matter on the whole earth which has not been a part of man. Nor is this reasoning confined to our own species, but remains as true of every order of animals and plants, or any other beings, since they have been all resolved into one another by ceaseless revolutions, so that nothing is more certain than that every material Thing is all Things, and that all Things are but manifestations of one."

The works of Toland would stock a library — his life would fill a volume. He inaugurated the Augustan age of Freethought. His books, strewn with classical illustrations, were given to scholars, and they have revolutionized public opinion in England. No British writer has performed greater services for the propagation of liberal ideas than John Toland. He was one of the most honest, brave, truthful, and scholastic of the old Deists. He was a sterling Infidel, who hazarded the highest powers of the Church for the duty of publishing unpopular opinions; and it is our duty to enshrine him as one of the truest advocates of that liberty of thought and speech, which has won for us of this later generation a freedom we cherish and protect. He lived like a man, and like an Infidel he peacefully and tranquilly died in 1772.

ANTHONY COLLINS.

THERE is but little opportunity of knowing who and what ANTHONY COLLINS was save what is gleaned from the scattered notices of contemporaries; but these are amply sufficient to prove him one of the best of men, and the very Corypheus of Deism in the seventeenth century. One author says he was born June 21st, 1676, of a rich and noble family, at Heston, in Middlesex, England, and was appointed treasurer of the county; but another writer names Hounslow as the place of his birth.

He received a liberal education at Eaton and Cambridge. He studied awhile for the bar, but being wealthy, he was enabled to renounce jurisprudence. His early studies fitted him admirably for his subsequent duties as a magistrate. Collins' first publication was a tract, "Several of the London Cases Considered," issued in the year 1700. In 1707 he published an "Essay Concerning the Use of Reason on Propositions, the Evidence whereof Depends upon Human Testimony." This work treats principally of the Trinitarian controversy then raging, and therefore is of little value now. At this time he engaged in the controversy carried on with the celebrated Dr. Samuel Clarke. This is alluded to by one of Clarke's biographers as follows:

"Dr. Clarke's arguments in favor of the immateriality, and consequent immortality of the soul, called out, however, a far more formidable antagonist than Dodwell, in the person of Anthony Collins, an English gentleman of singular intellectual acuteness, but, unhappily, of Infidel principles. The controversy was continued through several short treatises. On the whole, though Clarke, in some instances, laid himself open to the keen and searching dialectics of his gifted antogonist, the victory certainly remained with the divine." This honest opinion of an opponent is the best proof of Collins' ability and character.

His "Discourses on Freethinking" made a greater sensation in the religious world than any book published against Christianity, with the exception of the "Age of Reason." This work is among the ablest in defense of freedom of thought and expression that was ever issued from the press. In the first section, he maintains that Freethinkers have more understanding, and that they must necessarily be the most virtuous people. In the second section he holds, as a fact, that Freethinkers have been the most understanding and virtuous people of all ages. He follows these propositions with a carefully classified catalogue of Liberal thinkers, none of whom we have reason to be ashamed of. The ablest Christian scholars of England were brought forward to crush Collins. A French edition of the "Discourse" was translated under the personal inspection of Collins. The elder D'Israeli writes:

"Anthony Collins wrote several well-known works, without prefixing his name; but having pushed too far his curious and polemical points, he incurred the odium of a Freethinker—a term which then began to be in vogue, and which the French adopted by translating it, in their way—'a strong thinker.' Whatever tendency to 'liberalize' the mind from the dogmas and creeds prevails in the works of Collins, his talents and learning were of the first class. His morals were immaculate, and his personal character independent; but the *odium theologicum* of those days combined every means to stab in the dark, till the taste became hereditary with some. I may mention a fact of this cruel bigotry which occurred within my own observation, on one of the most polished men of the age. The late Mr. Cumberland, in the work entitled his 'Life,' gave this extraordinary fact. He said that Dr. Bentley, who so ably replied to Collins' 'Discourse,' when many years after he discovered him fallen into great distress, conceiving that by having ruined Collins' character as a writer forever, he had been the occasion of his personal misery, he liberally contributed to his maintenance. In vain I mentioned to that elegant writer, who was not curious about facts, that this person could never have been Anthony Collins, who had always a plentiful fortune; and when it was suggested to him that this 'A. Collins' as he printed it, must have been Arthur Collins, the historic compiler,

who was often in pecuniary difficulties, still he persisted in sending the lie down to posterity, without alteration, in his second edition, observing to a friend of mine, that 'the story, while it told well, might serve as a striking instance of his great relative's generosity; and that it should stand because it could do no harm to any but to Anthony Collins, whom he considered as little short of an Atheist.'"

His "Philosophical Inquiry into Human Liberty" appeared in 1715. Again Dr. Clarke appeared against him. The next great work of Collins was his "Discourse on the Grounds and Reasons of the Christian Religion." This book took the religious world by storm. It struck more dismay among divines than his work on Freethinking. In this book he proceeds to prove that Christianity is not proved by prophecy. That the Apostles relied on the predictions in the Old Testament, and their fulfillment in Jesus as the only sure proof of the truth of their religion; if therefore, the prophecies are not thoroughly literal, and fulfilled distinctly, there can be no proof in Christianity. He then examines the principal prophecies, and dismisses them as allegorical fables too vague to be of any credit.

In less than two years no less than thirty-five books were published in reply to this work, written by the ablest and most influential theologians in England. In 1727 he published another large work, "The Scheme of Literal Prophecy Considered," in which he finally vanquished the whole of his opponents.

With the exception of Hobbes, perhaps no Infidel was so virulently attacked during his life as Collins. He lived at a time when the most trifling pamphlet against popular belief created a consternation among the saints. Acts of Parliament were finally adopted as the only efficient refutation of heretical logic. But Anthony Collins was *rich;* and, consequently, while Toland and others were persecuted and driven into exile, prison, and poverty, Collins with his profusion of wealth could oppose Christianity with impunity, mingle in the gaiety of the Court, sit on the magisterial bench, and be the welcome guest of the bluest blooded aristocracy. Still later, while the plebeian Paine was persecuted, the patrician Gibbon was flattered, albeit both had committed the same offense. But the career of Collins soon drew to a close. He expired on the thirteenth of December,

1729, aged fifty-three years. The following obituary notice inserted in the newspapers of the day suffices to show the esteem in which his character was held:

"On Saturday last, died at his house in Harley Square, Anthony Collins, Esq. He was a remarkably active, upright, and impartial magistrate, the tender husband, the kind parent, the good master, and the true friend. He was a great promoter of literature in all its branches. He was an eminent example of temperance and sobriety, and one that had the true art of living. His worst enemies could never charge him with any vice or immorality."

The record of his life is one in which all who bear the name of Infidel may justly feel a pride. He had written a great number of works which he intended to have published after his death. Among these was a highly-prized collection of eight volumes of manuscripts, his final great effort against Christianity, which were all arranged ready for publication. As a reward to one whom he deemed worthy of confidence, and one who professed to be his disciple and friend, he bequeathed them to Des Maizeaux, a popular author and editor. But the widow of Collins was much younger than himself, and, as it appears, an unprincipled woman every way unworthy of him. She was closely connected with the Church of England, and was in rather suspicious friendship with more than one clerical enemy of her late husband. She and one Tomlinson went to Des Maizeaux, and for the consideration of quite a sum of money, induced him to betray the trust of his friend, and relinquish the manuscripts. His conscience, however, not long afterwards accusing him of the great wrong he had done to the memory of his benefactor, he confessed his crime, and that he had done "a most wicked" thing. In a letter to a man who had been a mutual friend to Collins and himself, he wrote: "I have forfeited what is dearer to me than my own life — honor and reputation. I send you the money I received, which I now look upon as the wages of iniquity, and I desire you to return it to Mrs. Collins, who, as I hope it of her justice, equity, and regard for Mr. Collins' intentions, will be pleased to cancel my paper."

But those eight volumes, the crowning efforts of a mind which in its youth had displayed uncommon brilliancy, were

never heard of more. What their contents were none can now inform us. This has been the fate of many of the best productions of other Infidels. Christian zealots have succeeded in suppressing many of the most valuable writings which would have given a posthumous reputation to their authors. Five volumes of Toland's works were irretrievably lost at his death. The works of Blount never appeared. Two volumes of Tindal's were seized and destroyed by the Bishop of London. Paine's History of the French Revolution and the third part of his Age of Reason disappeared. Some of Hume's and Gibbon's works have not yet appeared. Robert Taylor left valuable manuscripts which have never been recovered. There is no doubt that most of the manuscripts of the minor Infidels disappeared with their authors.

Collins lived in an age of religious rancor. The wealth and position which shielded him from persecution during his life did not avail to save his most cherished writings after his death. His fearless utterances spread consternation among the clergy of England at a time when Puritanical Christianity was yet the Jehu of public opinion, and triumphantly driving its chariot to the farthest verge of fanaticism. But while others languished in poverty and prison for the propagation of unsanctioned sentiments, Anthony Collins, from his magisterial bench, or from the gaiety of the court, could laugh defiance at the hideous threatening fangs of bigotry. His wealth insured him peace while living. While Christianity has never failed to pierce the vitals of its poor opposers, it has seldom been wanting in respect to its adversaries of affluence and position.

The literary claims of Collins have been fully established. His works are logically composed and explicitly worded. His style of writing is clear, serious, solid, and analytical. He was a staunch and immovable asserter of universal liberty in all civil and religious matters; and if posterity does him justice, it will place his bust in the same historic niche with Hobbes and Bolingbroke, and the glorious old champions who took part in the great Deistic struggles of the seventeenth century.

BOLINGBROKE.

Henry St. John, Lord Bolingbroke, was born in his family seat at Battersea, Surrey County, England, on the first of October, 1672. He was educated by a clergyman at Christ's Church, Oxford, and developed himself in an extraordinary manner. It is said that he was somewhat dissipated in his younger days. When he left Oxford, it is reported that he was not only one of the handsomest men of the day, but that his classic eloquence, dazzling wit, and refined address made him the "first gentleman in Europe." He was renowned for the fascinating graces of his person and his wild exploits, rather than for remarkable talents; but upon becoming a member of Parliament at the age of twenty-four a complete change took place in his conduct. He soon became the hardest worker in the House of Commons, and his friends were greatly surprised by the ready eloquence and aptitude for business of the once wild St. John. Night after night he spoke with the vivacity of a poet and the profundity of a veteran statesman on public affairs, and awakened the expectations of a nation.

In 1704 he received the seals as Secretary of War, and by his discretion and activity was mainly instrumental in gaining those glorious victories of Marlborough. When the Whigs came into power he resigned his office and retired into privacy; but two years after, when the administration was changed, he re-appeared as Secretary of Foreign Affairs.

The greatest work of his public career was the negotiation of the celebrated treaty of Utrecht, which was signed by him. At that time he was British Plenipotentiary to Paris, where he was hailed as a guardian angel. He was greeted with acclamation by the populace in the streets, and when he went to the theaters every one rose to welcome him.

He was created Viscount Bolingbroke in 1712, and on the twenty-seventh of July, 1714, he became Premier of England. But his triumph was of short duration. A stormy debate in the

Privy Council had hastened the death of Queen Anne, who expired the first of August, 1714. The Whigs were again victorious, and Bolingbroke was again deprived of power. He was known to have entertained pains for the restoration of the Stuart dynasty; and aware that he would fall a sacrifice to party revenge, and that his accusers would also be his judges, he wisely withdrew to France. He was impeached for high treason in 1715, and failing to appear, was attainted by Parliament.

While in France he lived at the mimic court of the exiled Stuarts, at Avignon. The Pretender had appointed him his prime minister. In 1720 he married a niece of Madam de Maintenon. For several years he occupied himself with philosophical pursuits. In 1723 he received a pardon, which allowed him to return to England, but his sequestered estates were not returned, and it is said that this apology for a pardon was negotiated by a bribe of eleven thousand pounds to the German Dutchess of Kendal — one of the king's mistresses.

During his exile he corresponded with his old friends, Pope and Swift. At this time Pope had won the applause of England, and was considered the arbiter of genius, as Voltaire was in France. Both of these men saw in the brilliant British peer a master, and they ranked by his side as the twin apostles of Freethought. Some one has said, "In his society these two illustrious men felt and acknowledged a superior genius; and if he had no claim to excellence in poetry — the art in which they were so preëminent — he surpassed them both in the philosophy they so much admired."

For ten years Bolingbroke devoted himself to various political writings. Among these are a "Dissertation on Parties," "Remarks on the History of England," and "The Idea of a Patriot King." These works were in a very popular and brilliant style. They were condemned by his enemies as factious and irreligious in the highest degree.

Alexander Pope had won the applause of England by his poems. For many years he had been Bolingbroke's constant correspondent. He had laid the copy of his greatest epic at the feet of the illustrious lord, and begged of him to correct its errors. Bolingbroke's principal friends were Pope and Swift. These three friends were united in the closest confidence, and

were of the same sentiment in religion as well as politics. Although Pope had been educated a Catholic, and, for the sake of peace occasionally conformed to its rites, and Swift was a dignitary of the English Church, yet these three distinguished characters, celebrated for different accomplishments, constituted at this period a trinity of Deists which has enshrined their names forever in the glorious history of Freethought. The widow of Mallet, the poet, a lady of remarkable talent and learning, and who lived upon terms of intimate friendship with Bolingbroke, Swift, and Pope, frequently declared that the three were all equally Deistical and of the same religious sentiments. Indeed the Earl of Nottingham, in the great debate upon the Dissenter's Bill, alluded to Swift "as a man in a fair way for becoming a bishop who was hardly suspected of being a Christian." Pope, the greatest poet of the age—Swift, the political churchman, and author of "Gulliver's Travels"—Bolingbroke, the most accomplished statesman of his country, formed, indeed, a brilliant coterie of Infidels. They all agreed to promulgate a code of ethics which should embody the positive speculations and elaborate philosophical researches of Bolingbroke, the easy grace of Swift, and the sweet and polished rhyme of Pope.

For this purpose the "Essay on Man," was designed on the principles elaborated by Bolingbroke in his private letters to Pope, an edition of which was afterwards published by Mallet in five volumes. It was Bolingbroke who drew up the scheme, mapped out the arguments, and sketched the similies—it was Pope who embellished its beauties, and turned it into rhyme. Lord Bathurst told Dr. Warton that he had read the whole of the "Essay on Man" in the handwriting of Bolingbroke, and drawn up in a series of propositions which Pope was to amplify, versify, and illustrate. This poem—the grand epic of Deism—is the creed of Bolingbroke, poetized by Pope.

Some writer has observed of the "Essay on Man": "It stands alone in its impregnability—a pile of literature like the "Novum Organum" of Bacon, the "Principia" of Newton, or the Essay of Locke. The facades of its noble colonnades are seen extending their wings through the whole sweep of history, constituting a pantheon of morals, where every nation sends its devotees to admire and worship."

Bolingbroke's ideas of a future life, as well as his style of writing, may be inferred from the following brief quotations extracted from Vol. IV. of his works; "I do not say, that to believe in a future state is to believe in a vulgar error; but this I say, it cannot be demonstrated by reason; it is not in the nature of it capable of demonstration, and no one ever returned that irremedial way to give us an assurance of the fact."

"He alone is happy, and he is truly so, who can say, welcome life whatever it brings! welcome death whatever it is. That you or I should return to the earth from whence we came, to the dirt under our feet, or be mingled with the ashes of those herbs and plants from which we drew nutrition whilst we lived, does not seem any indignity offered to our nature, since it is common to all the animal kind; and he who complains of it as such, does not seem to have been set, by his reasoning faculties, so far above them in life, as to deserve not to be levelled with them at death. We were like them before our birth; that is, nothing. So we shall be, on this hypothesis, like them too after our death; that is, nothing. What hardship is done us? Unless it be a hardship, that we are not immortal because we wish to be so, and flatter ourselves with that expectation."

Bolingbroke died in 1751, after a long and painful illness, occasioned by the ignorance of a quack. While lying on his death-bed he composed a discourse, entitled "Considerations on the State of the Nation." Sustained by the truth of the principles he had advocated, he met death with that tranquil trust and calm serenity of mind which none but the honest Freethinker has ever fully experienced. He was buried in the church at Battersea. He was a brave, sincere man, a man of the highest rank of genius, a man of truth and learning and principle, and one of the most powerful Freethinkers of his age!

BERKELEY.

This celebrated metaphysician was born at Kilcrin, Ireland, on the 12th of March, 1681. He was first educated at Kilkenny, and next at Trinity College, Dublin, of which he was chosen Fellow in 1707. The same year he published "Arithmetic Demonstrated without Algebra or Euclid." In 1709 he published his "Theory of Vision," which was the first attempt that ever was made to distinguish the immediate and natural objects of sight from the conclusions we have been accustomed from infancy to draw from them. In 1710 he published a remarkable work, "The Principles of Human Knowledge," and in 1713 the "Dialogues between Hylas and Philonous," the object of both being to dispute the *common notion* of the existence of *matter*, and to establish the hypothesis that there is no proof of its existence anywhere but in our own perceptions. But let it never be forgotten that, contrary to the usually received opinion, he *adhered to the reports of the senses*, and "discarded merely the addendum of reasoners — matter." However singular his opinions might have appeared, there was so much beauty in his writings that the greatest men — amongst others, Steele and Swift — courted his friendship. He wrote several papers for Steele in the "Guardian," and through him became intimate with Pope. Swift recommended him to the Earl of Peterborough, who took him abroad as his chaplain. In 1721 he became chaplain to the Lord-Lieutenant of Ireland, took his degree of D.D., and about this time had a fortune bequeathed to him by a lady of Dublin, Mrs. Vanhomrigh (Swift's "Vanessa"). He was appointed Dean of Derry in 1724, before which he had been chaplain to the Duke of Grafton. In 1725 he printed a "Proposal for Converting the Savage Americans to Christianity," and wished to found a college in the Bermudas for that purpose, for which he raised a large sum of money by subscriptions. He also received a grant or promise of £20,000 from government, and having married a Miss Anna Forster, sailed to

Rhode Island in 1728. On this subject he wrote a short poem, ending with these well-known and oft-quoted lines:

"Westward the course of empire takes its way;
The four first acts already past,
A fifth shall close the drama with the day:—
Time's noblest offspring is the last."

He reached America, and resided and preached in Newport for about two years; but the scheme failed, owing to the ministry failing to supply the funds, having actually applied them to other purposes. He therefore had to return to England. He was chosen Bishop of Cloyne in 1734; and about 1745, in order to set a shining example to the avaricious and corrupt clergy of the day, he refused the Bishopric of Clogher, the revenue of which was twice as large as that of Cloyne. He removed to Oxford in 1752, and died there in January, 1753.

Besides his purely philosophical works, Berkeley wrote several volumes on mathematics; a series of "Queries," occasioned by the licentiousness of the times; "A Word to the Wise"; and a book — famous in its day — on the virtues of tar-water.

Dr. Johnson said: — "Berkeley was a profound scholar as well as a man of fine imagination." And Bishop Atterbury testified as follows, — "So much understanding, so much innocence, and such humility, I did not think had been the portion of any but angels, till I saw this gentleman." And this universal love and admiration of the good Bishop of Cloyne continued until his death. It has even been said that "he, *of all mankind*, died possessed of

"'. . . That which should accompany old age,
As honor, love, obedience, troops of friends.'"

And his memory is still green; and "though dead, he yet speaketh" to hosts of admiring students.

"Berkeley is always accused of having propounded a theory which contradicts the evidences of the senses. That a man who thus disregards the senses must be out of his own, was a ready answer; ridicule was not slow in retort; declamation gave itself elbow-room, and exhibited itself in a triumphant attitude."

But "unfortunately for the critics, Berkeley did *not* contradict the evidence of the senses; did *not* propound a theory at variance in this point with the ordinary belief of mankind. His peculiarity is, that he confined himself exclusively *to* the evidence of the senses. What the senses informed him of, that, and *that only*, would he accept. He held fast to the facts of consciousness; he placed himself resolutely in the centre of the instinctive belief of mankind: there he took his stand, leaving to philosophers the region of supposition, inference, and of occult substances." He sided with Common Sense, and with the common people, "who recognize no distinction between the reality and the appearance of objects, and, repudiating the baseless hypothesis of a world existing unknown and unperceived, he resolutely maintained that what are called the sensible shows of things are in truth the very things themselves." He may not have been always sufficiently guarded against all ambiguity; but being an earnest thinker, and a patient truth-seeker, he seems to have endeavored on several occasions to guard himself against misapprehension, as for instance, in the following passages:— "I do not argue against the existence of any one thing that we can apprehend either by sensation or reflection. *That the things I see with my eyes and touch with my hands do exist, really exist, I make not the least question. The only thing whose existence I deny is that which philosophers call Matter, or corporeal substance.* . . . Assert the evidence of sense as high as you please, *we are willing to do the same.* That what I see, hear, and feel, doth exist, *i. e.*, is perceived by me, I no more doubt than I do of my own being; *but I do not see how the testimony of sense can be alleged as a proof of anything which is not perceived by sense.*"

In fine, Berkeley stood firm on the rock of Common Sense. He scouted the idea that human knowledge is the measure of all things. He *sensed* phenomena, and believed in them; but he knew nothing about noumena. The *apparent* tree and table he perceived and believed in; the so-called "essential," "substantial," "invisible" tree and table he entirely ignored. Matter, as a metaphysical entity, was to him mere chimera. His very starting-point was what the plain dictates of his senses, and the senses of all men, furnished.

All the world has heard of his Idealism; and though innumerable "coxcombs" have vanquished it "with a grin," it still lives. And no wonder that it should have been pronounced irrefutable, at least by any method of metaphysical reasoning. Having battered down almost every objection, trivial, or serious, that could be offered, Idealism iterates its fundamental principle:— "All our knowledge of objects is a knowledge of ideas; objects and ideas are the same. *Ergo*, nothing exists but what is perceived." "Berkeley taught that there was but *One*," but unlike Spinoza, who taught that that *One* was Substance, or Matter, Berkeley taught that It was Thought. Now, no matter what we call this *One*, the result—speculative or practical—is the same. We may have certain degrading associations attached to the idea of Substance, or certain exalted associations attached to that of Thought. It matters not. Our associations can make no difference whatsoever with respect to the real nature of things.

To conclude:—Idealism, after all, explains nothing. To accept it would be to accept a mere hypothesis, at the cost of renouncing a strong belief, now fast growing into scientific importance, namely, that there exists an external world quite independent of any perception, or in other words, an external matter *unlike* our sensations, but of which we can predicate *nothing*, as its attributes are entirely unknown to us. Our constant tendency, however,by the processes of an inverse Materialism or a perverse Spiritualism, is to endow *this* with human attributes of Power, Wisdom, and Goodness on the one hand, or of Caprice, Folly, and Evil on the other, just as if we—Optimists or Pessimists as we may be—knew anything about it! Berkeley "failed, as the greatest Philosophers have failed, not because he was weak, but because Philosophy was impossible. . . . One great result of his labors was the lesson he taught of the vanity of ontological speculations. He paved the way to that skepticism which, gulf-like, yawns as the terminal road of all consistent metaphysics."

VOLTAIRE.

Francis Marie Arouet De Voltaire was born at Chatenay, near Paris, on the twentieth of February, 1694. Owing to excessive feebleness, his baptism was delayed till the twenty-second of November of the same year. Indeed, he suffered greatly from ill-health and a weakly constitution throughout his whole life. His father possessing the advantages of an ample fortune was enabled to provide his son with a superior education. Conformably to the custom of the age among French families of rank, the subject of our sketch assumed the name of Voltaire, leaving to his elder brother the name of the family. At the age of twelve he was admitted to the college of Jesuits, the professors of which were not long in discovering the germs of the lad's genius and skeptical intellect. Father Jay, one of his instructors, prophetically pointed him out as the apostle of Deism in France.

At an early age his satirical and poetical proclivities were particularly marked, and he obtained considerable notoriety for his Infidel epigrams. Even while a schoolboy he was characterized by that independence of mind and remarkable genius for which he was afterwards distinguished. Soon after leaving college he was introduced into the choicest society of Paris, where he made the acquaintance of the most celebrated men of that time. Nobles and princes, literary celebrities, and ladies of rank and fashion and fortune, were in his circle of acquaintance. The father, a staid, respectable notary, wishing to make his son a lawyer, grew anxious and alarmed on hearing of his predilection for tragedies and poetry, and his gay career at Paris, and insisted upon his binding himself to an attorney. A quarrel ensued, and the young Voltaire was forbidden his father's house, and exiled to Holland.

But after a brief absence, he again returned to Paris. His father now determined that he should be bound to an attorney, and insisted peremptorily upon his renouncing poetry and

living at large. He was placed in the house of an attorney, but fortunately for the world of letters, the poetical tendencies and literary aspirations of the bold, imaginative, and vivacious Voltaire proved too strong to yield to the practical prudence and worldly respectability of the resolute old notary. The son of Apollo, however, did not long lead the life of a plodding attorney. An intimate and influential friend of the father felt the restraint under which the youth labored in his uncongenial situation, and finally obtained permission to take him to his secluded country estate until he would be better prepared to choose a profession. While there Louis XIV. died,—in the autumn of 1715. The people generally hailed the event with indecent joy. The same people who had been profuse in their panegyrics of the "grand monarch" during his life, were prodigal of lampoons to his memory after his decease. Among the printed insults to the dead king was a pungent poem, the satirical lines of which set forth the sufferings resulting from the united tyranny of kings and priests—unrighteous and harassing edicts, burdensome taxes, and crowded prisons. The last line read: "These evils I've seen, and I'm scarcely one score," and though Voltaire was then upwards of three and twenty, he was accused of being the author, and was accordingly thrown into the Bastile.

While in prison he sketched his famous "League," completed his "Edipus," and wrote his merry verses on the misfortune of being a prisoner. His incarceration, however, was brief; for the profligate Regent, D' Orleans, who now reigned, becoming assured of his innocence, not only procured his liberation, but presented him with a purse of money. "I thank your royal highness," said Voltaire, "for having provided me with food, but I hope that you will not hereafter trouble yourself concerning my lodgings." He assiduously devoted the next six years of his life to the composition of his many and voluminous works, which consisted of plays, history, poetry, and philosophy. His numerous dramatic pieces are considered by competent critics second only to Shakespeare's.

He now gave himself up to study and reflection. The frivolous pleasures of the gay and fashionable society of Paris no longer had attractions for him, the recklessness of youth had

subsided into the courage of a noble manhood, and he came to love a tranquil country life Said he, "I was born to be a fawn or creature of the woods. I am not made to live in a town. I fancy myself in hell when I am in the accursed city of Paris."

His father, who had not yet relinquished the hope of seeing his son a successful advocate, was induced to go and see one of his new tragedies performed; he was melted to tears; and amidst the applause and the fe icitatio s of the ladies of the court he embraced the author, and never again expressed a desire to have him become a judge. At one of the representations of his celebrated play of Edipus, Voltaire appeared upon the stage in the habit of a high priest. One of the ladies of the French nobility petulantly inquired who that young man was who thus sought to disturb the performance. Upon being informed that it was the author, she correctly conceived that he was a character superior to the littleness of self-love, and expressed a desire of forming his acquaintance. They met; and the inexperienced heart of the writer was inspired by such a tender passion as to seriously divert his mind from his studies. But his pressing suit was rejected, and regret and remorse at this disappointment lasted him for life. He proceeded with his plays, aud endeavored to console himself by closer application to literary pursuits. He was a lover of social intercourse, and notwithstanding his remarkable industry, was frequently found at the gay supper tables of his friends of rank and fortune; but he frequently excused himself from the most exacting invitations, preferring the quiet and delightfulness of solitude to even the country seats of noblemen, He thus wrote: "If I went to Fontainbleau, or Villars, or Sully, I should do no work. I should over-eat, and I should lose in pleasures and compliance to others an amount of precious time that I ought to be using for a necessary and creditable task." Noble words were these for that corrupt and pleasure-loving age. They foreshadowed the grand, unselfish life he subsequently lived.

In 1725 he again became an inmate of the gloomy Bastile, in consequence of an attempt to revenge an insult infiicted upon him by one of the young aristocrats of the court. After a confinement of six months he was released, and ordered to quit

Paris. He sought refuge in England. This was in 1726. The quick and apprehensive Frenchman soon mastered the English language. Indeed, so surprising was the progress that he made that in less than a year he had not only read and criticised all the standard English works in poetry, philosophy, and religion, but even translated some of the most difficult into French verse. He became known to all the wits and Freethinkers of England.

Already had he commenced his war against Christianity. He felt himself called upon to destroy every species of error and prejudice which enslaved the mind of man. His "Henriade," was published at this period in London. Presents were made him by Geo. I. and the princess of Wales, who afterwards became queen. During his stay in England he gave to the world his famous tragedies of "Brutus," and the "Death of Cæsar."

Voltaire returned to France and undertook the thankless task of introducing British thought upon religion, science, and philosophy, among his countrymen. In London he had associated with the most eminent men in that, the Augustan era of English literature. It has been said that he left France a poet, and returned to it a sage. His Letters on the English, which he published soon after his return, proved too outspoken to the clergy of France. They demanded the destruction of this heretical production, and it was, in accordance with a decree of a council, publicly burnt. Voltaire himself had to flee to escape a similar fate.

Through all his after life the satirical skeptic, like a hunted fox, had the priests on his track. In the midst of his persecutions and literary pursuits the astute philosopher succeeded by adroit management and successful speculation in the public funds, in acquiring considerable wealth, which, though the result of extreme prudence in business affairs, was lavishly expended in assisting the suffering and needy. He spent a great portion of his fortune in providing for poor men of letters and encouraging in young men the germs of genius. He found a niece of the celebrated poet Corneille suffering the privations of poverty; and he gave her a home and provided for her education.

Voltaire has been accused of avarice. But a more silly and senseless slander could not have been concocted by his Christian contemporaries. The wealth derived by prudence in pecuniary transactions was employed in munificent liberality. The use Voltaire made of riches might prevail on pious spleen itself to pardon him their acquirement. His pen and purse were ever at the service of the oppressed.

An infirm old man named Calais, living at Toulouse, fell a victim to Catholic intolerance. His family was ruined and reduced to a suffering condition. Becoming fully assured of the innocence of the martyred father, Voltaire resolved to secure justice for the family. For three years he labored unremittingly to this end. In all this time he says that a smile never escaped him for which he did not reproach himself. This was but one of the many occasions upon which he espoused the cause of the weak and the wronged against the powerful and persecuting. Though denounced by his envenomed Christian enemies as a scoffer and a skeptic, his whole life was one long act of benevolence.

We next follow him to the Court of Frederick the Great. He was welcomed with ostentatious cordiality by the Prussian King, who took great pride in patronizing men of letters. Though a great general, Frederick was a poor poet. Yet he had the whimsical weakness to imagine himself a master in the great democracy of letters. Voltaire, though treated with the most distinguished consideration, soon perceived that the purpose of the king was to employ him merely as a literary servant to shape and embellish his own poor productions. But the brilliant Frenchman swayed a realm mightier than ever conquered by the sword, and he scorned to barter his independence for the hospitality of a Court. He could be the friend of a king, but a menial, never. Some verses were sent him one day from Frederick with the request that they be returned with his criticisms and corrections. "See what a quantity of his dirty linen the king has sent me to wash," exclaimed the indignant Voltaire. The wily and witty heretic, finding that he could not comply with all the whimsical wishes of his royal host, returned the key, the cross, and the patent of pension that Frederick had bestowed upon him, and parted from the mighty monarch with a

heart full of resentment. The great Frederick meanly vented his spite on his departing guest by causing his arrest at Frankfort upon the pitiable pretense that he had purloined some of the royal poems. As if the great Voltaire would need to plagiarize from the puerile poetry of the pretentious Prussian!

The emissary who was despatched after him demanded an apology to deliver to the king, stating that he was instructed to repeat his answer verbatim. Voltaire told him that "the king might go to the devil." Upon being asked if that was the message he wished conveyed to his majesty, he answered: "Yes; and add to it that I told you to go to the devil with him."

Becoming wearied with his wandering and unsettled manner of life, he bought an estate at Ferney, where he spent the last twenty years of his life. Here, removed from the turmoils of the boisterous world and all the excitements to personal passion, he led a pleasant and peaceful life, adorned by acts of rare and bold benevolence, devoted to the service of the suffering and of the race. He here spent the serenest period of his life, undisturbed save by the threats of priests and the bullying beadles of persecution. He became known to Europe as the "Sage of Ferney." He rebuilt the house, laid out the gardens, and received at his table distinguished guests from every surrounding country. Here, amid the amenities of social intercourse, he continued to occupy himself with literary labors. He published a translation of Ecclesiastes and the Song of Solomon, and notwithstanding he pruned the licentious language and imagery of the original, the work was burnt by the authorities as immoral and indecent. In this transaction the Christians condemned their own books and burnt them as obscene. Voltaire followed this act by a volley of such ironical lampoons as none save him could pen, in which he mocked at the universal hypocrisy and corruption of morals in Europe, and the subversion of that energy and nobility of character for which the ancients were celebrated.

From his retreat at Ferney he scattered his satirical sheets throughout the reading world, and shot his keen and rankling shafts into the breasts of the bigots who were endeavoring to darken the intellectual sky. The contentious old patriarch at

Ferney, wielding a pen mightier than a sovereign's scepter, flaunted fearless defiance in the faces of all the tyrants and hireling priests of Christendom.

In 1778, after an absence of twenty-seven years, he re-visited Paris, He had just finished his play of "Irene," and his anxiety to see it performed prompted him to visit the great gay capital again. A grand ovation awaited him. The public thronged to pay him homage. All Paris, high and low, rich and poor, united to pay honor to the now popular Deist. Courtiers and nobles and princes overwhelmed him with their congratulations, and even disguised themselves as waiters to be in his company. His trenchant pen and fiery zeal had animated the advocates of justice in the Calais case; and thanks to his eloquence and untiring courage he had interested powerful friends on his side, and had finally succeeded in obtaining a reversal of the sentence and a compensation to the family of the murdered father. And of all the marks of esteem then being bestowed upon him, none so touched the tender heart of the kind old heretic as the remark of a poor woman on the Pont Royal, who being asked who the hero of the hour was, replied: "Know you not that he is the savior of Calais?" Voltaire was then seventy years of age. He had outlived all his enemies. He who had been the object of the unrelenting persecution of priests and the corrupt courtiers for more than half a century, had survived to see the day when "all that was most eminent in station or most distinguished in talent—all that most shone in society or ruled in court, seemed to bend before him." He was greeted by the acclamations of the people in the streets, crowned with flowers at the theater, and followed to his home by enthusiastic thousands. There at a theater he met Benjamin Franklin—for the only time. The two veterans embraced each other in the midst of public applause, and it was said to be Solon embracing Sophocles. The American philosopher presented his grandson to Voltaire, requesting that he would give him his benediction. "God and Liberty," said Voltaire; "it is the only benediction which can be given to the grandson of Franklin."

Three months after, on the 30th of May, 1778, in his eighty-fifth year, the Infidel patriarch passed serenely into the last

great solemn sleep of man. The most extraordinary character of the eighteenth century had gone down to the remorseless tomb in the midst of his triumphs. With the exception of the petty perturbations to which he was subjected by the priests, he had breathed his last in tranquillity and peace. In order that no public stigma might attach to his name by being refused Christian burial, the group of friends and philosophers gathered around his death-bed persuaded him to submit to the silly ceremony of confession and absolution. He consented to undergo the obnoxious ordeal to please his importunate friends; but when the Cure of St. Sulpice, who had been procured for that purpose, approached him with the question, "Do you believe the divinity of Jesus Christ?" the dying Infidel pushed him petulantly aside, exclaiming: "In the name of God, sir, speak to me no more of that man, but let me die in peace!" This spoilt the scheme of his friends, and the certificate of burial was refused; but before the prohibition could be procured they had hurriedly deposited his remains in a monastery of which his nephew was the abbot. Ignorant and lying priests, in accordance with the pious practice of fabricating "horrible death-beds" for unbelievers, have long edified the Christian world with their lugubrious delineations of the dying agonies and suppositive retraction of the great French Freethinker. And notwithstanding the most unqualified denial of Dr. Burard and many others who were witnesses of the death scene, there are those who still credit these falsehoods. These senseless stories are the inventions of Christian fraud and hypocrisy.

But fortunately the grave of the great skeptic remains sacred from the uncharitable touch of those interested calumniators who seek to draw aside the veil that should hide from the world's cold stare the dying sufferings of a fellow mortal. Let those who base an argument for their faith upon death-bed scenes, read the following from Carlyle: "He who, after the impurtable exit of so many Cartouches and Thurtelles, in every age of the world, can continue to regard the manner of a man's death as a test of his religious orthodoxy, may boast himself impregnable to merely terrestrial logic."

During the first French revolution the body of Voltaire was removed to Paris at the request of the citizens, and buried in

the Pantheon. In his "History of the Girondists," Lamartine thus describes the removal: "On the 11th of July the departmental and municipal authorities went in state to the barrier of Charenton, to receive the mortal remains of Voltaire, which were placed on the ancient site of the Bastile, like a conqueror on his trophies; his coffin was exposed to public gaze, and a pedestal was formed for it of stones torn from the foundations of their ancient stronghold of tyranny; and thus Voltaire, when dead triumphed over those stones which had triumphed over and confined him when living. On one of the blocks was the inscription: "Receive on this spot, where despotism once fettered thee, the honors decreed to thee by thy country." The coffin of Voltaire was deposited between those of Descartes and Mirabeau — the spot predestined for this intermediary genius between philosophy and policy, between the design and the execution."

The following brief extracts will suffice to show the power and penetration, the grace and genius, and quiet irony of the great Deistical author:

"The ambition of domineering over the mind, is one of the strongest passions. A theologian, a missionary, or a partisan of any description, is always for conquering like a prince, and there are many more sects than there are sovereigns in the world. To whose guidance shall I submit my mind? Must I be a Christian because I happened to be born in London, or in Madrid? Must I be a Mussulman, because I was born in Turkey? As it is myself alone that I ought to consult, the choice of a religion is my greatest interest. One man adores God by Mahomet, another by the Grand Lama, and another by the Pope. Weak and foolish men! adore God by your own reason." "I conclude, that every sensible man, every honest man, ought to hold Christianity in abhorrence. The great name of Theist, which we can never sufficiently revere, is the only name we ought to adopt. The only gospel we should read is the grand book of nature, written with God's own hand and stamped with his own seal. The only religion we ought to profess is to adore God, and act like honest men. It would be as impossible for this simple and eternal religion to produce evil as it would be impossible for Christian fanaticism not to

produce it." His assault on Christianity as a dogmatic system of religion, was the principal work of his life, and his unsparing onslaught on its pernicious absurdities constitutes his chief glory. He detested and despised it as as a pestilent tissue of error and a most damnable superstition. He verily believed that in the name of Jesus Christ more blood and tears had been shed than in the name of any other man or religion that ever cursed mankind. He therefore devoted himself to the destruction of orthodox Christianity; and never for one moment did he waver in the prosecution of his purpose.

The following answer to the oft-repeated question, "What will you give in its place?" is in his characteristic style: "What? A ferocious animal has sucked the blood of your relatives. I tell you to rid yourself of this beast, and you ask me what you shall put in its place! Is it you that put this question to me? Then you are a hundred times more odious than the Pagan Pontiffs, who permitted themselves to enjoy tranquillity among their ceremonies and sacrifices, who did not attempt to enslave the mind by dogmas, who never disputed the powers of the magistrates, and who introduced no discord among mankind. You have the face to ask what you must substitute in the place of your fables."

The calm reasoning of the following passage on Faith must impress every unprejudiced reader: "Divine faith, about which so much has been written, is evidently nothing more than incredulity brought under subjection; for we certainly have no other faculty than the understanding by which we can believe; and the objects of faith are not those of the understanding. We can believe only what appears to be true; and nothing can appear true but in one of the three following ways: by intuition or feeling, as I exist, I see the sun; or by an accumulation of probability amounting to certainty, as there is a city called Constantinople; or by positive demonstration, as triangles of the same base and height are equal. Faith, therefore, being nothing at all of this description, can no more be a belief, a persuasion, than it can be yellow or red. It can be nothing but the annihilation of reason, a silence of adoration at the contemplation of things absolutely incomprehensible. Thus, speaking philosophically, no person believes the Trinity; no person

believes that the same body can be in a thousand places at once; and he who says, I believe these mysteries, will see beyond the possibility of a doubt, if he reflects for a moment on what passes in his mind, that these words mean no more than, I respect thee, mysteries. If God himself were to say to me, "Thought is of an olive color;" "the square of a certain number is bitter;" I should certainly understand nothing at all from these words. I could not adopt them either as true or false. But I will repeat them, if he commands me to do it; and I will make others repeat them at the risk of my life. This is faith; it is nothing more than obedience.

"In order to obtain a foundation then for this obedience, it is merely necessary to examine the books which require it. Our understanding, therefore, should investigate the books of the Old and New Testament, just as it would Plutarch or Livy; and if it finds in them incontestable and decisive evidences — evidences obvious to all minds, and such as would be admitted by men of all nations — that God himself is their author, then it is our incumbent duty to subject our understanding to the yoke of faith."

Though his Deism was not very clearly defined, Voltaire was far from being an Atheist. He was a firm and consistent believer in the being of a God; but he was too wise a man to dogmatize on so abstruse and perplexed a subject. His fight was against systematized Christianity, against prejudice and persecution, and priestly thralldom. He believed that there was no possible redemption for the world save through the complete rooting up of the banyan-tree of superstition, beneath whose poisonous shade mankind crouched in fear and misery. To the end of its destruction he employed every weapon that could be selected from the armory of poetry and philosophy, history and humor, sarcasm and science. The deadly damage of his assaults may be inferred from the fact that both Catholics and Protestants alike have considered him a more hateful and accursed object than the Devil himself. In the dark heart of superstition he planted to the hilt his keen and poison-tipped stiletto which will rankle there till it be vexed to utter death.

"And when we observe how Reason more powerfully asserts her sway now than of yore; how men are more disinclined to

prostrate their intelligence before dogmatic absurdities; how Freethought is spreading day by day; we should reflect on our manifold obligations to the arch-heretic, Voltaire, and bless his memory for his noble labors in the cause of Truth." "Voltaire was the one great mind of his day, whose thoughts engrossed the attention of all men. He was great by his learning, his genius, and his benevolence, — and this man was the champion of Reason, the enemy of superstition, and an Infidel."

Says Quinet, in his lecture on the Romish Church: "I watch, for forty years, the reign of one man who is in himself the spiritual director, not of his country, but of his age. From the corner of his chamber, he governs the kingdom of spirits, intellects are every day regulated by his; one word written by his hand traverses Europe. Princes love, and kings fear him; they think they are not sure of their kingdoms if he be not with them. Whole nations, on their side, adopt without discussion, and emulously repeat, every syllable that falls from his pen. Who exercises this incredible power, which had been nowhere seen since the Middle Ages? Is he another Gregory VII.? Is he a Pope? No — Voltaire."

The eloquent Lamartine pays the following tribute to the Sage of Ferney:

"If we judge of men by what they have *done*, then Voltaire is incontestably the greatest writer of modern Europe. No one has caused, through the powerful influence of his genius alone, and the perseverance of his will, so great a commotion in the minds of men; his pen aroused a world, and has shaken a far mightier empire than that of Charlemagne, the European empire of a theocracy. His genius was not *force*, but *light*. Heaven had destined him not to destroy, but to illuminate, and wherever he trod, light followed him, for Reason (which is *light*) had destined him to be first, her poet, then her apostle, and lastly her idol."

BENJAMIN FRANKLIN.

As a statesman, a philosopher, and a man of practical usefulness few men in the eighteenth, or any other century have surpassed BENJAMIN FRANKLIN. The world owes him a debt of gratitude which is a perfect pleasure to hold in remembrance. He was born in Boston, Mass., on the seventeenth of January, 1706. He was the youngest son and fifteenth child of a family of seventeen children. His father, Josiah Franklin, emigrated from England to America in 1682, and followed the business of tallow chandler and soap boiler in Boston. Benjamin, at the young age of ten years began to do service in his father's shop, at cutting wicks, running of errands, etc. But not being pleased with the monotonous routine of the duties he had to perform, he early indulged in a desire to go to sea. That he might not do this, his father bound him to his brother James, a printer. Benjamin had here free access to books for which from early childhood he had a special fondness. While he was still an apprentice he commenced to write for the paper which his brother published, and it may well be conceived that he indulged in a very commendable pride when he first saw the productions of his pen in print.

His brother being of a severe and exacting disposition, Benjamin found the situation irksome, so much so, that at the age of seventeen he privately left Boston without informing his father or his brother. He took vessel for New York, and from thence to Philadelphia, partly by water and partly on foot. In that city he obtained employment as a journeyman printer. In the following year, having been encouraged by promise of assistance from a citizen of Philadelphia, he resolved to engage in business for himself. With this view, he made a voyage to England to purchase type and printing material. Having been disappointed in the promises made, he was compelled to remain in England over a year at his trade. He returned to Philadelphia in 1726, and in 1729, with the aid of

other friends, he started the printing business on his own account. He became the editor and proprietor of the "Pennsylvania Gazette"; and in 1730 he married Miss Deborah Read, whose acquaintance he made several years previously. His abilities as a writer soon gave his paper a popularity that made it remunerative. In 1732 he commenced the publication of his famous "Poor Richard's Almanac," which acquired a reputation rarely excelled. His aim was to make his Almanac and his paper the vehicles of useful and practical information, and to inculcate the habits and rules of frugality and strict economy. In this special field he has never had a superior in this country.

To Franklin is due the credit of founding the Philadelphia Library, which has remained in existence nearly one and a half centuries, and is still in a most flourishing condition. He was made successively Clerk of the General Assembly of Pennsylvania (1736); Postmaster (1737), and Deputy-Postmaster General (1753). In 1757 he made his second voyage to England, this time to plead the cause of the colonies in connection with the postal laws. In this enterprise he was successful, having accomplished the object of his journey.

Franklin at this early date had become distinguished in the scientific world by his successful experiments with electricity, and which have immortalized his name. The story of his flying his kite and drawing electricity from the clouds is familiar to all. His discoveries in this connection gave him a prominent position among the world's great philosophers and discoverers. His essays touching this subject soon attracted the attention of the learned men of Europe as well as in this country. The same was brought before the Royal Society of London, and his Essays on Electricity were also translated into French and spread over the continent.

Without any application on his part and without the payment of the customary admission fee of twenty-five guineas he was made member of the Royal Society. Rich amends were made for any want of appreciation that at first had been withheld. The Royal Society bestowed upon him the Copley gold medal (dated 1753) and afterwards furnished him with their transactions without charge. Before he left England, in 1762, the degree of

Doctor of Laws was conferred upon him by the Universities of Edinburgh and Oxford. In alluding to Franklin's account of his electrical experiments Sir Humphrey Davy observes: "A singular felicity of induction guided all his researches, and by very small means he established very grand truths; the style and manner of his publication are almost as worthy of admiration as the doctrine it contains . . . . He has written equally for the uninitiated and the philosopher."

In 1764 Franklin was again sent by the Assembly of Pennsylvania as agent to England and was subsequently appointed agent by many of the other colonies. The policy of taxing the colonies had already been agitated; and he was instructed by those who sent him to use his efforts against such a measure. The British ministry, however, had formed their plans and the Stamp Act was passed early in 1765. In the examination before the House of Commons in 1766 Franklin's talents, skill and varied information were made conspicuous and the repeal of the obnoxious Stamp Act was the result, but other objectionable laws were allowed to remain in force. Franklin labored earnestly to prevent the rupture between the mother country and the colonies which seemed inevitable, and when fully convinced of this he returned home and took part in promoting the cause of independence.

It was during this visit to England that Franklin became acquainted with Thomas Paine and induced him to make America his home. A friendship was then begun which continued many years.

Franklin arrived at Philadelphia May 5th, 1775 after an absence of more than ten years, The day after his arrival he was unanimously elected by the Assembly of Pennsylvania a delegate to the second Continental Congress then about to assemble. He was one of the committee of five chosen by Congress to prepare the "Declaration of Independence," which having been adopted July 4, 1776, he signed with the other leading patriots.

Towards the close of the same year he was sent as an ambassador to the Court of France. He arrived in Paris December the twenty-first. To him is almost entirely due the credit of effecting between France and the United States the Treaty of Alliance,

the stipulations of which were so highly favorable to our own country. This Treaty, signed in Paris, February 6th, 1778 was a very important factor in securing the independence of the American Colonies. Had not the aid of France thus been secured it is highly probable England would have succeeded in suppressing the young aspirant for national life and liberty.

Franklin also took an important part in the negotiation of peace with England, and signed the preliminary articles of a treaty of peace at Paris on November 30, 1782. The ultimate treaty of peace was signed at Paris by Franklin, Adams and Jay, September 3, 1783. Franklin afterwards negotiated a treaty with Prussia, in which he inserted a provision against privateering. "This treaty" said Washington, "makes a new era in negotiation. It is the most liberal treaty that has ever been entered into between independent powers."

Franklin returned to Philadelphia in September 1785 and in the next month was chosen President of Pennsylvania for a year and was re-elected in 1786 and 1787. He was a delegate to the convention which met at Philadelphia in May 1787 to form a Constitution of the United States. At the close of the Convention he made a speech in which he said, "I consent to this Constitution, because I expect no better, and because I am not sure it is not the best." His last public act was a signature of a memorial addressed to Congress by the Abolition Society of which he was President.

In person Franklin was of medium stature, well formed and strongly built, with a light complexion and grey eyes. As a philosopher he was remarkable for simplicity of character and practical common sense. He deemed nothing connected with the welfare of the human race as unworthy his attention, and it is said of him that he rarely gave his attention to any subject without permanent good results arising from the same.

Franklin died in Philadelphia on the seventeenth of April, 1790, aged eighty-four years. He left a son and daughter. The son, William, was Governor of New Jersey, and the daughter, Sarah Bache. His remains were entombed in the cemetery at the southeastern angle of Fifth and Arch streets, Philadelphia.

Franklin left a very interesting autobiography of the earlier part of his life (up to the age of fifty-two). A continuation was

made by Jared Sparks and published, preceded by Franklin's entire works. Franklin's style was simple, clear, direct and forcible. He never used a redundancy of words to convey his ideas. As a speaker, Sparks says of him, "He never pretended to the accomplishments of an orator or debater. He seldom spoke in deliberative assembly except for some special object, and then briefly and with great simplicity of manner and language."

Mirabeau, the French nobleman, patriot, and statesman, thus said of Franklin: "Antiquity would have raised altars to this mighty genius who, to the advancement of mankind, comparing in his mind the heavens and the earth, and was able to restrain thunderbolts and tyrants." Lord Chatham, in a public speech made in 1775, characterized Franklin as "one whom all Europe held in high estimation for his knowledge and wisdom, and ranked with our Boyles and Newtons; who was an honor, not to the English nation only, but to human nature." "His style," said Lord Jeffrey, "has all the vigor and even conciseness of Swift, without any of his harshness. It is in no degree more flowery, yet both elegant and lively. . . The peculiar charm of his writings, and his great merit also in action, consisted in the clearness with which he saw his object, and the bold and steady pursuit of it by the surest and the shortest road."

In his "Reflections" in his elaborate "Life of Franklin," Parton, as a commentary upon the career of the great man, makes this catalogue of Franklin's good deeds: "He established and inspired the Junta, the most sensible, useful, and pleasant club of which we have any knowledge.

He founded the Philadelphia Library, parent of a thousand libraries, an immense and endless good to the whole of the United States.

He edited the best newspaper in the colonies, one which published no libels, and fomented no quarrels, which quickened the intelligence of Pennsylvania and gave an onward impulse to the Press of America.

He was was the first who turned to great account the engine of advertising, an indispensible element in modern business.

He published 'Poor Richard,' by the means of which so much of the wit and wisdom of all ages as its readers could

appreciate and enjoy, was brought home to their minds, in such words as they could understand and remember forever.

He created the post-office system of America, and forebore to avail himself, as postmaster, of privileges from which he had formerly suffered.

It was he who caused Philadelphia to be paved, lighted, and cleaned.

As fuel became scarce in the vicinity of the colonial towns, he invented the Franklin Stove, which economized it, and suggested the subsequent warming inventions, in which America beats the world. Besides making a free gift of this invention to the public, he generously wrote an extensive pamphlet explaining its construction and utility.

He delivered civilized mankind from the nuisance, once universal, of smoky chimneys.

He was the first effective preacher of the blessed gospel of ventilation. He spoke, and the windows of hospitals were lowered; consumption ceased to gasp, and fever to inhale poison.

He devoted the leisure of seven years and all the energy of his genius, to the science of electricity, which gave a stronger impulse to scientific enquiry than any other event of that century. He taught Goethe to experiment in electricity, and set all students to making electrical machines. He robbed thunder of its terrors and lightning of its power to destroy.

He was chiefly instrumental in founding the first high school of Pennsylvania, and died protesting against the abuse of the funds of that institution in teaching American youth the languages of Greece and Rome, while French, Spanish, and German were spoken in the streets and were required in the commerce of the wharves.

He founded the American Philosophical Society, the first organization in America of the friends of science.

He suggested the use of mineral manures, introduced the basket willow, and promoted the early culture of silk.

He lent the indispesable assistance of his name and tact to the founding of the Philadelphia Hospital.

Entering into politics he broke the spell of Quakerism, and woke Pennsylvania from the dream of unarmed safety.

He led Pennsylvania in its thirty years struggle with the mean tyranny of the Penns, a rehearsal of the subsequent contest with the King of Great Britain.

When the Indians were ravaging and scalping within eighty miles of Philadelphia, General Benjamin Franklin led the troops of the city against them.

He was the author of the first scheme of uniting the colonies, a scheme so suitable that it was adopted, in its essential features, in the union of the States, and binds us together to this day.

He assisted England to keep Canada, when there was danger of its falling back into the hands of a reactionary race.

More than any other man, he was instrumental in causing the repeal of the Stamp Act, which deferred the inevitable struggle until the colonies were strong enough to triumph.

More than any other man, he educated the colonies up to independence, and secured for them in England the sympathy and support of the Brights, the Cobdens, the Spencers, and Mills of that day. His examination before the House of Commons forcibly struck both countries; and Franklin would have kept England right but for the inpenetrable stupidity of George III.

He discovered the temperature of the Gulf Stream.

He discovered that Northeast storms begin in the Southwest.

He invented the invaluable contrivance by which a fire consumes its own smoke.

He made important discoveries respecting the causes of the most universal of all diseases--colds.

He pointed out the advantages of building ships in watertight compartments, taking the hint from the Chinese.

He expounded the theory of navigation, which is now universally adopted by intelligent seamen, and of which a charlatan and a traitor has received the credit.

At the beginning of the revolution he was the soul of the party whose sentiments Thomas Paine spoke in 'Common Sense.'

In Paris as the antidote to the restless distrust of Arthur Lee, and the restless vanity of John Adams, he saved the Alliance over and over again, and brought the negotiations for peace to a successful close. His mere presence in Europe was a moving plea for the rights of man.

In the Convention of 1787 his indomitable good humor was, probably, the uniting element wanting which the Convention would have dissolved without having done its work.

His last labors were for the abolition of slavery and the aid of its emancipated victims.

Having during a very long life, instructed, stimulated, cheered, amused and elevated his countrymen and all mankind he was faithful to them to the end, and added to his other services the edifying spectacle of a calm, cheerful, and triumphant death; leaving behind him a mass of writings, full of his own kindness, humor, and wisdom, to perpetuate his influence and sweeten the life of coming generations.

Such is the brief record of the more conspicuous actions of Benjamin Franklin. . . . . But to conclude, we find that several fortunate circumstances in the lot of Franklin were not due to any act of his own: such as his great gifts, his birth in a pure and virtuous family, his birth in large America, in an age of free enquiry, and his early opportunities of mental culture. . . . . Men have lived who were more magnificently endowed than Franklin. Men have lived whose lives were more splendid and heroic than his. If the inhabitants of the earth were required to select, to represent them in some celestial Congress composed of the various orders of intelligent beings, a specimen of the human race and we should send a Shakspere, the Celestials would say: "He is one of *us*; or a Napoleon, the fallen angels might claim him. But if we desired to select a man who could present in his own character the largest amount of human worth, with the least of human frailty, and in his own lot on earth the largest amount of enjoyment with the least of suffering; one whose character was estimable without being too exceptionally good, and his lot happy without being too generally unattainable; one who could bear in his letter of credence, with the greatest truth, *This is a Man, and his life on earth was such as good men may live*, I know not who, of the renowned of all ages, we could more fitly choose to represent us in that high Court of the Universe, than Benjamin Franklin, printer, of Philadelphia."

Humor and cheerfulness were marked characteristics of Franklin. He was lively in conversation and ever retained a

quick appreciation of wit and mirthfulness. In religion he was a Moralist and a Deist. He believed in the existence of a Supreme Being, but not in the divinity of Jesus Christ. In his early manhood he was an avowed Freethinker, and even an Atheist, but with the advance of years he gradually suspected the correctness of some of his extreme views. Among his early friends were some Freethinkers and two or three of them turned out indifferently. Whether this circumstance had the effect to modify Franklin's views is not easy to determine. It can hardly be supposed, however, that the wrong course of so small a number could convince him of the fallacy of any given line of thought; for if such were a true criterion, no belief under heaven could escape rejection.

Franklin, at no time of his life was belligerent upon theological subjects. He was disposed to quietly enjoy his own religious convictions and to allow others to do the same. He was not an obtrusive, outspoken defender of heretical views, but politic, cautious and reticent. In this respect he was different from Thomas Paine. They were friends, and upon many subjects they believed in unison. While they were agreed upon the principal sentiments of the "Age of Reason," Franklin is said to have advised against its publication. Voltaire and Franklin entertained a high regard for each other. They met but once, at a theater in Paris, when they embraced each other affectionately and expressed the kindest greetings and considerations.

As far back as 1728 Franklin made this formal written statement of his belief and called it his creed.

"There is one Supreme, most perfect Being, Author and Father of the gods themselves. He is the infinite and incomprehensible; he does not expect nor desire the worship of man; he is above it. But as there is something in man which inclines him to devotion, it is reasonable to conclude that it is his duty to pay divine regards to *something*,

I conceive, then, that the *Infinite* has created many beings or gods, vastly superior to man, who can better conceive his affections than we, and turn him a more rational and glorious praise; as, among men, the praise of the ignorant or of children is not regarded by the ingenious painter or architect, who

is rather honored and pleased with the approbation of wise men, and artists. It may be these created gods are immortal; or it may be, that, after many ages, they are changed, and others supply their places. Howbeit, I conceive that each of these is exceeding wise and good and very powerful; and that each has made for himself one religious sun, attended with a beautiful and admirable system of planets. It is that particular wise and good God, who is the author and owner of our system, that I propose, for the object of my praise and adoration."

After this rather beautiful speculation, he proceeded to give his views of the character of this particular God, followed by a form of invocation similar, in some respects to the grandest of David's Psalms, and this was succeeded by a liturgy.

In his intercourse with friends it was his custom to designate himself a Deist, but he denied being an Atheist. He, on one occasion resented a sentence in Rev. George Whitefield's Journal that implied there was little difference between a Deist and an Atheist. Whitefield wrote, "Mr. B. is a Deist, I had almost said an Atheist." "That is," said Franklin, "*Chalk*, I had almost said *Charcoal.*" It was his custom to amuse himself, as Parton informs us, at the expense of Bible admirers, "by opening the Bible and pretending to read therefrom his own version of an ancient parable, which represented Abraham as turning a heretic out of his tent into the wilderness. God, according to the parable, rebuked Abraham sharply for his conduct, saying, "Have I borne with him these ninety and eight years, and nourished him, and clothed him, notwithstanding his rebellion against me; and couldst not thou, that art thyself a sinner, bear with him one night?" The remarks of the scripturians at these improvisations were often diverting to Franklin.

In a letter to Whitefield, Franklin used this language: "I do not think that thanks and compliments, though repeated weekly, can discharge our real obligations to each other, and much less those to our Creator. You will see in this my notion of good works, that I am far from expecting to merit heaven by them. By heaven we understand a state of happiness, infinite in degree, and eternal in duration. I do nothing to

deserve such a reward. He that, for giving a draught of water to a thirsty person, should expect to be paid with a good plantation, would be modest in his demands compared with those who think they deserve heaven for the little good they do on earth. . . . For my part, I have not the vanity to think I deserve it, the folly to expect it, nor the ambition to desire it."

Franklin was not one of those who deem it a duty to prosecute a warfare upon the errors and superstitions of his fellow men; neither was he at any time a believer in the dogmas of Christianity. If he admitted that Christianity had effected good in the world, he never gave his assent to all the claims it sets up.

During Franklin's last illness he reeeived a letter from Dr. Ezra Stiles, President of Yale College asking him to give his portrait for the college library, and also for an exposition of his religious views, more especially with regard to Jesus of Nazareth. In his reply Franklin used this language: "I am now in my eighty-fifth year and very infirm. Here is my creed: I believe in one God, the Creator of the Universe. That he governs it by his providence. That he ought to be worshiped. That the most acceptable service we can render to him is doing good to his other children. That the soul of man is immortal, and will be treated with justice in another life respecting its conduct in this. These I take to be the fundamental points in all sound religion. As to Jesus of Nazareth, my opinion of whom you particularly desire, I think his system of morals and his religion, as he left them to us, the best the world ever saw, or is like to see; but I apprehend it has received various corrupting changes, and I have, with most of the present Dissenters in England, doubts as to his divinity; though it is a question I do not dogmatize upon, having never studied it, and think it needless to busy myself with it now, when I expect soon an opportunity of knowing the truth with less trouble."

Soon after writing these lines, but after suffering a great deal of pain induced by the nature of his malady, he peacefully closed his eyes in death, revered and loved by all his countrymen, and honored by the entire civilized world. When he passed away a great light was extinguished—a great man went to his final repose.

LINNÆUS.

This famous Swedish botanist was born at Rashult, in Smaland, May 24, 1707, and was the son of a village curate, who, it is said, so far underrated his son's capacity that he made him an apprentice to a shoemaker after he had reached the age of seventeen without making much progress in his studies. In 1727, however, he was sent to the University of Lund to study medicine, and his inclination for natural history was favored by Professor Stobæus. After struggling with poverty for several years, he at last gained the notice of Professor Rudbeck, of Upsal University. That botanist took him into his house, and made him his assistant lecturer, giving him the use of a fine library and garden. About 1730 he conceived the idea of a reform in botanical method and nomenclature, and began the composition of several great works. At the expense of the Royal Academy of Upsal, he went on his celebrated journey on foot through Lapland in 1732, the results of which appeared in his "Flora Lapponica," (1737).

After residing for some years in Holland and visiting England, he married a daughter of Dr. Moore in 1739, and was, in 1740, appointed Professor of Physic and Botany in the University of Upsal. He also became physician to the king, who created him a Knight of the Polar Star, and conferred on him a pension, with a patent of nobility. He was the founder and first president of the Academy of Stockholm, and a member of several foreign societies. He traveled through all the northwestern countries of Europe in eager pursuit of his favorite science.

He had long ago become alive to the necessity of inventing methods of distribution and strict definition capable of embracing all plants, and founded on characters well discriminated; and of extending the same method of classification to animals. The first sketch of this great enterprise appeared in two small volumes, entitled "The System of Nature, or the Three Kingdoms of Nature exhibited methodically in Classes, Orders,

Genera, and Species;" (1735), and "Fundamenta Botanica," (1736). The characters of genera were largely developed in his "Genera of Plants according to the Number, Figure, Position, etc. of the Parts of Fructification," (1737). But it was in 1751 that his botanical philosophy was reproduced in its entirety, arranged in its parts, and enforced by examples in his "Philosophia Botanica," (1751). "Availing himself of the advantages which he derived from a large share of eloquence and an animated style, he never failed to display, in a lively and convincing manner, the relation subsisting between the study of nature and the public good, and to incite the great to countenance and protect it. Under his culture, botany raised itself in Sweden to a state of perfection unknown elsewhere, and was thence disseminated throughout Europe. Linnæus' system of classification first gave to botany a clear and precise language; and, although his system was an artificial one, it yet paved the way for other discoverers, and undoubtedly led to the natural system of Jussieu." In 1753 he produced his "Species of Plants," an important work, in which he adopted the happy idea of designating each species by a single epithet added to the name of the germs. He also applied his methods with success to the animal kingdom in his "Swedish Fauna," (1744,) and several enlarged editions of his "System of Nature." His artificial sexual system was for a long time universally adopted; but has now been entirely susperseded in the botanical world by the natural method of Jussieu. Linnæus died, after a life of constant labor, in 1788, aged 71 years.

HUME.

This eminent Scotch philosopher and historian was born in Edinburgh, April 26, 1711. He was the youngest child of Joseph Hume or Home, who, though related to the Earl of Home, was himself but a poor laird. He was destined for the law, but having little inclination for that profession, he tried mercantile pursuits, and became, in 1734, clerk in an eminent house at Bristol. Referring to the time when he was studying for the law, he says in his Autobiography, "My studious disposition, my sobriety, and my industry gave my family a notion that the law was a proper profession for me; but I found an insurmountable aversion to everything but the pursuits of philosophy and general learning; and while they fancied I was poring upon Voet and Vinnius, Cicero and Virgil were the authors which I was secretly devouring." From motives of economy, he went to France in 1734 or 1735, and spent about two years at Rheims and La Fleche, to which latter place he was attracted by the Jesuits' college and library. Here he was moved by a great ambition, not less than to become the Bacon of moral science. So his "Treatise on Human Nature" was published in London in 1738. But it fell still-born from the press. It did not even excite a murmur of criticism, though Mackintosh afterwards called it "The first systematic attack on all the principles of knowledge and belief, and the most formidable, if universal skepticism could ever be more than a mere exercise of ingenuity." He passed several ensuing years in Scotland in his favorite studies. Here in 1741 or 1742 he issued the first part of his immortal "Essays, Moral, Political, and Literary." These were moderately successful from the first. In 1747 he was appointed secretary to General St. Clair, and accompanied him in his embassy to Vienna and Turin, passing two years on the continent. Returning to his brother's residence in Scotland, he composed an "Enquiry Concerning the Principles of Morals," and the second part of his Essays, which appeared in 1752, with the title of "Political Discourses." About this time he com-

menced his celebrated "History of England," the first volume of which was published in 1754. He describes its reception in these terms: "I was assailed by one cry of reproach, disapprobation, and even detestation: English, Scotch, and Irish, Whig and Tory, churchman and sectary, freethinker and religionist, patriot and courtier, united their rage . . .; and after the first ebullitions of their fury were over, what was still more mortifying, the book seemed to sink into oblivion. Mr. Millar told me that in a twelvemonth he sold only forty-five copies of it." The subsequent volumes, however, were better appreciated, and the whole work became very popular and raised the author to affluence. His historical style is generally admired, as graceful, natural, and perspicuous. Besides the profit this work brought him, he obtained a pension through Lord Bute. In 1763 he accompanied the Earl of Hertford on his embassy to Paris, where, in 1765, he remained as *charge d'affaires*, much delighted by the real ovation given him by the Parisians. The year following he returned home, and became under-Secretary of State. On his invitation the celebrated Jean Jacques Rousseau visited him in London, and found a quiet asylum during a short period. But the restless Frenchman soon quarreled with his friend, and returned home. In 1769 Hume returned to his native country on a small, but to a man of his frugal habits, independent income. He died in Edinburgh in August, 1776. Besides the work above named he wrote the "Natural History of Religion," (1755) "Dialogues Concerning Natural Religion," a posthumous work, published in 1783; and a charming autobiography, which, says Mackintosh, "is remarkable above most, if not all writings of that sort, for hitting the degree of interest between coldness and egotism which becomes a modest man in speaking of his private history." His works on religion especially aroused the anger of the clergy, many of whom *attempted* to refute them.

Hume's personal character was amiable and moral. In spite of his opinions, the good and wise Adam Smith thus publicly wrote of him: "Upon the whole, I have always considered him, both during his lifetime and since his death, as approaching as nearly to the idea of a perfectly wise and virtuous man, as perhaps the nature of human frailty will admit." His name

is also imperishable in our literature. But for all this, the very mention of this good, prudent, and highly talented man always rouses the most vehement feelings of opposition in the minds of learned religionists and metaphysicians. Why? *Because he pronounced both matter and mind to be figments!* It happened in this wise: "Locke had shown that all our knowledge was dependent upon experience. Berkeley had shown that we had *no* experience of an external world independent of perception; nor could we have any experience. He pronounced matter to be a figment. Hume took up the line where Berkeley had cast it and flung it once more into the deep sea, endeavoring to fathom the mysteries of being. Probing deeper in the direction Berkeley had taken, he found that not only was Matter a figment, Mind was a figment also. If the occult stratum [matter], which men had inferred to explain material phenomena, could be denied, because not founded on experience; so also, said Hume, must we deny the occult substratum [mind], which men have inferred to explain mental phenomena. All that we have any experience of, is impressions and ideas. The substance of which these are supposed to be impressions, is occult — is a mere inference; the substance *in* which these impressions are supposed to be, is equally occult — is a mere inference. Matter is but a collection of impressions. Mind is but a succession of impressions and ideas." Indeed, "Locke had already shown that we are as ignorant of spirit as of substance. We know mind only in its *manifestation;* we cannot know it *per se* as a *substratum.* Hume's argument, therefore, had a firm foundation in philosophy. He only concluded from admitted premises." And thus was Berkeley's dogmatic Idealism converted into Skepticism. Hume, speaking of Berkeley, says: "Most of the writings of that very ingenious philosopher form the best lessons of Skepticism which are to be found either among the ancient or modern philosophers, Bayle not excepted. He professes, however, in his title-page (and undoubtedly with great truth) to have composed his book against the Skeptics, as well as against the Atheists and Freethinkers. But that all his arguments, though otherwise intended, are in reality merely skeptical, appears from this, that they admit of no answer, and produce no conviction."

This notice is already lengthy. It was intended to dilate somewhat on the logical consequences of Hume's doctrines, and their effects on succeeding systems of thought. But we will close by saying that his philosophy was complete Skepticism — that he pushed his conclusions to the uttermost point to which logic could carry him — but that, notwithstanding all this, having in his system denied all that men believe, in his daily life he denied his own system. The damage he did to the established and authorized creeds was great and lasting; and certainly he did more than any other one man to show the utter vanity of ontological speculations about both matter and mind, and *thereby* thoroughly clipped the gauzy wings of philosophical fancy which had been growing through the ages on the solid body of Common Sense. To-day any and every philosopher who prates about matter or mind as entities to be defined and gauged apart from phenomena is at once put down, by the scientific spirit of the age, as one who talks, more or less flippantly, about what he does not know, to those who do not understand him. To-day, in fact, metaphysical philosophy is dead and lying in state to be kept a little longer as it were *on ice*, and occasionally galvanized into hideous contortions, but never to come to life again. Hume was the Brutus, who, more than any other conspirator, did it unto death. *Requiescat in pace!* But hail, thrice hail, young Science, with thy infallible method, with thy *phenomena and laws* and thy utter contempt for all inquiry into *entities and causes*, efficient or final. Thou art indeed the Liberator and Savior of mankind, and Hume was one of thy greatest *prophets!*

DIDEROT.

This eminent French philosopher and *savant* was born at Langres, in Champagne, in 1712 or 1713, and was the son of a cutler, who gave him a good education, and brought him up to the study of the law. Having quitted this study with disgust, he went to Paris in his youth, with a ruling passion for literary pursuits. Here he was obliged to support himself by teaching and translating, and passed many years in poverty and obscurity, but contented in his ample intellectual resources. About the age of thirty he married. Rousseau and D'Alembert were among his early friends. His first work, entitled "Philosophic Thoughts," was published in 1746. It produced a great sensation. Its doctrines being thought unsound, it was condemned to the fire by Parliament! In 1749 he was imprisoned a few months for the publication of his "Letter on the Blind, for the Use of those who See." On recovering his liberty, he wrote a "Letter on the Deaf and Dumb."

Diderot's great reputation is founded on his grand project of the "Encyclopedie"—a Dictionary of Science, Arts, and Trades. The scheme was one of immense labor and difficulty, and was chiefly accomplished by his own ardent zeal and devotion. He wrote the articles on ancient philosophy and on the arts and trades, and, in conjunction with D'Alembert, supervised the other parts of the work. The first volume was issued in 1751, and attracted great attention. Its publication was suspended several times by government, and D'Alembert retired from the enterprise in 1759; but it was completed in 1765. The "Encyclopedie" has its defects, of course; but they mostly arose from the haste and incompetence of some of the contributors. "In its execution," said Diderot, "I had neither the time nor the power to be particular in the choice of my contributors, who were mostly inferior men, badly paid, and consequently careless in their work." But the work was, on the whole, a grand monument to the new Infidel philosophy of the day;

and the ominous precursor of the first French Revolution. Its pages are full of eloquent protests against all forms of tyranny, and powerfully charged with the defiant spirit of religious, political, and social liberty. It will well repay perusal even at the present day.

Diderot is regarded as the chief of the skeptical school which came to be known as that of the Encyclopedists. There is no doubt that he was a professed Atheist, though one of his biographers feebly attempts to defend him from the charge.

Catherine II., of Russia, settled a handsome pension on Diderot in 1765, and invited him to her capital, which he visited in 1773; but he soon returned to Paris. While engaged on the "Encyclopedie," he wrote some other books, such as "The Father of a Family," and "The Natural Son." He is the author of numerous other works, such as "The Principles of Moral Philosophy," "Reflections on the Interpretation of Nature," "The Code of Nature," "The Sixth Sense," and an "Essay on the Reigns of Claudius and Nero," chiefly devoted to the vindication, or rather eulogy of Seneca, which is esteemed by many as his ablest production. He also contributed largely to some of the most popular French works of his time, such as Raynal's "Philosophic History," "L'Esprit," by Helvetius, and "The System of Nature," by D'Holbach. As a writer, he displays great talent and eloquence, but may be sometimes deficient in *judgment*, at least if we listen to his most cordial haters — the Christian critics of his time. But his judgment, nevertheless, turned out to be efficient enough for great purposes of revolution and reformation; and Humanity will ever be deeply indebted to this bold son of Liberty and of Genius. No wonder the doors of the Academy were kept closed against him, although none less than Voltaire solicited his election.

He died in Paris in 1784. The last remark he was heard to make by his daughter, shortly before his death, was that "the first step toward philosophy is incredulity." It is also quite gratifying to learn that he made himself rich by his writings and publications. That was certainly of great consequence to him when alive, though one of his religious censors doubts whether riches so obtained "is of consequence when a man comes to his death-bed"!

ROUSSEAU.

According to Coleridge's eloquent parallel, Jean Jacques Rousseau may truthfully be called the Luther of the French Revolution. His life was one of the most extraordinary character. He was also, most certainly, mentally diseased, and took up a host of unreal fancies, against which he strove, as though they were not children of his own brain. He was of a restless, proud, and fretful disposition, as many of the greatest heads and hearts of the race have ever been; and his intense morbidity caused him to imagine that there was a conspiracy of men of letters against him, and that all mankind were his enemies. But for all this, he was Rousseau,—"in one deep sense the one among the children of men!"

He was born at Geneva, June 28th, 1712, and was the son of Isaac Rousseau, a watchmaker. His mother, whose maiden name was Bernard—a very amiable and highly gifted woman—died during his infancy. This, he often said, was the first of his misfortunes. And then his father, when poor Jacques was only ten years old, had to flee to Nyon, in consequence of a quarrel with a military officer, leaving his son at Geneva in the care of his uncle, M. Bernard. About 1726 he was apprenticed to an engraver, by whom he was so harshly treated that in March, 1728, he ran away in the direction of Savoy. He became a guest at the house of the well-known Madame de Warens, of Annecy, a benevolent lady, to whom he formed a lasting attachment. This lady, who had quitted the Protestant religion for the Catholic, appears, after all, to have had somewhat of the zeal of proselytism in her charity, for she sent the young fugitive to a Catholic seminary at Turin. Here, however, he changed his religion by a formal abjuration. Then he was employed for a short time at Turin as the servant of a countess; but his success was hindered by irregular habits and instability. He returned and became a second time an inmate of the house of Madame de Warens, who procured for him a situation as

clerk in the bureau of the *cadastre*. But this employment also he found to be uncongenial, and soon abandoned it, and adopted the profession of a teacher of music, (of which he was very fond,) although he was scarcely qualified to teach it. He obtained, however, a number of pupils.

In the summer of 1736 Rousseau and Madame de Warens removed to a rural residence called Charmettes, near Chambery, where they passed two or three years, which, he informs us, were among the happiest of his life. A series of bizarre adventures, absurd vagaries, and surprising vicissitudes marked his early career. Of these he has given a very candid and unreserved account in his "Confessions." In 1741, having invented a system of musical notation by figures, which he hoped would redound to his reputation and promote his financial interests, he went to Paris, with only a few silver coins in his purse. Here he was introduced to the Academy of Sciences by Reaumur, and read before that body a memoir on his system of notation. But the Academy decided that his system was neither new nor practicable. He lived in extreme poverty until he obtained, in 1743, the place of secretary to the French Ambassador to Venice, whom Rousseau characterized as an inefficient and corrupt official. From Venice, where he passed about eighteen months, he returned to Paris (in 1745), and formed intimacies with Diderot, Grimm, Madame d' Epinay, and Therese Le Vasseur. The last was an illiterate woman, of low birth, whom he finally married. They had five children, whom, we regret to say, Rousseau sent to the foundling-hospital. In 1747 his father died, leaving him a small legacy; after which he served as secretary to Madame Dupin of Paris, and her son, the receiver-general of finances. In 1750 he won a prize from the academy of Dijon for the best essay in answer to the question, "Whether the re-establishment of the arts and sciences has conduced to the corruption of morals?" He took the affirmative; and never was a paradox supported with greater eloquence. This success prompted him to produce another celebrated discourse, which we shall notice below.

"Rousseau's physical infirmities, his fondness for paradox, and his hostility to conventional maxims and usurpation, combined to render him eccentric and singular in his manners and

mode of living. He simplified his costume, renounced fashionable and convivial parties, and affected a stern and sententious tone. According to his own con ession, a peculiar contempt for the riches and pleasures of the world was one of the prominent traits of his character. About 1750 he was appointed cashier to M. de Franceuil; but he soon resigned that place, because it seemed fatal to his health and incompatible with his principles, — 'for with what grace could the cashier of a receiver-general preach disinterestedness and poverty?'"

For some time after this he earned a bare living by copying music. In 1752 he produced his comic opera, "The Village Conjurer," which had a great success, and was even performed before the king at Fontainebleau. Indeed, the king expressly wished to see the author; but the morbid timidity of Rousseau caused him to decline the honor. In 1753 he produced his celebrated "Discourse on the Origin of Inequality among Men," in which he maintains that all men are born equal. "He was the father of modern democracy," says Professor Lowell, "and without him our Declaration of Independence would have wanted some of those sentences in which the immemorial longings of the poor and the dreams of solitary enthusiasts were at last affirmed as axioms in the manifesto of a nation, so that all the world might hear."

In his "Letter on French Music" (1753) he evidently offended the national vanity; but being in many respects a typical Frenchman, he was soon forgiven. He had previously published a dissertation on French music, or rather a censure of it.

In 1754 he visited Switzerland, and in his native city of Geneva was received with great honors. He passed his days in a boating tour or promenade around Lake Leman. In 1756 Madame d' Epinay persuaded him to occupy the "Hermitage," a rural residence which she built expressly for him in the valley of Montmorency, near Paris. He resided there about two years, and began to write the voluptuous novel, or rather romance of "Julie, or the New Heloise," (1760,) which contained his theory of love and marriage. It is in the form of letters, exhibiting a strange mixture of exquisite beauties of eloquence and sensibility, and some hideous deformities, at least of taste,

if not of morals. It was greatly admired, and read with avidity. But this work was eclipsed by his "Emile," (1762) a moral romance, in which he condemns every other mode of education but that of following nature. In this work he boldly and relentlessly attacks the miserable prophecies and miracles of Judaism and Christianity, while, from a mere point of taste, he draws a beautiful picture of the character and sentiments of the mythical hero of the gospels. Considered as a speculative philosophical treatise, it is a work of very high order. It produced some useful reforms in the treatment of young children; but its tendency was considered so dangerous that it was burned by the public hangman at Geneva, and the Parliament of Paris issued an order for the arrest of Rousseau, who escaped by flight to the principality of Neufchatel, the governor of which, Lord Keith, received him with kindness. The same year that saw his "Emile" saw also his "Social Contract, or the Principles of Political Right," in which he developed his political dream, his passionate belief in which was the plastic force during the popular and terrible days of the Revolution, and caused him to be entitled the hero-writer of that great but convulsive movement.

In 1765, David Hume, who was then in France, offered the exiled author of "Emile" an asylum in England. As we have already intimated (see Art. "Hume,") Rousseau accepted the invitation, but soon quarreled with his host, and, as we now believe, not without cause. "He was annoyed by an offensive and libelous letter published in the journals with the signature of the King of Prussia; but the real author of it was Horace Walpole. It is stated by M. Morin . . . that Hume avowed in a letter published in 1800, that he co-operated in the redaction of the forged letter from the King of Prussia." Having become possessed by a suspicion that Hume was not his true friend, Rousseau returned to France in May, 1767, where he resided, with his wife, until 1778, always on the "ragged edge" of poverty. Among his later works were a "Dictionary of Music," (1777) and his wonderful autobiographic "Confessions," which he began to write about 1766, but which were not published until about four years after his death. Botany was one of his favorite pursuits when in the country. In the spring of

1778 he removed to Ermenonville, where he died, somewhat suddenly, on the 2d of July in the same year, at the age of sixty-six.

Rousseau was a man of middle stature and well proportioned. Professor Lowell says: "It was perhaps his sensibility to the surrounding atmosphere of feeling and speculation which made Rousseau more directly influential on contemporary thought (or perhaps we should say sentiment) than any other writer of his time. . . . There were a faith and an ardor of conviction in him that distinguish him from most of the writers of his time. Nor were his practice and his preaching always inconsistent. He continued to pay regularly, whatever his own circumstances were, one hundred livres a year to a maternal aunt who had been kind to him in childhood." And Hume wrote: "Though I see some tincture of extravagance in all his writings, I also think I see so much eloquence and force of imagination, such an energy of expression, and such a boldness of conception, as entitle him to a place among the first writers of his age." Rousseau's "Confessions," especially, have been lauded in terms of superlative admiration by many of the foremost and most staid *literati* of the world.

Malevolent calumny on the part of the church interest, and, we are sorry to say, from the slanderous pen of Grimm also, his once Encyclopedic friend, can no longer hide the manifold excellencies, as they have so ably but meanly paraded the manifest defects of the life and character of Jean Jacques Rousseau.

As long as the feeling of liberty dwells within the human breast — as long as the primeval pastoral life or later gipsy nature will, from time to time, crop out in our complex civilization — as long as unmistakable *characters* will be appreciated as wholesome rarities amid our dead-level and soulless conventionalities — so long will every truly philosophic visitant, in body or in spirit, exclaim over that beautiful tomb at Ermenonville, where Nature's child leaned back in sweet and everlasting rest on the benignant bosom of his loving mother: — "Rousseau! 'with all thy faults, I love thee still!'"

FREDERICK THE GREAT.

Frederick William, surnamed the Great, was the son of Frederick William I., King of Prussia, and Sophia Dorothea, the daughter of George I. of England. He was born at Berlin on the twenty-fourth of January, 1712. Nature gave him a strong and acute intellect, a rare firmness of temper and intensity of will. His early training was extremely rough and rigid. Few youths, perhaps, were ever subjected to a severer discipline or to greater hardships.

Macaulay says: "Oliver Twist, in the parish workhouse, Smike at Dotheboy's Hall, were petted children when compared with this wretched heir-apparent of a crown."

His royal father was a rough, bearish, hot-tempered sort of man, always either mad or drunk. He does not seem to have had any ideas save those prompted by avarice and the desire of having a large army of strapping grenadiers. It would be occupying too much space in a sketch brief as this must necessarily be, to even enumerate the interesting episodes of his boyhood and youth—such as his extraordinary parent's attempt to have him put to death for leaving the army, and his forced marriage with Elizabeth Christina of Brunswick, a lady for whom he had not the slightest attachment.

All the education that was allotted to young Frederick was that which a drill-sergeant could impart. But he had the good fortune to meet with a French lady who took upon herself the hazardous task of secretly teaching him her language. Abominating the barbarous German, he henceforth pursued his studies in French. Terrible, indeed, would have been the vengeance of his mad father had he discovered his son's linguistic acquirements. In after times it was said that Frederick had hardly retained enough of his native tongue to be "able to swear at his grenadiers."

Upon the death of his father in 1740, he became king. It will not be expected in this short account to trace the political

and military career of the great Frederick, nor the extraordinary steps by which he raised, against the most crushing opposition, his little fifth-rate, patrimonial Prussia into one of the proudest positions among the powers of Europe. Previous to his accession to the throne he had clandestinely maintained an intercourse with many men of letters, especially Frenchmen. Notwithstanding he was pretty constantly at war the first twenty-four years of his life, he continued to pursue his literary, scientific, and anti-theological studies and correspondence. He kept up communication with such skeptical *savants* as Fontenelle, Maupertius, and Furtenelle.

During the life of his father he had written to Voltaire and expressed his admiration of the great genius which was then dazzling Europe. This resulted in the closest intimacy between the prince and the poet. After Frederick became king he invited the illustrious Infidel to visit him at Berlin. Voltaire, however, declined availing himself of the invitation at that time; but three years later he was induced to accept a mission from his government to the court of Frederick for the purpose of securing an alliance between France and Prussia, in which he was successful.

In July, 1750, he again went to Berlin in compliance with a recently-renewed and cordial invitation. He was received by his royal host with the most flattering demonstrations of joy. Frederick sent him a thousand louis-d'or for the expenses of his journey, assigned him splendid apartments under the royal roof, and allowed him a pension of twenty thousand francs. They studied together and wrote verses two hours every day.

The great Frederick, the conqueror of Silesia, had a weakness. It was a strong belief in his poetic genius. He wrote verses, which Voltaire was to criticise and correct — a delicate and hazardous task for one so fastidious and irritable as Voltaire. As might have been expected, their literary life together was destined to be of short duration. After a stay of about three years, the poet parted from the king in a passion. Even during the most gloomy and desperate crisis of the famous Seven Years' War in which he had to struggle against the united armies of Europe, Frederick's passion for writing verses did not forsake him. "We hardly know," says Macaulay, "any

instance of the strength and weakness of human nature so striking and so grotesque as the character of this haughty, vigilant, resolute, sagacious blue-stocking, bearing up against a world in arms, with an ounce of poison in one pocket and a quire of bad verses in the other."

Frederick died, without issue, at his palace at Sans-Souci, on the seventeenth of August, 1786, and was succeeded by his nephew, Frederick William II. He was a liberal patron and encourager of commerce, manufactures, and the fine arts. He repaired the ruinous state to which war reduced the countries under his sovereignty with diligence and liberality. Every form of religion and irreligion was tolerated by him. When the infamous Jesuits were suppressed by a bull of the Pope, and driven from every Catholic country in Europe, Frederick gave them an asylum in his newly acquired Silesia. He used to speak of them as his "tame leopards." Though the greatest portion of his life was passed in camp and upon the battle-field he left many and various works, the result of his literary labors. In 1790 these were published in twenty-three volumes. His poems "On the Art of War," "History of My Time," and "History of the Seven Years' War," are reckoned among his best productions.

Macaulay thus observes of his voluminous "Memoirs": "The narrative is distinguished by clearness, conciseness, good sense, and a certain air of truth and simplicity, which is singularly graceful in a man who, having done great things, sits down to relate them."

Place can here be given for only the following extracts from Frederick's many and interesting literary productions. It occurs in a small book, entitled "Royal Mornings," the subject being "Religion":

"The great point is, to be useful to the whole of mankind, by rendering all men brothers; and by making it a law to them, to live together as friends and relations, by inculcating to them the absolute necessity of living and of dying in common peace and concord, and to seek their whole happiness in the social virtues. When these maxims shall have once taken root in the rising generation, the fruit of it will be the world's forming itself into a numerous family, and the so much

celebrated Golden Age will not come up to that state of felicity which I ardently wish to mankind, and which it will then enjoy without adulteration. Now, pray mark what I am doing for this purpose; I use my best endeavors, for that all the writings in my kingdom on religion, should breathe the strongest spirit of contempt for all the reformers that ever were, and I never let slip any the least occasion of unmasking the ambitious views of the Court of Rome, of its priests and ministers. Thus, little by little, I shall accustom my subjects to think as I do, and shall detach them from all prejudices. . . . There is an army of prelates and priests constantly assembled, who are forever imposing on the populace, which has neither the capacity nor the time to reflect. Thence it comes to pass that in those countries that swarm with priests, the people are more unhappy and more ignorant than in other countries. The priests are like soldiers, who do mischief habitually and for amusement. These are already prepared with fifty consequences for every object of dispute, and, at least, thirty reflections on each article of the Holy Scriptures. Rousseau is even actually taken up with furnishing proof, that everything, at present, preached from thence, is but a fable; that there never was a terrestrial paradise; and that it is degrading God to believe that he made after his own image, a mere idiot, and his most perfect creature, a rank, lewd jade; 'for, in short,' adds he, 'nothing but the length of the serpent's tail would have seduced Eve; and in that case it proves there must have been a horrid disorder of her imagination.'"

Frederick thus discourses to his nephew and heir presumptive concerning the duties of the sovereign in matters of religion: "Religion is absolutely necessary in a State. This is a maxim which it would be madness to dispute. And a king must know very little of politics, indeed, that should suffer his subjects to make a bad use of it. But then it would not be very wise in a king to have any religion himself. Mark well, my dear nephew, what I here say to you; there is nothing that tyrannizes more over the head and heart than religion; because it neither agrees with our passions, nor with those great political views which a monarch ought to have. The true religion of a prince is his interest and glory. He ought, by his royal station, to be

dispensed from having any other. He may, indeed, preserve outwardly a fair occasional appearance, for the sake of amusing those who are about him, or who watch his motives and character. . . . . Let it be your rule of government that men are to worship the Divinity in their own way; for should you appear in the least neglectful of this indulgence, all would be lost and undone in your dominions. We should make ourselves indifferent to all these religions, for the sake of maintaining tranquility in our dominions." Thomas Carlyle thus delineates the chief moral features of the character of the Great Frederick: "We will here advise our readers to prepare for dismissing altogether that notion of Frederick's duplicity, mendacity, finesse, and the like, which was once widely current in the world; and to attend always strictly to what Frederick is saying, if they wish to guess what he is thinking; there being no such thing as 'mendacity' discoverable in Frederick, when you take the trouble to inform yourself. 'Mendacity,' my friends? How busy the owls have been with Frederick's memory in different countries of the world; perhaps even more than this sad event is in such cases; for indeed he was apt to be of swift, abrupt proceedure, disregardful of owleries, and gave scope for misunderstanding in the course of his life. But a veracious man he was at all points, not even conscious of his veracity; but he had it in the blood of him, and never looked upon 'mendacity' but from a very great height indeed. He does not, except where suitable, at least, he never should, express his whole meaning. Reticence, not dissimulation. And, as to finesse, do not believe that either, in the vulgar or bad sense. Truly you will find that his 'finesse' is a very fine thing: and that it consists, not in deceiving other people, but in being right himself; in well discerning for his own behoof what the facts before him are; and in steering, which he does steadily, in a most vigilant, nimble, decisive, intrepid manner by monition of the same. No salvation, but in the facts. Facts are a kind of divine thing to Frederick; much more so than to common men; this is essentially what religion we have found in Frederick. And, let me assure you, it is an invaluable element in any man's religion, and highly indispensable, though so often dispensed with."

HELVETIUS.

Claude Arian Helvetius was born in Paris in the year 1715. He was sent to the College of Louis le Grand to be educated. He had for his tutor the famous Porce, who perceiving in Helvetius great talent and genius bestowed upon him additional attention. Early in life he formed the friendship of some of the leading minds in France, Montesquieu being his intimate friend. When he was at the age of twenty-three Voltaire sought his correspondence, calling him his "young Apollo," and his "Son of Parnassus."

The first literary productions of Helvetius consisted of poetry, and received Voltaire's lavish commendations. Previous to the pub ication of his great work, "De L'Esprit," he enjoyed the favor of the Court, and held the office of "Matre d' Hotel to the Queen." He was removed from this office upon the appearance of his book, which brought upon him much persecution. This led Voltaire to write:

"It is a little extraordinary that they should have persecuted, disgraced, and harrassed, a much respected philosopher of our days, the innocent, the good Helvetius, for having said that if men had been without hands they could not have built houses, or worked in tapestry. Apparently those who have condemned this proposition have a secret for cutting stones and wood, and for sewing with the feet. I have no doubt they will soon condemn to the galleys the first who shall have the insolence to say that a man cannot think without his head; for, some bachelor will tell him, the soul is a pure spirit, the head is nothing but matter; God can place the soul in the nails as well as in the skull, therefore I prescribe you as impious."

There was such a persecution raised against Helvetius at this time that he deemed it best to withdraw to England, which he did in 1764. He visited Prussia the next year, being received by the great Frederick with every testimonial of esteem and

distinction. He was accorded, among other honors, that of lodging in the king's own palace. Voltaire endeavored to persuade him to relinquish all thoughts of returning to France. "In your place," writes he, "I should not hesitate a moment to sell all that I have in France; there are some excellent estates in my neighborhood, and there you might cultivate in peace the arts you love."

About this time Hume formed the acquaintance of Helvetius, whom he mentions in a letter to Dr. Robertson as "a very fine genius and worthy man." Helvetius returned to his estate at Vore in 1765. He died from an attack of gout in the head and stomach in December 1771. He was a philanthropist, a man of fine and sympathetic nature, who made all the duties of his life consist in doing good. The following selection will suffice to indicate his literary merit:

"Do you not know that Galileo was unworthily dragged to the prison of the Inquisition, for having maintained that the sun is placed in the center, and does not move around the earth; that his system first offended the weak, and appeared directly contrary to the text of Scripture — 'Sun, stand thou still?' However, able divines have since made Galileo's principles agree with those of religion. Who has told you, that a divine more happy or more enlightened than you, will not remove the contradiction, which you think you perceive between your religion, and the opinion you resolve to condemn? Who forces you by a precipitate censure to expose, if not religion, at least its ministers, to the hatred excited by persecution? Why, always borrowing the assistance of force and terror, would you impose silence on men of genius, and deprive mankind of the useful knowledge they are capable of dispensing? You obey, you say, the dictates of religion. But it commands you to distrust yourselves, and to love your neighbor. If you do not act in conformity to these principles, you are then not actuated by the spirit of God. But you say, by whom then are we inspired? By laziness and pride. It is this laziness and this pride which render them the persecutors of men of learning; and which in Italy, Spain, and Portugal, have forged chains, built gibbets, and held the torch to the piles of the Inquisition."

BUFFON.

No literary reputation was perhaps ever more rapidly or more widely established than that of Buffon. And this distinction was well earned. He was a hard and efficient worker in his particular province of thought, and well deserves the title of "Illustrious."

The baptismal name of Count Buffon, the famous French naturalist, was George Louis Le Clerc. He was the son of a counselor of Parliament, and born at Montbard in 1707. He was early educated for the law, but his predilection for scientific pursuits led him to abandon his father's profession. He next took up the study of astronomy and geometry, which proved to be more congenial to his taste. At the age of twenty he made the tour of Italy and England in company with Lord Kingston. In 1735 he brought out a translation of one of Newton's works. He submitted to the test of experiment the practicability of Archimedes having set fire to the Roman fleet by burning mirrors, and succeeded in igniting wood at the distance of two hundred French feet. He was admitted to the Academy of Sciences in 1739, and appointed Superintendent of the Royal Garden and Cabinet of Natural History. He thenceforth devoted himself as "the high priest and interpreter of Nature." In 1749 he published the first of his great works, "Natural History," which was not completed till 1767, when it amounted to thirty-one volumes, 12 mo. He afterwards added several volumes by way of supplement. In 1771 appeared his "History of Birds," comprising eight volumes. Between 1783 and 1785 he issued five volumes on the "History of Minerals." His "Epochs of Nature," contained in the Supplement to his "Natural History," is considered one of his greatest productions.

In his "Eulogy on Buffon," Condorcet remarks: "M. de Buffon is poetical in his descriptions; but like all great poets, he knows how to render interesting the delineations of natural objects by blending with them moral ideas which affect the soul,

at the same time that the imagination is amused or astonished." His style was brilliant and eloquent, and his writings frequently betray the most poetical and luxurious imagination. When asked how he had found time to do so much, he replied, "Have I not spent fifty years at my desk?"

He married in 1762. He had one son, who fell under the guillotine in the beginning of the French Revolution. Buffon received the title of Count from the King of France in 1776. He died in Paris on the 16th of April, 1788. He is said to have been a man of a noble countenance and commanding figure, and one who bore the impress of high intelligence. He was extremely particular in his dress and demeanor, his fondness for magnificence, it is said, amounting to a passion.

His works are esteemed the most important contributions ever made to the philosophy of natural history. His discoveries prepared the way for the labors of Camper, Blumenbach, and Cuvier. He was the first to recognize the law of the geographical distribution of animals depending on climate and other physical conditions. He also discovered that the test of a species consists in fecundity, or power to propagate itself. He left a valuable work unfinished.

Buffon possessed a comprehensive mind, inspired by an insatiable thirst for knowledge. His fondness for study was his most distinguishing characteristic. He is said to have possessed "that last infirmity of noble minds," an anxious solicitude for literary immortality, which in a man like him can only be considered a laudable vanity.

His infidelity is apparent in his writings. He was in complete accord and confidence with the most famous French Freethinkers of his age. He did not make any direct assault upon Christianity, for all the energies of his life and peerless intellect were consecrated to science, the mistress of his soul. It is even a fact, and one extremely damaging to the Christian Church, that in all its eighteen hundred years of history it can justly name no man that ranks with Buffon; while the mere addition of such imperishable names as his to the muster-roll of Infidels, is enough to glorify the cause they represent.

CONDILLAC.

Etienne De Condillac was born at Grenoble, France, in 1715, and was destined to become an eminent metaphysician. In his youth he was intimate with Diderot and Rousseau; but this friendship ceased or declined in his mature years. His life was passed mainly in study, and was as uneventful as such lives usually are. In 1746 appeared his first work, an "Essay on the Origin of Human Knowledge," in which he advanced new and ingenious ideas. In 1749 he brought out his "Treatise on Systems." The former was designed to advance the opinions of Locke, and the latter to oppose the abstract theories of Leibni z and Spinoza, as being opposed to ideas received from experience. In 1754 appeared his "Treatise on Sensations," a luminous and admirable work which made his name famous throughout Europe. This third work is considered his masterpiece, and in it his philosophical system is fully unfolded. Soon after this he was chosen tutor to the Duke of Parma, for whose use he composed and published his "Course of Studies," which he divides into the arts of writing, reasoning, and thinking, followed by a general history of men and empires. After finishing the education of his royal pupil, he resigned himself once more to philosophical meditations, in which he passed the remainder of his days. He was admitted into the French Academy in 1768; but once elected a member, he never after attended any of its sessions. In his old age he published his "Logic," and left behind him his "*Langue des Calculs.*" He died in 1780. His moral character was virtuous and discreet. However ingenious Condillac may be, he is to be considered neither a faithful nor a profound expounder of the views of Locke, though he is the acknowledged representative of Locke in France. His system may be characterized as one of nearly absolute sensation, whilst that of Locke unites sensation with reflection. One of his Christian critics says he "may be regarded as the immediate author of that shallow Materialism, which was

regarded as philosophy, immediately before the French Revolution, and which produced the Atheism which characterized the greater number of the actors in that terrible drama." Of course! He has been much praised by some for his discoveries (?) in relation to the progress and influence of language. According to him, man owes the development of his faculties to the use of signs, and we are able to reflect only because we are able to speak. Even science is only a well-constructed language.

In his first work, "he was a modest Lockeist, and laid down as the fundamental principle, that sensations and the operations of the mind are the material of our knowledge — materials which reflection sets in action by seeking their combinations and relations." But in his third he quits Locke's principle for that of Gassendi and Hobbes. He referred the origin of knowledge to one source only — *Sensation*. He was the pioneer of the simple "*Sensational School*." He wrote: — "Locke distinguished two sources of ideas, sense and reflection. It would be more exact to recognize but one; first, because reflection is, in its principle, nothing but sensation itself; secondly, because it is less a source of ideas than a canal through which they flow from sense." And further: — "Judgment, reflection, the passions, in a word, all the faculties of the mind, are nothing but *sensation which transforms itself differently*."

"Condillac was clear, but much of his clearness was owing to his shallowness; much of his simplicity was owing to meagreness. He tried to construct Psychology upon no firmer basis than that adopted by the metaphysicians whom he opposed. . . . He had no true psychological method, and could find no desirable system. The idea of connecting Psychology with Biology had not yet been distinctly conceived. Although the brain was universally held to be the 'organ' of the mind, the mind was, by the strangest of oversights, *not* regarded as the function of that organ; consequently no one thought of connecting the study of the mind with the study of the nervous system; no one thought of a physiological basis as indispensable to psychological science." Hartley, Erasmus Darwin, Cabanis, and Gall had not yet physiologized psychology.

D'ALEMBERT.

In the year 1717, there was found exposed in one of the streets of Paris, near the church of Le Rond, a little helpless infant. He was discovered by the overseer of the district, who gave him in charge of a glazier's wife. He turned out to be an "illegitimate" son of a commissary of artillery, and Madame de Tencin, an authoress. His father hearing of his abandonment by his mother, came forth and claimed him, charging himself with his maintenance and education. It is said that after his remarkable talents became known, his mother discovered herself to him, but he replied: "I know but one mother—the glazier's wife." But this foster-mother of his, who seems to have always conducted herself very affectionately towards him, defined him to be "a fool who plagues himself all his life, that he may be spoken of after his death."

He was educated in the College Mazarin, which he entered in 1730. He then engaged in the study of mathematics, in which he made a surprising progress. On leaving the College, he went to live with his foster-mother, with whom he resided forty years, contented with an annuity of 1,200 francs, which had been settled upon him by his parents. His friends advised him to endeavor to better his condition by studying the law, in which he subsequently took his degrees, but soon quitted the profession, in order to apply himself to the more congenial study of the physical sciences. Whatever progress he may have made in these, however, he abandoned them for mathematics. Having written a "Memoir on the Integral Calculus," he was elected to the Academy of Sciences in 1741. Two years after this event, he produced his celebrated "Treatise on Dynamics," containing an important principle which will always be known by the name of D'Alembert, and which initiated a revolution in physico-mathematical sciences. "The principle in question amounts simply to this, that every force applied to a system must produce its entire effect somewhere, if not at the point of application, then somewhere else. In other words, there is *an*

absolute equality at all times between the entire amount of force applied and the sum total of the effects produced; thus, one portion of the force may be spent in neutralizing an antagonistic force, — for example, in overcoming the momentum which a body may have already acquired; another portion, in overcoming the resistance caused by friction; a third, in imparting motion in a new direction. In 1746 he obtained the prize medal from the Academy of Berlin for a discourse on the theory of winds. In 1749 he solved the problem of the precession of the equinoxes, ascertained its quantity, and explained the rotation of the terrestrial axis. In 1752 he published an essay on the resistance of fluids. In the same year he declined the invitation of Frederick II. of Prussia, who offered him the Presidency of the Royal Academy with a liberal pension, but he accepted an unconditonal pension of 1,200 francs from that monarch two years later. From this time until his death a constant epistolary correspondence was maintained between him and Frederick. In 1754 he was elected to the French Academy. In 1756 he obtained a pension of 1,200 francs from Louis XV.

He next engaged with Diderot in compiling the celebrated "Encyclopedie," for which he wrote the preliminary discourse, which was so excellent, that it drew from Condorcet the compliment that in a century only two or three men appeared capable of writing such. It was generally commended as a model of accurate thinking and elegant composition. He declined, in 1672, an urgent invitation from Catherine II. of Russia to come to her Court and direct the education of her son, for a salary of 100,000 francs. In one of her letters, again pressing him to come, she says: "I know that your refusal springs from your desire to pursue your studies and cultivate your friendships in peace. Bring all your friends with you, and you and they shall have all the accommodation that is in my power." In 1764 he became attached to the accomplished Mademoiselle de l' Espinasse, who lived with him twelve years, but rendered him unhappy by her growing indifference to him and her partiality to another. For many years he was on terms of great intimacy with Voltaire, to whom he was as superior in taste and judgment as he was inferior in wit and brilliancy. D'Alembert was a skeptic in the true sense of the word, (*i. e.*, a "doubter" or

"inquirer,") but not a scoffer; although he did not conceal his manly hostility to the Christianity of his country. But he was generous enough to praise genius and goodness everywhere, as witness his encomiums of Massillon, Fleury, Fenelon, Bossuet, and Flechier. In 1765 he published his dissertation on the destruction of the Jesuits. In 1772 he was elected secretary to the French Academy, and wrote biographical "Eloges" of the members of that institution (seventy in all) who died between 1700 and 1772. He also published several volumes of memoirs and miscellaneous pieces, among which are "Elements of Music;" "Researches on Various Important Points of the System of the Universe;" "Melanges of Literature and Philosophy,' and "Elements of Philosophy." He was also a member of all the prominent literary societies of Europe. He died in Paris, Oct. 29, 1783, at the age of 66.

Lacroix, in the "Biographie Universelle," expresses the opinion that "D'Alembert should be ranked as high as any contemporary geometer, when we consider the difficulties he overcame, the intrinsic value of the methods which he invented and the ingenuity of his ideas. . . . His literary works, constantly directed to the perfection of reason and the propagation of correct ideas, were highly appreciated by all men of sense. All of them are remarkable for a pure diction, a neat style, and strong or pithy thought." And even the Catholic Bishop of Limoges said, during D'Alembert's life time: "I do not know him personally, but I have always heard that his manners are simple, and his conduct without a stain. As to his works I read them over and over again, and I find nothing there except plenty of talent, great information, and a good system of morals. If his opinions are not as sound as his writings, he is to be pitied, but no one has a right to interrogate his conscience." Unfortunately for the good bishop, but fortunately for Freethought all over the world, D'Alembert's "opinions" on Christianity and cognate subjects were made public after his death, in his "Private Correspondence with Voltaire and others." His moral character was high-toned, presenting many very amiable traits, such as modesty, beneficence, candor, and an abiding sense of honor and responsibility.

D'HOLBACH.

Paul Thyry, Baron D'Holbach, was born at Heidesheim, in the Palatinate, in the month of January, 1723. His father being a man of fortune, was enabled to secure his studious son all the advantages of a thorough and liberal education. Having taken his son to Paris while he was still a child, for the purpose of superintending his intellectual culture under the ablest masters of the age, the father soon sickened and died, leaving the young student provided with an ample inheritance. Young D'Holbach ere long became noted for his remarkable talent and his tireless application to study. He devoted himself especially to the study of chemistry and mineralogy, in which he became distinguished. He passed the rest of his life in Paris.

While yet very young he married, but in less than a year his wife died. Afterwards obtaining a dispensation from the Pope, he married his deceased wife's sister, by whom he had four children, two sons and two daughters. He was an intimate associate and patron of the celebrated Encyclopedists. His affluence and position enabled him to gather the *elite* of Paris around his table. Diderot, Helvetius, Grimm, Rousseau, and many of the most distinguished men in the literary world, regularly assembled at his Sunday entertainments. For more than forty years there met at the table of the hospitable and generous D'Holbach the most advanced thinkers of the age, men renowned for their genius, wit and wisdom. A rare society it was, even in the great and brilliant French capital. What a chapter in the history of Freethought would be a minute report of those weekly gatherings, diversified as they were by the sparkling wit of Diderot, the good humor of the genial host, the occasional bitterness of Jean Jacques Rousseau, the cautious conversation of D'Alembert, the agreeable vivacity of Montesquieu, and the fresh and youthful enthusiasm of the earnest Naigeon!

D'Holbach was an amiable man of the world, fond of amusement and social entertainment. Very few men of his time were so well versed in mathematics, chemistry, botany, or in Roman and Grecian literature. He was generous to every one. He used to say, "I do not wish to be repaid my money; but I am pleased when I meet with some little gratitude, if it be only as proving th t the persons I have assisted were such sort of men as I desired." The following description of his person has been extracted from Grimm's "Correspondence":

"D'Holbach's features were, taken separately, regular, and even handsome, yet he was not a handsome man. His forehead, large and open, like that of Diderot, indicated a vast and capacious mind; but his forehead having fewer sinuosities, less roundness than Diderot's, announced less warmth, less energy, and less fecundity of ideas. A craniologist would say that in both D'Holbach and Diderot, the philosophical organs were largely developed, but that Diderot excelled in ideality; D'Holbach's countenance only indicated mildness, and the habitual sincerity of his mind. He was incapable of personal hatred. Though he detested priests and Jesuits, and all other supporters of despotism and superstition; and though when speaking of such people his mildness and good temper were sometimes transformed into bitterness and irritability; yet it is affirmed that when the Jesuits were expelled from France, D'Holbach regarded them as objects of commiseration and of pity, and afforded them pecuniary assistance."

D'Holbach was the author of about forty-five works, not one of which was published during his life-time in his own name. The manuscripts were taken to Amsterdam to be printed. D'Holbach and his fr ends kept the secret of his literary productions while he lived. The government condemned and suppressed several of his books; but he lived unsuspected and unmolested. His most important work was the "System of Nature." This was for many years attributed to Mirabaud, but it now appears that no one but D'Holbach had anything to do with its authorship. He also contributed largely to the first French Encyclopedia.

The following extracts from this great production are here submitted to the consideration of the reader: "Man always

deceives himself when he abandons experience to follow imaginary systems. He is the work of Nature. He exists in Nature. He is submitted to her laws. He cannot deliver himself from them. He cannot step beyond them even in thought. It is in vain his mind would spring forward beyond the visible world; an imperious necessity ever compels his return — for a being formed by Nature, who is circumscribed by her laws, there exists nothing beyond the great whole of which he forms a part, of which he experiences the influence. The beings his imagination pictures as above Nature, or distinguished from her, are always chimeras formed after that which he has already seen, but of which it is utterly impossible he should ever form any correct idea, either as to the place they occupy, or their manner of acting — for him there is not, there can be nothing out of that Nature which includes all beings. Instead, therefore, of seeking out of the world he inhabits for beings who can procure him a happiness denied by Nature, let him study this Nature, learn her laws, contemplate her energies, observe the immutable rules by which she acts."

"Propose to a man to change his religion for yours, he will believe you a madman; you will only excite his indignation, elicit his contempt; he will propose to you, in his turn, to adopt his own peculiar opinions; after much reasoning, you will treat each other as absurd beings, ridiculously opinionated, pertinaciously stubborn; and he will display the least folly who shall first yield. But if the adversaries become heated in the dispute, which always happens, when they suppose the matter important, or when they would defend the cause of their own self-love, from thence their passions sharpen, they grow angry, quarrels are provoked, they hate each other, and end by reciprocal injury. It is thus that for opinions, which no man can demonstrate, we see the Brahman despised; the Mohammedan hated; the Pagan held in contempt; that they oppress and disdain each with the most rancorous animosity. The Christian burns the Jew at what is called an *Auto-da-fe*, because he clings to the faith of his fathers; the Roman Catholic condemns the Protestant to the flames, and makes a conscience of massacring him in cold blood; this reacts in his turn; sometimes the various sects of Christians league together against the

incredulous Turk, and for a moment suspend their own bloody disputes that they may chastise the enemies to the true faith; then, having glutted their revenge, return with redoubled fury to wreak over again their infuriated vengeance on each other."

Speaking of the theological delusions by which man has been bewildered, he says: "His ignorance made him credulous; his curiosity made him swallow large draughts of the marvelous; time confirmed him in his opinions, and he passed his conjectures from race to race, for realities; a tyrannical power maintained him in his notions, because by those alone could society be enslaved. It was in vain, that some faint glimmerings of Nature occasionally attempted the recall of his reason; that slight coruscations of experience sometimes threw his darkness into light; the interest of the few was bottomed on his enthusiasm; their preëminence depended on his love of the wonderful; their very ignorance rested on the solidity of his ignorance; they consequently suffered no opportunity to escape of smothering even the lambent flame. At length, the whole science of man became a confused mass of darkness, falsehood, and contradictions, with here and there a feeble ray of truth, furnished by that Nature of which he can never entirely divest himself, because, without his knowledge, his necessities are continually bringing him back to her resources.'

"After having lived a life of comfort, in affluent circumstances, and surrounded by a large circle of the best men of the day, D'Holbach died on January the 21st, 1789, being then sixty-six years of age. The priests have never pictured to us any scene of horror in relation to his dying moments. The good old man died cheered and supported in his last struggle by those men whom he had many times assisted in the hard fighting of the battle of life. J. A. Naigeon, who had been his friend for thirty years, paid an eloquent tribute to D'Holbach's memory; and we are not aware that any man has ever written anything against his personal character."

KANT.

THE founder of the Critical (popularly but incorrectly called the Transcendental) School of Philosophy in Germany was born at Konigsberg, in Prussia, in April, 1724. His father was a saddler; and is said to have been of Scottish extraction—a circumstance which, when taken in consideration with the great metaphysician's connection with Hume, has some little interest. His parents were sternly good people. His father (whose family name was spelt Cant—altered by the philosopher to Kant) was a man of tried integrity. His mother (also originally Scotch, according to some biographers) was "somewhat severe, but upright, speaking the truth, and exacting it." To the influence of their precepts, and the example of their severe and inflexible virtue, must be ascribed, in no small measure, his own inflexible principles—the pure moral character and that profound respect for moral obligation which he exhibited through the whole of his life.

"Madame de Staël has remarked, that there is scarcely another example, except in Grecian history, of a life so rigorously philosophical as that of Kant. He lived to a great age, and never once quitted the snows of murky Konigsberg. There he passed a calm and happy existence, meditating, professing, and writing. He had mastered all the sciences; he had studied languages, and cultivated literature. He lived and died a type of the German Professor: he rose, smoked, drank his coffee, wrote, lectured, took his daily walk always at precisely the same hour. The cathedral clock, it was said, was not more punctual in its movements than Immanuel Kant." But he himself "mentions having once been kept two or three days from his promenade by reading Rousseau's *Emile*, which had just appeared." He never, in the whole course of his long life of eighty years, traveled above seven miles from his native city.

Having gone through a course at the Gymnasium he entered the University at the age of sixteen. "There he began and there

he ended his career." Here he commenced the study of theology, but soon abandoned it for the pursuit of mathematics, the natural sciences, and philosophy. The success with which he studied these subjects soon manifested itself in various publications. His first work was "Thoughts on the True Estimation of the Living Powers," which more or less clearly foreshadowed his coming philosophy. About 1755 he began to lecture on logic, mathematics, physics, and metaphysics. This year, also, he brought out a work entitled "Universal Natural History and Theory of the Heavens," in which he certainly anticipated the discovery of the planet Uranus, thus giving proof of his sagacity in questions of physical science. Indeed, he not only anticipated the discovery, but actually predicted the existence of the planet; and "Herschel himself, after discovering it, admitted Kant's having first announced it."

In 1762 he was offered the Professorship of Poetry in the University, but he conscientiously declined the position, on the ground that he had not the proper qualifications. He had already established his reputation as an original and profound thinker, when, at length, in 1770, he was appointed to the Chair of Logic and Metaphysics in the same University. On entering upon this professorship, he read a dissertation "On the Form and Principles of the World of the Senses and that of the Understanding," which contains the germs of the great philosophical system which he afterwards developed in his great work, the "Critique of Pure Reason," first published in 1781. Among his various other works may be named "Theory of the Winds,"—"Sketch of Physical Geography."—"New Principles of Motion and Rest,"—"Examination of the Prize Question, whether the Earth, in turning round its Axis, by which the Succession of Day and Night was produced, had undergone any change since its Origin? what were the causes of it, and how we could be assured of it,"—"On Volcanoes in the Moon,"—"Observations upon the Sentiment of the Beautiful and Sublime," (1764)—"Critique of Practical Reason," that is, reason considered in its application to our moral conduct, (1799)—"Critique on the Faculty of Judging," (1793)—and an essay "On a Plan for an Everlasting Peace." He died an octogenarian, February 12, 1804.

Although Kant's writings, as we have perceived, embrace a great variety of subjects, his fame rests chiefly upon his achievements as a metaphysician. Many think he has perhaps never been equalled as a deep and close thinker. One of his biographers even calls him "the most profound thinker with whom the history of the human mind has made us acquainted." But however that may be, as a metaphysical philosopher he was certainly head and shoulders above all the thinkers of his generation. In our short memoir we will not pretend to give even an outline of his system. This could only be rendered intelligible in a large treatise. Suffice it here to observe, that "Kant's great aim was to determine the laws and limits of the intellect of man, and thus to guard, on the one hand, against the arrogant dogmatism of those who over-estimate, and on the other, against the absurd skepticism of those who under-estimate the powers of the human mind. . . . It is claimed by some of the admirers of Kant (indeed, he himself suggested the parallel), that he performed for mental philosophy a service similar to that which Copernicus performed for astronomy. As the latter may be said to have determined the relative importance, as well as the true position of the earth in the solar system, so the former has determined the proper limits and true position of the human intellect in relation to the objects of knowledge; and as Copernicus has demonstrated that many of the apparent motions of the heavenly bodies are not real, but caused by the motion of the earth, (the standpoint of the observer,) so Kant has shown that many mental phenomena are to be explained, not by referring them, as most philosophers have done, to independent external causes, but to those essential laws which regulate the movements of the mind itself." His disciples were also fond of comparing him to Newton; "for he had not only changed the whole science of Metaphysics, as Copernicus had changed the science of Astronomy, but had also consummated the science he originated."

Kant will always be best known, appreciated, and criticised by his "Critique of Pure Reason." But the "Critique" itself did not attract notice at first. "The novelty of its views, the repulsiveness of its terminology and style, for some time obscured its real value. This value was at length discovered

and made known. All Germany rang with praises of the new philosophy. Almost every chair was filled by a Kantist. Numberless books, and not a few pamphlets, came rapidly from the press, either attacking or defending the principles of the Critical Philosophy."

"Kant never spoke of his own system, and from his house the subject was entirely banished. He scarcely read any of the attacks on his works; he had enough of Philosophy in his study and lecture-room, and was glad to escape from it to the topics of the day."

Kant was a *natural skeptic*. But we often hear it proclaimed with emphasis by the admirers of Swedenborg, that Kant testified to the truth of the so-called "Scandinavian seer"'s *clairvoyance*. He did nothing of the kind. In his "Letter on Swedenborg" he narrates two of the *reported* cases of Swedenborg's *clairvoyance*, and says he knows not how to disprove them, they being supported by such respectable testimony; but he nowhere testifies to them himself; and in the *Anthropologie*, his energetic contempt for Swedenborgianism and all other *Schwarmerei* is unequivocally expressed.

It is perfectly useless, as it is entirely false, to call Kant a dreamer, and his works transcendental nonsense or "moonshiny mysticism." Though Kantism may appear at first somewhat obscure and repulsive, no sooner is its terminology comprehended, than all obscurity disappears, and a system of philosophy is revealed, which for clean-cut clearness and intelligibility greatly surpasses many systems hitherto considered easy enough to be comprehended. His system is neither Spinozism nor Skepticism, nor yet that of Common Sense. It is preeminently the *Critical* Philosophy. While men agreed that the source of all Knowledge was Experience, Kant asked himself: "What is this Experience? What are the Elements?"

"To the skeptic, Kant says: . . . 'Experience is not a deceit; human understanding has its fixed laws, and those laws are true.' To the Dogmatist he says: 'But this understanding can never know things *per se*. It is occupied solely with its own ideas. It perceives only the Appearances of things. How would it be possible to know Noumena? By stripping them of the *forms* which our Sensibility and Understanding have

impressed upon them (*i. e.*, by making them cease to be Appearances). But to strip them of these forms, we must annihilate Consciousness — we must substitute for our Sensibility and Understanding a faculty, or faculties, capable of perceiving Things *per se*. This, it is obvious, we cannot do. Our only means of communication with objects are precisely this Sensibility and this Understanding, which give to objects the forms under which we know them."

As some of the consequences of Kant's Psychology, the following may be mentioned: "*First Result*—A knowledge of things *per se* (*Dinge an sich*) is impossible, so long as knowledge remains composed as at present; consequently Ontology, as a science, is impossible. . . . *Second Result* — The existence of an external world is a necessary postulate, but its existence is only logically affirmed. . . . *Third Result* — Our knowledge, though relative, is *certain*. . . . *Fourth Result* — The veracity of consciousness is established. *Fifth Result* — With the veracity of consciousness, is established the certainty of morals."

But, after all, "the veracity of Consciousness, which he had so laboriously striven to establish, and on which his *Practical Reason* was based, is only a relative, subjective veracity. Experience is the only basis of Knowledge; and Experience leads to Skepticism." It is true Kant himself was not a skeptic; but he greatly deceived himself in supposing that his elaborate and magnificent system was any safeguard from skepticism.

HUTTON.

James Hutton, the author of the Plutonic or Vulcanian theory of Geology, was born in Edinburgh, Scotland, in 1726. He graduated as Doctor of Medicine at Leyden in 1749. About 1768 he became again a resident of Edinburgh, where he published, besides other works, a "Dissertation on the Philosophy of Light, Heat, and Fire," (1794,) and "Theory of the Earth," (1795.) Both these works were the result of immense *original* observation and research. Towards the elaboration of his system of Geology, especially, he had recourse to exhaustive tours in Scotland and otherwhere. As against the Neptunian theory of Geology, which maintained that all the great changes in the crust of the earth, including perpendicular and inclined as well as horizontal stratification, were due solely to the action of water, mostly in the form of deluges, among which Noah's deluge played a very conspicuous role, Hutton advanced his Fire theory to explain all, or by far the most of all geological phenomena. Since his time it has been well demonstrated that these changes were effected by both fire and water, in perhaps almost equal proportions. (See Art "Lyell.") Hutton's theory excited much discussion and very virulent opposition. Its chief assailant was Kirwan, and its chief defender Professor Playfair, who wrote "Illustrations of the Huttonian Theory of the Earth," (1802). Hutton suffered a great deal socially on account of his uncompromising adherence to what he deemed the revelations of Geology as against the absurd fables of Genesis. But he stood it like a man and a philosopher. He defied the whole horde of his persecutors up to his death in 1797—a death which was doubtless materially hastened by the shafts of bigotry and unsparing ridicule. But this great martyr of science is now fast becoming appreciated and honored at his true worth.

GEORGE WASHINGTON.

FEW men, in whatever age they have lived, have been as fortunate in securing the respect, the approbation, and the love of their entire countrymen to the great extent that did GEORGE WASHINGTON. As a patriot, as a general, and as a statesman he is first in the hearts of his people and stands high in the estimation of the world

He was born on the Potomac River, in Westmoreland County, Virginia, on the twenty-second day of February 1732. He was a son of Augustine Washington, a planter, and his wife, Mary Ball. His great grandfather, John Washington, emigrated from England in 1657. Augustine dying in 1743 left a large estate in land to his widow and five children. George was ten years of age at his father's death, and inherited a large farm on the Rappahannock River, near Fredericksburg. George attended several schools in the vicinity, but was never sent to college and never studied the languages. His writing and copying books are said to still be in existence and are models of neatness. Through his childhood and youth he was regarded as a truthful, honorable boy. The celebrated "hatchet story" is probably, however, a fancy sketch. Favored with superior physical strength he excelled in athletic exercises and horsemanship. His moral character was doubtless greatly moulded by the influence of his intelligent and high-minded mother.

In the spring of 1748 he was employed by Lord Fairfax to survey a portion of his extensive landed possessions west of the Blue Ridge, and not then settled by white people. In this arduous avocation he passed nearly three years. At the age of nineteen he was appointed adjutant-general (with the rank of major) of one of the districts into which Virginia was divided when hostilities broke out between the English and the French.

In November 1753 he was sent by Governor Dinwiddie on a mission to the French commander and performed a perilous journey of five hundred miles through the wilderness. He dis-

played prudence, sagacity, resolution and fortitude in a marked degree, and which forshadowed the useful career which awaited him. Of that expedition Irving says: "it may be considered the foundation of his fortunes. From that moment he was the rising hope of Virginia."

In the hostilities which began in the spring of 1754 between the Virginians and the French, Lieutenant-Colonel Washington led a small force to the frontier. He gained a victory at Great Meadows and was subsequently promoted to the rank of Colonel. He served as aid-de-camp to Gen. Braddock in his disastrous expedition against Fort Duquesne, which from great lack of judgment, and in opposition to the advice of Washington, proved a severe defeat. Four bullets passed through the coat of Washington, but he behaved with coolness and valor.

In the summer of 1755 he was appointed Commander-in-Chief of the forces (two thousand men) which the Assembly of Virginia ordered to be raised for the defense of the province. He commanded a part of the army under Gen. Forbes which took Fort Duquesne.

In January 1759 he married Mrs. Martha Custis, widow of John Parke Custis. Upon this event he resigned his commission, retired from the service, and settled at Mount Vernon as a planter. In 1758 he was elected to the House of Burgesses, the speaker of which, on the first appearance of Washington in that body, tendered him a compliment for his military services. When Washington rose to reply he blushed and stammered and trembled so he could hardly get out a word. "Sit down, Mr. Washington," said the speaker, "Your modesty equals your valor, and that surpasses the power of any language I possess."

Washington was wealthy before his marriage, but with his wife he added at least one hundred thousand dollars to his fortune. By the purchase of adjacent plantations, he enlarged his Mount Vernon estate to eight thousand acres. He remained several years in the House of Burgesses. In 1773 he was a delegate to the convention which met at Williamsburg and asserted the right of the colonies to self-government, and with Patrick Henry and five others he was chosen by this convention to represent Virginia in the General Congress which met at Philadel-

phia in September, 1774. After the first session of this Congress Patrick Henry being asked whom he considered the greatest man in Congress, replied: "If you speak of solid information and sound judgment, Colonel Washington is unquestionably the greatest man on that floor."

In June, 1775 he was unanimously elected by the Continental Congress, Commander-in-Chief of all the forces. Before he could take command of the army, the Battle of Bunker Hill took place, June 17th, 1775. On the second of July he assumed command of the army at Cambridge, Mass., amounting to 15,000 men, and engaged in the siege of Boston, occupied by 11,000 British veteran troops. Washington found his army undisciplined and deficient in arms, ammunition, and other materials of war. The difficulty of his situation was increased by the fact that the Continental Congress was lacking in all the attributes of an efficient government, and was destitute of money and credit. On the seventeenth or eighteenth of March, 1776, the British evacuated Boston, and escaped on their fleet to Halifax. Congress passed a vote of thanks to General Washington for his faithful services and success upon this occasion.

After this, Washington moved the army from Boston to New York, where he arrived in April, and awaited the approach of the enemy by sea, at that point. In the meantime the Declaration of Independence was signed by Congress, July 4th, 1776.

The opposing forces next met at the battle of Long Island, where the British under General Howe were victorious, August 20th. The Americans lost two thousand men and Washington was compelled to evacuate New York and retreat through New Jersey to the west side of the Delaware river. During this retreat his army was reduced to four thousand men, and the cause of the colonists seemed desperate and gloomy. The British general failed to follow up his victory and make the most of it. Washington was re-inforced, and on the twenty-fifth of December, crossed the Delaware in open boats and attacked the enemy at Trenton and gained a victory, and took one thousand Hessian prisoners. On January 3d, 1777, he gained another victory at Princeton and took three hundred prisoners. These victories greatly revived the drooping courage of the country, and Washington was invested with almost dictatorial powers;

but with whatever power was placed in his hands at any time during his career, he always had the integrity the honesty, and the great good sense to exercise it with moderation and for the general good. He did not seem to be governed by selfish motives, nor with a desire to glorify himself any farther than he could do so in the path of duty and honor.

In the summer of 1777 the British General Burgoyne moved from Canada with an army, and General Howe with another army of sixteen thousand men moved up the Chesapeake Bay to attack Philadelphia, the colonial seat of government. To defend that city Washington interposed an army of eleven thousand men and encountered the enemy on the Brandywine on the eleventh of September, but owing to superior numbers he was repulsed with a loss of nine hundred killed and wounded. In this battle the brave Marquis Lafayette, who came over with the French forces to assist the colonists, was wounded. A few days after this battle the British occupied Philadelphia. On October 4th an engagement took place at Germantown, six miles from Philadelphia, in which the Americans were unsuccessful and lost eight hundred killed and wounded.

In the meantime important victories were gained in the North. On September 17, Gen. Stark gained a victory at Bennington; and on Oct. 7, Gen. Gates fought a second battle at Stillwater, N. Y., and signally defeated Burgoyne, who surrendered at Saratoga his army of 6000 men. This victory was of great value and inspired the Americans with courage.

In December, 1777, Washington went into winter quarters at Valley Forge, Pa., where his illy-supplied army suffered greatly for want of food and clothing. Gen. Henry Clinton had succeeded Gen. Howe in command of the British, and in June, 1778, evacuated Philadelphia and moved across New Jersey towards New York. Washington pursued and attacked him at Monmouth with indifferent success, losing 69 killed and 160 wounded. Congress extended a vote of thanks to Washington for his services on that occasion.

After this date the British removed the contest in part to the Southern States. Georgia and South Carolina became battle grounds. Gen. Gates commanded the American forces in that locality, and suffered a serious defeat.

The army of Washington passed the winter of 1779 and '80 at Morristown, N. J., and he was obliged from the weakness of his forces and the destitution of his army to remain on the defensive. The public treasury was so completely exhausted and the currency issued was so depreciated, that Washington experienced the greatest difficulty in obtaining food and clothing for his soldiers. In July, 1780, a French fleet arrived at Newport, R. I., with 6000 men which the French government had sent to help the struggling Americans, and great assistance was expected from their aid; but about this time the treachery of Benedict Arnold, who commanded the fortress of West Point, came near being a most sad blow to the American cause.

In August, 1780, Washington urged upon Congress the necessity of forming an army by drafting, and showed them that if that had been done earlier the advancement would have been greater and our disasters fewer. Gen. Gates was removed from the Southern command by Congress, and it authorized Washington to appoint his successor. He sent Gen. Greene to take charge of 2,200 men at Charleston, S. C. The principal military operations of 1781 were in the Southern States. A battle was fought at Cowpens, and another at Guilford, N. C., at which both sides sustained considerable loss. In April, 1781, Cornwallis, in command of the British army, moved north into Virginia. Gen. Lafayette was sent with 3,000 men to oppose him, but no decided victories were gained on either side. Cornwallis made Yorktown his headquarters. Early in September a French fleet of twenty-eight ships arrived in the Chesapeake Bay, and about the same time Washington moved his forces southward, combining the French and the Americans, and on September 28th, with an army of 15,000 men, commenced the siege of Yorktown. On the 19th of October Cornwallis surrendered his army of 7,000 men. This was the most important victory of the seven years' war, and virtually established American independence. During 1782 no vigorous military operations were conducted. September 3, 1783, a definite treaty of peace was signed at Paris by Franklin and others, in which the British government fully recognized the independence of the American Colonies; and thus the long struggle ended. Washington resigned his commission December 23, 1783, and retired to private life at

Mount Vernon, followed by the gratitude, love and admiration of the entire country.

The confederation, however, which had been adopted by the States was found to be impotent and inefficient. Washington saw this most plainly and advised a stronger system of government. To rescue the young nation from anarchy, a national convention was called, and met at Philadelphia in May, 1787, of which Washington was unanimously elected President. After a session of several months the convention adopted a new constitution which greatly increased the power of the Federal Government. Under this Constitution, Washington, without opposition, was elected President of the United States for four years from March 4, 1789. He appointed Thomas Jefferson Secretary of State; Alexander Hamilton Secretary of the Treasury; Henry Knox, Secretary of War; and Edmund Randolph Attorney-General. Washington had many difficulties to encounter. The young nation was impoverished in finances and had not yet become accustomed to self-government; but the administration of Washington was eminently wise and judicious. There is no question, had he been actuated by ambitious personal motives, that soon after the close of the war he could easily have been declared king of America; and in fact the plan was proposed to him, but he gave no countenance to it, and was solely actuated by a desire to faithfully serve his fellow citizens without selfish objects and motives. In 1792 he was again unanimously elected President, and John Adams Vice-President. He resided at Philadelphia, which was then the seat of government. Complications arose between the two parties, Federalists and Democrats, which grew up in the country, and also connected with the foreign policy, touching France and England. There were those who denounced Washington in harsh terms, but by his even handed course he retained the confidence of the mass of the people. Near the expiration of his second term there was a popular demand that he be elected for the third time, but he announced his determination to retire to private life. His "Farewell Address" appeared in September, 1796, and produced a profound impression. His counsel in favor of united action and freedom from foreign entangling alliances was most sound. In March, 1797, his public

career closed and he retired to Mount Vernon, leaving the nation in a state of great prosperity.

Washington, after a brief illness with acute laryngitis, died December 14th, 1799, nearly sixty-eight years of age. A few hours before his death, in contemplating his dissolution, he used these words: "I look upon this event with perfect resignation."

In stature Washington was six feet two inches in height, with a frame well proportioned and firmly knit. His hair was brown, his eyes blue, and far apart. He had a powerful form and was very active and agile. In manner he was dignified, precise and uncommunicative. By some he was regarded as cold and aristocratic; but the strictest sense of honor and truth was his guiding star.

Wisdom, judgment, prudence, discretion and veneration for truth and honor were his striking characteristics. He deliberated slowly, but decided surely, and when his decision was once made he seldom had occasion to reverse it. Courage, physical and moral, was a part of his nature. His biographer Sparks thus speaks of him: "His ambition was of that noble kind which aims to excel in whatever it undertakes, and to acquire a power over the hearts of men by promoting their happiness and winning their affections. Sensitive to the approbation of others and solicitous to deserve it, he made no concessions to gain their applause, either by flattering their vanity or yielding to their caprices. Cautious without timidity, bold without rashness, cool in counsel, deliberate, but firm in action, clear in foresight, patient under reverses, steady, persevering and self-possessed, he met and conquered every obstacle that obstructed his path to honor, renown and success. More confident in the uprightness of his intentions than in his resources, he sought knowledge and advice from other men. He chose his counselors with unerring sagacity; and his quick perception of the soundness of an opinion, and of the strong points in an argument enabled him to draw to his aid the best fruits of their talents and the light of their collected wisdom.

"His moral qualities were in perfect harmony with those of his intellect. Duty was the ruling principle of his conduct, and the rare endowments of his understanding were not more con-

stantly tasked to devise the best methods of effecting an object, than they were to guard the sanctity of conscience. No instance can be adduced in which he was actuated by a sinister motive, or endeavored to attain an end by unworthy means. Truth, integrity and justice were deeply rooted in his mind, and nothing could rouse his indignation so soon, or so utterly destroy his confidence as the discovery of the want of these virtues in any one whom he had trusted. Weaknesses, follies, indiscretions, he could forgive; but subterfuge and dishonesty he never forgot—rarely pardoned. He was candid and sincere, true to his friends and faithful to all, neither practicing dissimulation, descending to artifice, nor holding out expectations which he did not intend should be realized. His passions were strong and sometimes they broke out with vehemence, but he had the power of checking them in an instant. Perhaps self-control was the most remarkable trait of his character. It was in part the effect of discipline; yet he seems by nature to have possessed this power in a degree which has been denied to other men. . . . . Charitable and humane, he was liberal to the poor, and kind to those in distress. As a husband, son and brother he was tender and affectionate; without vanity, ostentation, or pride, he never spoke of himself or his actions, unless required by circumstances which concerned the public interests. As he was free from envy so he had the good fortune to escape the envy of others by standing on an elevation which none could hope to attain. If he had one passion more strong than another, it was love of his country. The purity and ardor of his patriotism were commensurate with the greatness of its object. Love of country in him was invested with the sacred obligation of a duty; and from the faithful discharge of this duty he never swerved for a moment, either in thought or deed, through the whole period of his eventful career.

"Such are some of the traits in the character of Washington which have acquired for him the love and veneration of mankind. If they are not marked with the brilliancy, extravagance and eccentricity which in other men have excited the astonishment of the world, so neither are they tarnished by the follies nor disgraced by the crimes of those men. It is the happy combination of rare talents and qualities, the harmo-

nious union of the intellectual and moral powers, rather than the dazzling splendor of any one trait, which constitute the grandeur of his character. If the title of great man ought to be reserved for him, who cannot be charged with an indiscretion or a vice, who spent his life in establishing the independence, the glory, and durable prosperity of his country, who, succeeding in all that he undertook, and whose successes were never won at the expense of honor, justice, integrity, or by the sacrifice of a single principle, this title will not be denied to Washington."

In religious belief Washington was a Deist, the same as were Franklin, Jefferson and Paine. Like them he believed in the existence of a Supreme Being,—in one God only, and not in the divinity of Jesus Christ, or any other man. He had but little to say upon religious subjects in his common intercourse with men, but his intimate friends were not kept in ignorance as to his unbelief in the cardinal dogmas of Christianity. He has been claimed, of course, as a Christian saint, and the churches insist that he is one of their number, and the story of his retiring into the bushes before a battle to pray for success to attend the approaching conflict is a very agreeable Christian tale, and is perhaps a fit companion-piece with the hatchet story of his boyhood. He doubtless retired more than once into the bushes, but as a man of sense and of a belief in the operation of natural laws he had far more confidence in disciplined regiments, good arms and ammunition to gain a victory than in appealing to an unseen power to bring about the destruction of opposing forces.

Touching Washington's religious views, Thomas Jefferson wrote as follows in his journal of 1800 [Jefferson's Works, Vol. iv. p. 512]: "Dr. Rush told me he had it from Asa Green that when the clergy addressed General Washington on his departure from the Government, it was observed in their consultation that he had never on any occasion said a word to the public which showed a belief in the Christian religion, and they thought they should so pen their address as to force him at length to declare publicly whether he was a Christian or not. They did so. However, he observed, the old fox was too cunning for them. He answered every article of their address par-

ticularly, except that, which he passed over without notice. Rush observes he never did say a word on the subject in any of his public papers, except in his Valedictory letters to the Governors of the States, when he resigned his commission in the army, wherein he speaks of the benign influence of the Christian religion. I know that Gouverneur Morris, who claimed to be in his secrets and believed himself to be so, has often told me that General Washington believed no more in that system than he himself did." (And Gouverneur Morris was a well-known unbeliever and an intimate friend of Washington.)

In the Albany "Daily Advertiser," of October 29, 1831, was published a sermon by the Rev. Dr. Wilson of that city, in which occurred the following paragraph:—

"Washington was a man of valor. He was esteemed by the whole world as a great and good man, but he was not a professor of religion, at least not till after he was President. When Congress sat in Philadelphia, President Washington attended the Episcopal church. The rector, Dr. Abercrombie, has told me that on the days when the sacrament of the Lord's Supper was to be administered, Washington's custom was to rise just before the ceremony commenced and to walk out of the church. This became a subject of remark in the congregation, as setting a bad example. At length the Doctor undertook to speak of it, with a direct allusion to the President. Washington was heard afterward to remark that this was the first time a clergyman had thus preached to him, and that he would henceforth neither trouble the Doctor nor his congregation on such occasions. And ever, after that, upon communion days he absented himself from the church."

The following reference to the sermon is from the pen of Robert Dale Owen, and is copied from the appendix to the Discussion between Bachelor and Owen (p. 367.) which took place nearly forty years ago:—

"As this important paragraph, being only from a newspaper report, could hardly be considered authentic, I myself called, accompanied by a gentleman of this city, on Dr. Wilson this afternoon. After giving my name and stating the object of my visit, I read to the Doctor at his request the above paragraph. When I had completed, he said: 'I endorse every word of

that.' He further added: 'As I conceive that truth is truth, whether it make for us or against us, I will not conceal from you any information of this subject, even such as I have not given to the public.' At the close of our conversation on the subject, Dr. Abercrombie's emphatic expression, was, for I well remember his words: 'SIR, WASHINGTON WAS A DEIST.'

"Now, continued Dr. Wilson, I have perused every line that Washington ever gave to the public, and I do not find one expression in which he pledges himself as a professer of Christianity. I think any man who will candidly do as I have done will come to the conclusion that he was a Deist and nothing more. I do not take upon myself to say positively that he was, but that is my opinion."

There is no proof that Washington was a Christian, while there is much that he was *not*.

It was current knowledge in the early stages of our Government that the principal signers of the Declaration of Independence, as well as the authors of the Constitution of the United States were Deists and unbelievers in the principal Christian dogmas, and this fact has often been assigned as the reason why God was not placed in our Constitution. During Washington's term of office a treaty was made between our Government and Tripoli, wherein it was solemnly declared that "the Government of the United States is NOT IN ANY SENSE founded on the Christian religion."

With Washington's acceded want of belief in the creed of Christianity, his high moral character was never questioned, and volumes have been written in his praise. Jefferson thus wrote of him: "His integrity was the most pure, his justice the most inflexible I have ever known, no motives of interest or consanguinity of friendship or hatred being able to bias his decision. He was indeed, in every sense of the word, a wise, a good, and a great man. His temper was naturally irritable and high-toned, but reflection and resolution had obtained a firm and habitual ascendency over it."

Many of the ablest writers of Europe and America have spoken in the highest terms of Washington. He is revered by millions in this land as the "Father of his Country"—"First in war, first in peace, and first in the hearts of his countrymen."

JOSEPH PRIESTLEY.

The hero of this sketch was born at Fieldhead, England, on the 13th of March, 1733. His father was a good, honest, worthy man, but was blessed with more children than wealth. By his first wife he had six children, of whom Joseph was the eldest. During the rigorous winter of 1739, the mother of Joseph died. Her punctilious honesty is attested by Priestley himself, who relates that she once made him carry back to his uncle's house a pin which he had taken away, and with which he was innocently playing.

His father married again, and had three children by his second wife. After the death of his mother, Joseph went to live with an aunt who supplied the place of a mother to him till her death in 1764. This aunt and her husband appear to have been a very worthy couple, and vastly better than their creed, which was that of the Calvinists. They were strict observers of religious discipline, though naturally very kindly people. The Sabbath was kept by them with the most rigid austerity. No cooking, no recreation, nor enjoyment of any sort was permitted upon that day. Light literature was condemned altogether. Young Joseph contrived, however, to read Robinson Crusoe, but with great fear and trembling; and he never ventured beyond that one work of fiction. Indeed, he relates that he became so indignant at his brother upon one occasion for reading a "horrible book on Knight Errantry," that he knocked it out of his hands.

Joseph's mind seems to have been quite early exercised upon the abstruse mysteries of theology—especially the new birth. Still, he made surprising progress in carnal studies. After having mastered the branches taught in various inferior schools, he at length acquired Latin and Greek in a large free school under the care of a Rev. Mr. Hague. A dissenting minister named Kirby taught him Greek during his vacations.

His aunt and friends had intended him for the ministry, and his education had been directed to that end; but an impediment in his speech decided him to take up some other avocation. He directed his attention to the learning of languages; and such was his marvelous memory and indefatigable industry, that in a short time he had not only mastered French, Italian, Dutch, Chaldee, Syriac, and Arabic, but had learned geometry, algebra, and various branches of mathematics. "Watt's Logic" and "Locke's Essay on the Human Understanding," became his guides in metaphysical investigations. The effect of these upon the mind of the young inquirer may be readily apprehended. The seeds of skepticism were sown; the repulsive creed of Calvin was discarded.

The keen-scented heresy-hunters of the Church were not slow in detecting his lapse from orthodoxy. He was refused admission to the communion because of his disbelief in original sin and the damnation of man. Very fortunately for him, however, the English Calvinists lacked the secular power to enforce that inquisitorial discipline so effectually exercised at Geneva in the case of Servetus.

Priestley passed three years at the Daventry Academy. The method of instruction there was for the teachers to discuss important subjects with their pupils. This was in order that the pupils might know the arguments for and against every position. This was better calculated to make acute thinkers than sound divines. The youthful Priestley was generally found on the unorthodox side of the questions discussed. One by one the excrescences of error with which his mind had been early indoctrinated, were expelled. He finally became established in the Unitarian faith.

On leaving Daventry he became minister to a small congregation at Needham Market, with the miserable salary of forty pounds a year, which was hard to collect, and never paid in full. While there his leisure was employed in collecting texts against the doctrine of the atonement. He relinquished ere long all belief in the inspiration of the Scriptures. In consequence of his theological views he quit Needham Market, and sought to support himself by teaching mathematics; but he everywhere found himself under the ban because of his belief.

Religious rancor would gladly have prevented him earning his bread. It was feared he might convey his heretical poison in doses of mathematical demonstration. And so he was compelled to accept engagements in different places as preacher.

At this period of his life he was quite a student of polite literature, and a writer of verses. In his Autobiography he says that the recitation of some of his early verses induced Mrs. Barbauld to commence writing poetry, and thus he observes: "England is indebted to me for one of the best poets it can boast."

Priestley possessed strong scientific proclivities. He felt for science the fondness of a lover. For a number of years he experimented in electricity. He met Franklin, the great American philosopher, in London. Franklin induced him to publish his "History of Electric Discovery." He was introduced to the Royal Society, and received the degree of Doctor of Laws from the University of Edinburgh.

In 1767 he settled at Leeds as minister of Mill-hill Chapel. In 1772, after years of patient experiments, he issued his famous publication on the subject of air. This spread his fame through the scientific world. Indeed, so celebrated had he become that a proposal was made for his accompanying Captain Cook on his second voyage. But his unrelenting foes, the clergy, still hunting him even within the domain of science, renewing their outcry against his undisguised heresy, and he remained at home.

After a residence of six years at Leeds, principally devoted to scientific pursuits, he accepted the post of Librarian to the Marquis of Lansdowne. Beside giving him a liberal salary, with the promise of an allowance for life, the generous Earl allowed him handsome sums for the purchase of costly instruments and whatever was necessary to the prosecution of his experiments. It was while with the Earl that he made his great discovery of oxygen gas, a discovery which marks an era in the history of chemical science, and with which his name will be associated forever.

In 1774 he accompanied the Earl on a tour through Flanders, Holland, and Germany, visiting the most celebrated philosophers and scientists of those countries. Upon his return to England, he issued his "Observations on Education," "Lec-

tures on Oratory and Criticism," and the third part of "Natural and Revealed Religion." The last work was a remarkable exposition of his doctrine of the immateriality of the soul. Of course a work so directly counter to orthodox teaching on the subject, again stirred up the animosity of his old foes, the Calvinistic clergy. The hue and cry of "Atheist" was raised, and so far and loudly was it vociferated, that the poor Deist who had sought to substantiate the existence of Deity by irrefragable arguments, now found himself generally looked upon as a horrible heretic who actually denied the being of God. Indeed, he came to be regarded as a man with whom a cash-box was not quite safe; and even the Earl at last became anxious to part company with a man under such a weight of odium. In this strait he honorably refused the offers of court pensions that were made him — not choosing to be considered "a slave of State." He did not refuse, however, private subscriptions from such true friends of science as desired him to continue his chemical researches.

At length he joined a Mr. Birth as minister of a Unitarian congregation at Birmingham. He here continued his scientific labors, and published amongst other works his "History of the Corruptions of Christianity," "History of Early Opinions Concerning Jesus Christ," and "Disquisitions on Matter and Spirit." This was during the great convulsion in France which startled all Europe. Party passion ran high, even in England. Priestley belonged to a political club which openly avowed its sympathy with the revolutionists in France. This club met on the 14th of July, 1791, to celebrate the anniversary of the capture of the Bastile. Priestley was not present at this meeting; but he was a conspicuous man, and the turbulent populace which had been urged on by secret impellers to acts of violence, proceeded to burn his meeting-house, his dwelling-house, and would have undoubtedly burnt him if he had not prudently kept out of their reach. The mob smashed his expensive apparatus, burnt his library and all his manuscripts, and with great glee ground sparks of fire out of his electric machine to help on the flames. Priestley asserts that the clergy of the Established Church instigated the riot and directed its operations. Birmingham being no longer a safe residence for him, he went to London.

At this critical period of his life the members of the Royal Society shamefully shunned his company, and he became dependent upon his relatives and friends for pecuniary assistance. Threatening letters poured in to him from all quarters, some merely denouncing damnation in the life to come, but the most of them hinting at terrible chastisement in this. His effigy was frequently burnt along with Paine's. So great was the pressure of religious prejudice that his son was obliged to dissolve partnership with a Manchester merchant. The persecuted philosopher could no longer find a safe shelter in his native land; and he sorrowfully resolved to quit it. Accordingly, on the 8th of April, 1794, he sailed from London for New York, where he arrived on the 4th of June. He met with the most flattering reception in the land of his adoption; but he steadfastly declined all the honors that were being pressed upon him. He went to Northumberland, where in a delightful spot upon the Susquehanna he finally settled. Beloved by all his neighbors, he here spent the few remaining years of his life. He sought to found a college there, but the scheme failed. He was still kindly remembered and assisted by his English friends, who regularly remitted money for his support.

He was attacked by a fever in 1801, from which he never recovered. It had left him greatly debilitated, and he gradually grew worse and worse, until on the morning of Monday, February 6th, 1804, he breathed his last as peacefully as a child sinking to slumber. Just previous to his death he had the little ones of the family assembled around his bedside. The good old man, full of that loving piety which never left him through all the bitter trials of life, kissed the children farewell, and bade them be good and remember his religious injunctions. He then composed himself for his last long sleep, from which he trusted there would be a glorious awakening.

Joseph Priestley was truly a great man, a philosopher, who thought and wrote much, and made valuable discoveries. He was endowed with uncommon energy and genius, and possessed a large measure of that pluck and perseverance which is said to characterize Englishmen. Rarely has one man accomplished such a vast amount of labor — theological, philosophical, political, and scientific. In politics he was a Democrat, believing

that governments should be based upon the people's will, and conducted solely in their interest. In philosophy he belonged to the school of Locke and Hobbs and Hartley, rejecting innate ideas, and holding all knowledge to be the result of experience. In theology he was a Unitarian, believing in one God, and denying the divinity of Christ. He maintained that primitive Christianity was simply a recognition of the fatherhood of God and the brotherhood of man. He thought that the existence of God could be completely proved by the argument of design. Had he lived a century later, in these days of untrammeled thought and evolution, it is probable his lucid intelligence would hardly have been content with such arguments.

"In his treatment of the problem of the existence of evil, he by no means manifested his customary rigor of logic and clearness of perception. Moral evil, he argues, is ultimately resolvable into physical pain, and physical pain is necessary to the progress of the human race. If we were not stimulated by hunger to partake of food, we should die of inanition. Throughout nature what seems evil is only a necessary part of the great providential scheme of good. Now this is the veriest sophistry; it is an evasion of the difficulty. The human suffering complained of by those who deny that the existence of evil is irreconcilable with the existence of a being at once omnipotent and good, is not that pain which is a beneficent stimulous to action but that appalling misery which, in the shape of congenital disease or social servitude or semi-starvation, attends from the cradle to the grave vast numbers of the human race, even in the most civilized countries of the world. Priestley, however, was not the first philosopher who sacrificed reason in the attempt to gloss over the difficulties of Theistic conceptions. His belief in the ultimate perfectibility of mankind does credit to his humane feelings, i not to his intellect. Even if it be a delu ion it is a harmless one. Many people, as Huxley says, would be glad to share it, if it could be reconciled with scientific truth. The earth is cooling very fast, and the rate of human progress is very slow, so that the perfected man is likely to be only a perfec ed Esquimaux." Of his contributions to science only a scientific man is competent to speak with authority.

In his Address on "Priestley's Life and Labors," Huxley says:

"His contributions to our knowledge of chemical science are something surprising—not only surprising in themselves, but still more surprising when we consider that he was a man devoid of the academic training of Dr. Black, that he had not the means and appliances which practically unlimited wealth put at the disposal of Cavendish, but that he had to do what so many Englishmen have done before and since—to supply academic training by mother-wit, to supply apparatus by an ingenuity which could fabricate what he wanted out of washing tubs, and other domestic implements, and then to do as many Englishmen have done before, and many have done since, to scale the walls of science without preparation from the outside. The number of discoveries that he made was something marvelous. I certainly am well within the limit when I say that he trebled the number of gases which were known before his time, that he gave a precision and definition to our knowledge of their general characteristics, of which no one before had any idea; and, finally, on the first of August 1774, he made that discovery with which his name is more especially connected—the discovery of the substance which at the present day is known as oxygen gas."

A century later, on the first of August 1874, in Birmingham, from whence he had once been driven by theological and political hate, a great gathering took place to unveil a statue erected to his memory. Prof. Huxley was chosen to present the statue to the Mayor of Birmingham, and to deliver a commemorative address in the Town Hall. Another great gathering of the lovers of science and liberal thought assembled at Leeds, the place of his birth, to do honor to his memory. It was the centenary anniversary of the discovery of oxygen gas; and not alone in Birmingham and Leeds was celebrated the praise of Priestley upon this day; here by the grave of the good old man, on the banks of the beautiful Susquehanna, assembled the savans and thinkers of America for a similar purpose. The world had moved forward a hundred years, and had experienced a great and beneficent change since the learned and noble Joseph Priestley had been hunted from his native land, and compelled to lay his bones in alien soil.

GIBBON.

THIS distinguished English historian was born at Putney in 1737. On account of his feeble health he was prevented from making much progress in classical studies, though he was sent at the age of twelve to Westminster School. He became more robust, however, when nearly fifteen, and then entered Magdalen College; but the picture he has drawn of the Oxford professors and their discipline gives us anything but a favorable impression, and he speaks of the fourteen months he spent there as "the most idle and unprofitable of his whole life." No wonder that he was about this time converted to that faith which always "seeketh whom it may devour," and especially seeketh those who have, by whatever means, been thrown into "the void inane of dread suspense." In consequence of this suspension his father sent him to Lausanne, Switzerland, to reside with M. Pavillard, a Calvinistic divine, under whose teachings he was, seemingly at least, brought back to Protestantism. Here he lived retired, preparing himself by study and reflection, for future eminence.

Having attained his majority, he returned to England, and three years after brought out his first work, an "Essay on the Study of Literature," written in French, with which language he states he was better acquainted at that time than with his native tongue. Not long after this he became a military captain, and enthusiastically pursued the study of military tactics; but becoming weary of this, he abandoned it, and in 1763 went to Paris, whence he repaired to Lausanne, and then to Rome, where, he tells us, "as he sat musing amidst the ruins of the Capital, while the bare-footed friars were singing vespers in the temple of Jupiter, the idea of writing the decline and fall of the city first started in his mind." It was several years, however, before he commenced his great task.

On his return to England he wrote a History of the Swiss Revolution, but it seems this work was never published. Con-

jointly with a Swiss friend, he began to publish in 1767 a work entitled the "Literary Memoirs of Great Britain." In 1770 appeared his first work in English, "Critical Observations on the Sixth Book of the Æneid." In 1774 he became Member of Parliament, supporting Lord North's administration, for which he received the appointment of Commissioner of Trade, with a salary of £800 a year. But soon after, on Lord North's resignation, he gave up his place in Parliament, and his "convenient salary."

In 1776—the year in which the American Declaration of Independence was promulgated—the first volume of the "Decline and Fall of the Roman Empire" appeared, and proved a brilliant success. "The first impression was exhausted in a few days; a second and third edition were scarcely adequate to the demand." The praises of the historians, Hume and Robertson, were especially gratifying to him; and he says in his Autobiography "a letter from Mr. Hume overpaid the labor of ten years." The uncompromising hostility of his great work to the Christian Religion, however, gave great offense to many. Nothing could be more natural, of course. Several English divines madly rushed forward to attack it. To only one of them—a Mr. Davis—did Gibbon reply, and that "because he assailed not the faith, but the fidelity of the historian." This charge, however, is generally thought to have been fully refuted. In 1781 the second and third volumes appeared; and in 1783 he again retired to Lausanne, where he gave himself up to literary pursuits and repose. Here he finished the three remaining volumes, which he published in 1788. In 1793, when the French Revolution began to disturb the neighboring State, he returned to England, and died in London, January, 1794.

Alison, the historian, calls the "Decline and Fall" "the greatest historical work in existence." Professor Smyth says it "must always be considered as one of the most extraordinary monuments that have appeared of the literary powers of a single mind; and its fame can perish only with the civilization of the world." Porson observes, "An impartial judge must, I think, allow that Mr. Gibbon's History is one of the ablest performances of the kind that has ever appeared. His industry is indefatigable; his accuracy scrupulous; his reading, which,

indeed, is sometimes ostentatiously displayed, immense; . . . his style emphatic and expressive; his periods harmonious." But the same Porson adds, "He often makes, when he cannot readily find, an occasion to insult our religion." And our own Prescott, after dilating very eloquently and excellently on the qualifications demanded of a perfect historian, and speaking of Gibbon as one of the most accomplished in this department of letters, says that "in his celebrated chapters on the 'Progress of Christianity' . . . he has often slurred over in the text such particulars as might reflect most credit on the character of the religion."

This is not the place to defend Mr. Gibbon from his splenetic Christian critics. The reader ought by all means to read and thoroughly study his great work, and judge for himself, as well as he may, of the character of the author. His magnificent "Decline and Fall" will survive all the puny attacks of pigmy censors, and live in ever-increasing honor as long as the English language will be read or spoken; ay, and outlive, in original or translation, the already famous "last man." Its open and masked batteries against Christianity did more deadly work within the very citadel of the Church than perhaps any other one work of the last century.

"When Gibbon had concluded a work so grand in its subject, and so majestic in its treatment, he thus beautifully described his emotions:— 'It was on the day, or rather night, of the 27th of June, 1787, between the hours of eleven and twelve, that I wrote the last lines of the last page in a summer-house in my garden. After laying down my pen, I took several turns in a bureau, or covered walks of acacias, which commands a prospect of the country, the lake, and the mountains. The air was temperate, the sky was serene, the silver orb of the moon was reflected from the waters, and all nature was silent. I will not dissemble the first emotions of joy on the recovery of my freedom, and, perhaps, the establishment of my fame. But my pride was soon humbled, and a sober melancholy was spread over my mind by the idea that I had taken an everlasting leave of an old and agreeable companion, and that, whatsoever might be the future fate of my history, the life of the historian must be short and precarious.'"

PART III.

FROM PAINE TO LORD AMBERLEY.

THOMAS PAINE.

It has been the fortune of few men in any age or in any country to be so maligned, misrepresented, and calumniated, as has been the subject of this sketch. Although he was a man of genial disposition, of kindly actions, of moral incentives and noble purposes, he has been painted by his clerical enemies as a monster of wickedness, an incarnate demon, and an enemy of God and man. This hatred and misrepresentation which has been poured out upon his memory was because he was an honest, truthful man, and had the moral integrity and daring to proclaim his honest convictions and to give utterance to what he believed to be the truth. But though justice is often tardy it is nevertheless sure. Sooner or later, hand in hand with truth, she will vindicate those who have been wronged, and avenge those who have been slandered and maligned. In this centennial year of this nation's existence a disposition prevails, far more general than heretofore, to make amends for the wrongs that have been done to the memory of Paine, and to give him due credit for the noble self-sacrificing labors he performed for the people of this country and of the whole world.

Thomas Paine was born on the 29th of January, 1737, in Thetford, Norfolkshire, England. His father, Joseph Paine, was a member of the Society of Quakers — a person of sober

habits and of good moral character, who secured an honorable livelihood at the occupation of stay-maker. His mother's maiden name was Francis Cocke, the daughter of an attorney at Thetford, and a member of the Established Church.

At an early age Thomas was sent to the grammar-school at his native village, where he was taught the usual simple branches of English education, with some lessons also in Latin; but the aversion he early felt to studying the dead languages prevented the prosecution of his studies in that direction. He did not particularly distinguish himself as a scholar in his boyhood and youth; but he early began to use his reasoning powers both upon political and theological subjects.

He left school when about thirteen years of age, and for three years worked in his father's shop, but tiring at length with the monotony of the avocation and surroundings, he left home and went to London, where he found himself without friends or money. He obtained employment there at stay-making for several weeks, when he went to Dover and obtained employment. Becoming tired at length of stay-making, he attached himself for a short season to a privateering vessel called "The Terrible," which was called into service upon the breaking out of hostilities between England and France. After being attached to "The Terrible" for a limited time, he next allied himself to another privateersman, called "The King of Prussia." The time he served on these vessels was not long, and but little is known about his sea-service.

In 1759 he settled at Sandwich and engaged at stay-making once more, and this time on his own account. Here he became acquainted with a young woman named Mary Lambert, whom he married nearly a year afterwards. She was the daughter of an exciseman, and was said to have possessed considerable personal attractions. She, however, met an early death — within a year from their marriage. Paine moved from Sandwich to Margate, thence to London, and thence again to Thetford, where he relinquished stay-making and obtained a position on the Excise, where he served about a year. After this he visited London again and became a teacher of an academy by a Mr. Noble, of Goodman Fields. In addition to his duty as a teacher, he applied himself closely to the study of astronomy,

natural philosophy, and mathematics. His mind became greatly improved during the time he spent here, and it doubtless aided materially in preparing him for the close style of reasoning for which at a later period he became distinguished.

After leaving his scholastic pursuits he again returned to the excise duty, and continued thereat for several years. He remained in London till 1768, when he removed to Lewes, in Sussex, and resided for a year with a Mr. Oliver, a tobacconist, at the expiration of which time Mr. Oliver died. In 1771 he married a daughter of his deceased friend and opened the shop on his own account.

About this time Paine occupied himself somewhat at writing upon political and other subjects. He produced some ballads that were considered good. In 1772 he wrote a brief work, called "The Case of the Excise Officer," which attracted considerable attention. An edition of four thousand was printed by William Lee, of Lewes. During his residence at this town Mr. Paine became not a little distinguished as a man of talents in the circumscribed circle in which he moved. His company was sought by men of affluence and brains, and many debates were held in these social reunions in which he took part. But the business of tobacconist and grocer did not seem to prosper with him, and in 1774 he discontinued it, or was sold out.

In May of this year articles of separation were agreed upon between himself and wife, and they amicably separated, he turning over to her the little business, which she afterwards conducted so as to afford her a comfortable livelihood. It was ascertained that for some reason Paine and his wife did not cohabit together, but the reason why is not known. Upon being appealed to upon the subject, he admitted the fact, and said he "had a reason." It does not appear that they lived unpleasantly together. Although she differed from him in religious sentiments, they did not contend, and she was not known, even after their separation, to speak unkindly of him, nor he of her.

After this event he soon returned to London, doubtless as something of an adventurer, and with the hope that something for his interest would present itself. He had not been there

long before he became acquainted with Benjamin Franklin, who was at that time representing the colony of Pennsylvania and other colonies as ambassador to the English government. Franklin saw in Paine proofs of talent and energy, and he advised him to go to America, where he believed Paine would hardly fail to become a useful member of society, and an important aid in the pending imminent struggle in the new country. Franklin gave him a letter to a near friend, and in the latter part of 1774 he sailed from England and arrived at Philadelphia after a voyage of nearly two months.

Paine possessed a very active temperament and he was but a short time idle. He soon formed the acquaintance of Mr. Atkin, a respectable bookseller, who in January, 1775, commenced the publication of the Pennsylvania Magazine, of which Paine became the editor, and soon won the reputation of being an able writer. Among the distinguished men who were attracted by Paine's clear, concise style, was Dr. Benjamin Rush, one of the first men in the young country, and who, it is claimed, made important suggestions to Paine in regard to his future productions, especially the pamphlet entitled "Common Sense," which he brought out soon after.

These were exciting times in the American Colonies. The parent government, by a series of enactments, had oppressed the people of this country. A spirit of discontent was widespread over the land. Low murmurings were heard from all localities. The oppressions of the parent government had become onerous to the people, but the thought of a separation from British control had hardly entered the mind of any American. The wish for justice was strong, but the desire for independence was yet unborn. Paine soon comprehended the situation, and exerted himself to bring about a reconciliation between parent and child. He wrote an elaborate letter to the British government, in which he endeavored to show the English masters the injustice of their course to the colonies, and that the true interests of the home government would be conserved by a course of leniency to the young colonies. He did not succeed in this laudable effort. George the Third and his Prime Minister saw fit to listen to no such reasoning from this source or from others in this country, but with a spirit of

madness held the hand of oppression firmly upon the necks of the colonists. Paine, alive to justice and equity, readily espoused the American cause and became thoroughly imbued in American interests; and under this inspiration he penned the immortal pamphlet "Common Sense," and which was published in January, 1776. It was the first bold, clear, explicit argument that had been put forth in favor of a separation from the parent government; the first direct assault upon monarchial rule, and the first advocate for American independence.

The effects produced by this pamphlet were unparalleled. It was almost as much unlooked for as a clap of thunder from a clear sky. It astounded some, alarmed others, but enthused the American heart. It awakened the most lively enthusiasm, and inspired the people to arise in their right and their might, and throw off the onerous weight of oppression that was bearing them to earth, and to risk their lives to secure liberty, independence, and national life. Probably no work of the same size ever produced greater results. Its arguments were unanswerable, its reasoning was irresistible, and its logic most convincing. It portrayed in clear language the practicability of an independent government, and boldly advised a forcible resistance to the unjust exactions of a powerful and oppressive nation. It ably indicated how a government could be established, in which the control of it could be entirely in the hands of the people governed; where the poor and the rich could equally share in the rights, duties and benefits pertaining to it; in which there should be neither prerogatives nor disabilities on account of religious belief. It pointed out how the true government of a people was one of equal rights, equal privileges with equal opportunities for preferment and honor.

Despite the fears that were aroused on the part of those who believed the British Government to be the very acme of human perfection, and that it would be far better to submit to the wrongs imposed by it, than to raise the arm of rebellion against it, the courageous and thrilling words of Paine had a remarkable effect. The masses were infused with his spirit and a love of liberty was awakened which never slumbered again.

Edition after edition of the brave, patriotic pamphlet were successively printed and they were plentifully scattered all over

the land. Scarcely a mansion, a farm house, or a cabin but what had a copy of "Common Sense." It aroused a spirit of enthusiasm and brave resolve that can not be fully estimated at this day. A general response like a glad shout arose from all parts of the country. It was the war-cry which led a young nation to birth and to victory.

It has been very truly said that no two men of those perilous times did so much to thrill the American heart with an enthusiastic love of liberty as did Thomas Paine. He played a most important part in that eventful drama. If he was not a general to lead the thousands to the deadly conflict, he was the inciter of a fixed resolve "to do or die." He was the first to suggest *American Independence;* the first to propose a new nation of freemen. It was his pen which for the first time wrote the words—"The Free and Independent States of America."

His pen had a greater effect upon the inhabitants of this young country than all the eloquent speeches made in the Continental Congress, and that body issued an order that "Common Sense" should be read at the head of the armies; and it was afterwards read in connection with the Declaration of Independence, of which document there is very strong grounds for believing Paine was the author, in part or whole. Washington also issued an order from his headquarters directing the captains in service to read the pamphlet to their companies. It is almost impossible for us at this day to estimate the magical effect thus produced.

Washington and the other generals had the best opportunities for learning the effect which the words of Paine exerted. The Commander-in-Chief, when afterwards writing of the enthusiasm thus aroused, spoke as follows: "His 'Common Sense,' and many numbers of his 'Crisis' were well timed and had a happy effect on the public mind, none, I believe, who will turn to the epochs at which they were published, will deny. That his services have hitherto passed unnoticed, is obvious to all."

Major-General Charles Lee, in a letter to Washington, after the appearance of "Common Sense," wrote in this wise: "Have you seen the pamphlet, 'Common Sense?' I never saw such a masterly, irresistible performance. I own myself convinced by the arguments, of the necessity of separation."

In subsequently speaking of Paine he says: "He burst forth on the world like Jove in thunder!"

"His writings will answer for his patriotism."

Samuel Bryan, in speaking of "Common Sense," said: "This book may be called the Book of Genesis, for it was the beginning. From this book spread the Declaration of Independence, that not only laid the foundation of liberty in our country, but the good of mankind throughout the world."

Lossing, in his "Field Book of the Revolution," said: 'Common Sense' was the earliest and most powerful appeal in behalf of independence, and probably did more to fix that idea firmly in the public mind than any other instrumentality."

Morse, in his "Annals of the Revolution, said: "The change in the public mind in consequence of 'Common Sense' is without a parallel."

James Madison thus wrote of Paine: "Should it finally appear that the merits of the man whose writings have so much contributed to infuse and foster that spirit of independence in the people of America, are unable to inspire them with a just beneficence, the world, it is to be feared, will give us as little credit for our policy as for our gratitude in this particular."

As a proof of Paine's disinterestedness and generosity, it may be stated that he presented the copyright of "Common Sense" to each of the States; and this to a man in his pecuniary circumstances was no small matter. The sale of it was so large that under ordinary circumstances the income from it would have been very considerable.

After the Declaration of Independence had been duly signed by Congress at Philadelphia, July 4th, 1776, and the life of the young nation depended upon the result of the ensuing struggle, Paine accompanied the army in the capacity of war correspondent and itinerant writer of the patriotic effusions which flowed from his prolific pen. It was doubtless truly said that these productions of Paine were as effective in promoting the general cause as the cannon of the artillery. He went through the same hardships the soldiers did; as they fared, so fared he.

When Washington was defeated on Long Island, and he was forced to make a humiliating retreat across New Jersey, his army became greatly reduced and despondent, and the greatest

gloom prevailed over the entire country. The gallant little army, overwhelmed with a rapid succession of disasters and misfortunes, was fast dwindling away. and the cause seemed to be lost, before scarcely an effective blow had been struck. The Tories were exulting in the reverses thus sustained, and predicted a speedy reëstablishment of the British power in the colonies. This was a time when the bravest hearts might well falter and the strongest arms fall powerless in the unequal contest.

It was at this time that Thomas Paine broke upon the young nation and the dispirited soldiers with the first number of "The Crisis," wherein he uttered those ever memorable words: "These are the times that try men's souls. The summer soldier and the sunshine patriot, will, in this crisis, shrink from the service of his country; but he that stands it now deserves the love and thanks of man and woman. Tyranny, like hell, is not easily conquered, yet we have this consolation with us, the harder the conflict the more glorious the triumph; what we obtain too cheap, we esteem too lightly." To those who seemed willing to put the war off to a future day, he said: "Every generous person should say: 'If there must be war, let it be in my day, that my child may have peace.'" To the assertion that Americans were only rebels, he answered: "He that rebels against reason is a real rebel: but he that, in defending reason, rebels against tyranny, has a better title to 'Defender of the Faith' than George the Third."

The first number of "The Crisis" was read in every camp and to every corporal's guard. In the army and out it had a most beneficial effect. Courage was aroused and irresolution was changed to determination. The Convention of New York, which by the dispersion caused by the alarm, had been reduced to nine members, was rallied and re-united. Militiamen who had already become tired of the contest and straggled away returned to the army. Despair gave place to hope, gloom to cheerfulness, and irresolution to firmness. The confidence which was thus inspired was due to the first number of the magical little "Crisis."

In view of the cheering effects thus produced upon the dilapidated ranks and the gloomy country we can partially appreciate the justness of these words: "Without the services of

Thomas Paine the American Colonies would not have achieved their freedom from the British crown; and without his wisdom and assistance a free and equal government could not have been established upon this continent."

His services of similar character continued through the entire struggle; and when the outlook was the most cheerless, and the courage of the army and country most depressed, then was the time for him to put forth his strongest efforts. In January 1777 he issued the second number of the "Crisis." It was addressed to Lord Howe and ridiculed his proclamation "commanding all congresses, committees, etc., to desist and cease from their treasonable doings" against the king and his purposes; it was full of invective, perhaps more popular than exquisite. It was nevertheless very effective.

Number III of the Crisis was issued April 1777. It was a continued, elaborate argument in favor of pressing the contest in which the country was engaged. Toward the close these words occurred: "In the present crisis we ought to know, square by square and house by house, who are in real allegiance with the United Independent States, and who are not. Let but the line be made clear and distinct, and all men will then know what they are to trust to. It would not only be good policy, but strict justice, to raise fifty or one hundred thousand pounds, or more, if it is necessary, out of the estates and property of the king of England's votaries, resident in Philadelphia, to be distributed as a reward to those inhabitants of the city and state, who should turn out and repulse the enemy, should they attempt to march this way, and likewise, to bind the property of all such persons to make good the damages which that of the whigs might sustain. In the undistinguishable mode of conducting a war, we frequently make reprisals at sea, on the vessels of persons in England, who are friends to our cause, compared to the resident tories among us. . . . If Britain cannot conquer us, it proves that she is neither able to govern nor protect us, and our particular situation now is such, that any connection with her would be unwisely exchanging a half defeated enemy for two powerful ones. Europe by every appearance, is now on the eve, nay, on the morning twilight of a war, and any alliance with George the Third brings France

and Spain upon our backs; a separation from him attaches them to our side; therefore, the only road to *peace, honor* and commerce is *Independence.*

Number IV. of the "Crisis" appeared September of the same year, Number V. in March 1778, and Number VI. in the following October. The succeeding numbers were issued at intervals of a few months and the last number, XVI. was published in December 1783. Then he was able to say: "The times that tried men's souls are over and the greatest and completest revolution the world ever knew is gloriously and happily accomplished. It is not every country — perhaps there is not another in the world — that can boast so fair an origin. Even the first settlement of America corresponds with the character of the Revolution. Rome, once the proud mistress of the world, was originally a band of robbers. Plunder and rapine made her rich, and her oppression of millions made her great. But America need never be ashamed to tell her birth, nor to relate the stages by which she rose to empire."

On the seventeenth of April, 1777, Mr. Paine was elected by Congress Secretary to the Committee of Foreign Affairs, and ably he discharged the duties of the position. All foreign communications were addressed to him. He read them and laid them before the Committee. He continued to fill this office till January, 1779, when he resigned in consequence of a contest which had arisen connected with Silas Deane, who had been sent to France as an agent for the United States. Mr. Paine opposed the fraudulent conduct of which he believed Deane guilty and thereby incurred the enmity of Deane's friends. Notwithstanding the dispute which thus arose with Congress it produced no change in Paine's patriotism. He continued to publish the "Crisis" and evinced the same ardor and enthusiasm as at first.

Soon after this time he was chosen Clerk of the Legislature of Pennsylvania, which position he filled with his accustomed ability.

As a mark of Paine's interest in the public cause, it is but just to state that at one time when the fortunes of the country were at its lowest ebb and the army were suffering for the merest necessaries he started a subscription list, heading it with

a donation of $500, all the money he had, including the portion of the salary due him. Three hundred thousand pounds were thus subscribed and raised, which was of immense service in tiding the army over the severe straits through which it was wearily toiling.

In 1781 Paine accompanied Col. Laurens to France for the purpose of negotiating a loan for the benefit of the United States government. They were fortunate enough to secure the sum of six million livres as a present, and ten millions as a loan. This munificent sum was of incalculable advantage in aiding the struggling young nation in its herculean labors.

During the latter part of the war Paine wrote, in addition to the "Crisis," two other pamphlets which were immediately connected with the questions of the times. One was entitled "Public Good," and referred to a dispute between the State of Virginia and the general government. But the position he took upon the question lost him pecuniary emoluments that he otherwise would have received from Virginia; but he acted according to the dictates of justice as they presented themselves to his mind, regardless of results. The other pamphlet was a letter to Abbe Raynal, the object of which was to expose the errors and mistakes into which the Abbe had fallen in regard to the American revolution. After exposing the Abbe's errors and misrepresentations, he indulged in a variety of philosophical reflections, of which the following may serve as a specimen:

"There is something exceedingly curious in the constitution and operation of prejudice. It has the singular ability of accommodating itself to all the possible varieties of the human mind. Some passions and vices are but thinly scattered among mankind and find only here and there a fitness of reception. But prejudice, like the spider, makes everywhere its home. It has neither taste nor choice of place, and all that it requires is room. There is scarcely a situation, except fire and water, in which the spider will not live. So, let the mind be as naked as the walls of an empty and forsaken tenement, gloomy as a dungeon, or ornamented with the richest abilities of thinking; let it be hot, cold, dark, or light, lonely, or inhabited, still prejudice, if undisturbed, will fill it with cobwebs, and live, like the spider, where there seems nothing to live on. If the one

prepares her food by poisoning it to her palate and her use, the other does the same; and as several of our passions are strongly characterized by the animal world, prejudice may be denominated the spider of the mind."

A warm friendship existed between Franklin and Paine, and between the latter and several of the leading men of the nation. As a proof of the high esteem in which he was held by Washington we will present a letter written by him to Paine, conceiving that probably the circumstances of the latter were not in the most flourishing condition.

"ROCKY HILL, September 10, 1783.

"DEAR SIR:—I have learned since I have been at this place that you are at Bordentown. Whether for the sake of retirement or economy I know not. Be it for either, for both, or whatever it may, if you will come to this place and partake with me, I shall be exceedingly glad to see you at it.

"Your presence may remind Congress of your past services to this country; and if it is in my power to impress them, command my best exertions with freedom, as they will be rendered cheerfully by one who entertains a lively sense of the importance of your works and who with much pleasure subscribes himself,

"Your sincere friend,

G. WASHINGTON."

Paine was urged by many of his friends to appeal to Congress for the compensation so justly due him for his efficient services during the seven years of war; but he uniformly refused to do so. He made no claim for the remuneration to which he was so justly entitled. Several of his friends, however, interested themselves in his behalf, determined as they were that his services should not pass entirely unrewarded. As the result of such efforts the Legislature of Pennsylvania presented him with five hundred pounds and the Legislature of New York conveyed to him a tract of three hundred and fifty acres of land confiscated from the estate of Frederic Devoe a royalist, and situated near New Rochelle in Westchester County, N. Y. The land was of good quality, was furnished with good buildings and was in every way a pleasant home.

In 1786 Paine published in Philadelphia "Dissertations on Government," "The Affairs of the Banks," and "Paper Money." They were vital questions at the time and attracted much attention. He was very popular in private life with all his acquaintances. He possessed the manners and habits of a gentleman. In conversation he was genial and interesting. As a companion he was rarely excelled. Although he could not, perhaps, be called a handsome man, he was of very agreeable appearance. His eyes were dark, keen, expressive and very pleasant in expression.

At the close of the long struggle the new nation was glad in its hour of victory, Paine was greatly honored for the services he had performed, and hardly a man in the nation was more esteemed.

Had Paine been content to here rest from his labors; had his active mind been satisfied to abstain from further efforts to combat the tyranny of despots, and to aid in giving liberty to his fellow men, his name would have been revered by the millions who succeeded him, and his praises would have been sung by poets, lauded by orators, and his memory would have been enshrined in the hearts of all those who were benefited by the efforts he had made. But his brave soul dared to do other deeds in the direction of liberty, and to use his pen in shedding light upon the minds of his fellow beings.

After peace had been secured in America, and the impending struggle in France called brave men in her defense, Paine was one of the first to lend his services in her behalf. When asked by Franklin why he should leave America so soon after freedom had been obtained here, and who supplemented his enquiry with this remark: "Where liberty is, is my home." Paine characteristically replied: "Ah! where liberty is *not*, is my home," meaning that it was his pleasure to assist in achieving it.

In April, 1787, he sailed from the United States and arrived in Paris after a favorable passage. His knowledge of mechanics and natural philosophy had in this country procured him the honor of being admitted a member of the American Philosophical Society, as well as being appointed Master of Arts by the University of Philadelphia. These academic honors were

the means of introducing him to several of the most scientific men in France, and soon after his arrival he exhibited to the Academy of Sciences in Paris a model of an iron bridge which he had invented before leaving the United States. It met the high approval of the Academy, as it afterwards did of eminent mechanics in England. Among others, Sir Joseph Banks wrote him a complimentary letter concerning it. Early in September Paine left Paris for London, and he soon paid a visit to his aged mother in Thetford, who was borne down with infirmities and poverty. His father had died. He remained quietly a few weeks at Thetford contributing to the needs of his aged parent. While there he wrote a pamphlet entitled "Prospects on the Rubicon," which was published in London in 1787. During 1788 he was principally occupied with building his new bridge at Rotherham and Yorkshire. An American merchant, a Mr. Whiteside, had aided him in procuring funds for the construction of the bridge, but becoming bankrupt, and Paine being involved with him, was thrown into prison, but was soon released by his paying a considerable sum of money which he had received from America.

The situation in France became a matter of great interest to all Europe, and as Paine was in confidential communication with leading spirits there, he hastened over to Paris to enjoy the pleasure of seeing the overthrow of the Bourbon despotism. This was in 1789. He soon became thoroughly absorbed in the momentous events passing around him. The facts and philosophy connected with the French revolution are too elaborate to be introduced here.

In 1791, in reply to Burke's "Reflections on the French Revolution," Paine wrote his most celebrated political work, his "Rights of Man." It has been one of the most popular works ever written, and was sufficient to immortalize the author, had he never written anything else.

In September, 1792, he was elected a member of the French National Convention by the citizens of the Pas-de-Calais. Upon learning of the honor thus conferred upon him he took passage from Dover to Calais, and though he was subjected to much annoyance by the custom-house officers, he was received with great honors by the citizens of Calais, who, among other

honors, presented him with a national cockade. A very pretty woman in the assemblage requested that she might have the honor of placing it in his hat. In doing so she expressed the hope that he would continue his exertions in favor of liberty, equality, and France. A salute was fired in honor of his arrival, a public meeting held, speeches made, etc. "*Vive* Thomas Paine!" was shouted throughout the city. He was also elected deputy for Abbeville, Beauvais, and Versailles; but Calais being the first to confer the honor upon him, he preferred to be its representative.

Soon after Paine took his seat in the National Assembly he was appointed on the committee for framing a new constitution, and from the experience he had had was enabled to perform essential service in that capacity.

Early in his career as member of the National Assembly the trial which had been commenced against him in England upon the charge of sedition — based upon sentences taken from the "Rights of Man" — was completed. It was held before Lord Kenyon and a special jury. The judge was much prejudiced against Paine, and though the charges were unproved, a verdict was easily rendered against him. His duties in Paris prevented his being present; but he was defended — if defense it may be called — by Mr. Erskine. The noble, liberty-loving sentiments enunciated in the "Rights of Man," were altogether too radical to suit the Lords and aristocrats of England. They visited upon Paine, so far as they could reach him, the vindictive, intolerant spirit which rankled in their hearts. These malignant prosecutions did not stop with Paine himself. Some twelve parties were arrested and tried for publishing or selling the "Rights of Man." and an "Address to the Addressers." A majority of the cases were decided against the parties prosecuted, and fines and imprisonment were imposed. The effect of these prosecutions was to lessen the sale of Paine's publications, and this was undoubtedly the object sought.

To return to Paine and the National Assembly, a party was early organized for the purpose of bringing the King (Louis XVI.) to trial, and in fact to put him to death. Paine voted for the King to have a trial, believing the monarch had been reprehensible; but when the question of death came to be

voted upon, from a sense of humanity, he opposed it by every argument in his power. His efforts, however, proved unavailing. The King by a small majority was sentenced to death. But Paine was determined to let no opportunity pass without doing all in his power to prevent the sentence being carried out. When the question was called up he combated the extreme measure with great energy. His arguments were deemed able and shrewd, but Marat took the position that Paine being a Quaker by birth, was incapacitated thereby to exercise the liberal firmness necessary to condemn a man to death.

The unswerving position which Paine took in this affair had the effect to render him an object of hatred to the ultra members of the Assembly. When they found he could not be induced to participate in these extreme measures, they dreaded his opposition to their sanguinary operations, and marked him as a victim to be sacrificed the first opportunity.

He was dining one day at a public restaurant with some twenty friends, when unfortunately for the harmony of the company, a Captain Grimshaw, of the English service, succeeded in introducing himself into the party. The military gentleman was a stickler for the Constitution in Church and State, and a decided enemy to the spirit of the French Revolution. When the conversation turned upon affairs in England and the Government means adopted there to check the spread of political knowledge and liberty, Paine expressed himself in his usual frank manner, and to the satisfaction of the company present, with the exception of the English officer aforesaid, who returned Paine's arguments by calling him a traitor to his country. Paine treated this abuse in a good-humored way, which rendered the Captain furious, who walked up to where Paine was sitting and struck him a violent blow. The cowardice of such conduct for a strong, active young man to strike a person over sixty years of age was extremely reprehensible. The alarm was sounded at once that a citizen Deputy of the Convention had been struck, and it was regarded as a direct insult to the nation at large. The offender was immediately arrested, and it was with extreme difficulty that Paine could prevent his being executed on the spot.

The Convention had previously passed an act that a blow

given to a Deputy should be punished with death. Paine was placed in a painful situation. He applied at once to Barrere, President of the Committee of Public Safety, for a passport to enable his imprudent assailant to leave the country. The request at length was granted, but it occasioned Paine not a little inconvenience to procure Grimshaw's liberation. But this was not all, the Captain was without friends and penniless, and Paine generously supplied him with money to make his way to England and thus saved his life.

The National Convention became divided into factions, each intent on its own agrandizement. Terror, hatred, superstition, revenge, and every other dark and deadly passion supplanted the just and liberal principles which marked the beginning of the Revolution. A spirit of madness seemed to take possession of minds that should have remained clear, cool and reasonable. The gentle, conciliating and highly honorable manner in which Paine had carried himself prevented his being impeached, but a strong desire grew up to displace him. The first attempt against him was by means of an act that had been passed, that all persons living in France that were born in England should be imprisoned, but as Paine was a member of the Convention, and had been complimented with the title "Citizen of France," the act failed to apply to him. A motion was then made by Bourdon de l'Oise to expel foreigners from the Convention, and this motion prevailed. Robespierre was the dictator of the Committees of Public Safety and General Surety, and in the spirit of madness which seemed to possess him, he caused Paine's arrest and confined him in the Luxembourg. On his way to prison Paine contrived to call upon his friend, Joel Barlow, and left with him the manuscript of the first part of the "Age of Reason." This work he had intended to be the last of his life, but the late events in France had determined him to delay it no longer.

In the general wreck of superstitions and all systems of religion, and of the national order of priesthood, Paine deemed the work necessary as a conservative influence and to preserve the elements of morality, humanity and a true theology. It was written under the almost daily expectation of being summoned to the guillotine, where many of his friends had already

perished. The doctrines and sentiments, therefore, which it contains may justly be regarded as the expressions of a dying man. In fact he had finished the work but six hours before he was taken to prison.

When Paine had been in prison three weeks it became evident to all reasonable persons that he was innocent of any crime, and the American residents in the city went in a body to the Convention and asked for his release. Their address to the Convention was in this language:—"Citizens! The French nation had invited the most illustrious of all foreign nations to the honor of representing her. Thomas Paine, the apostle of liberty in America, a profound and valuable philosopher, a virtuous and esteemed citizen, came to France and took a seat among you. Particular circumstances rendered necessary the decree to put under arrest all the English residing in France.

"Citizens! Representatives! We come to demand of you Thomas Paine, in the name of the friends of liberty, and in the name of the Americans, your brothers and allies; was there anything more wanted to obtain your demand we would tell you. Do not give to the leagued despots the pleasure of seeing Paine in irons. We shall inform you that the seals put upon the papers of Thomas Paine have been taken off, that the committee of general safety examined them, and far from finding among them any dangerous propositions, they only found the love of liberty which characterized him all his lifetime, that eloquence of nature and philosophy which made him the friend of mankind, and those principles of public morality which merited the hatred of kings, and the affection of his fellow citizens.

"In short, citizens! if you permit us to restore Thomas Paine to the embraces of his fellow citizens, we offer to pledge ourselves as securities for his conduct during the short time he shall remain in France."

The answer to this address was, that Paine was born in England and that their claim upon him as an American citizen could not be listened to. A few days after this all communications were prohibited with persons imprisoned, and for six months Paine was debarred from the visits of his friends. He passed his time during this long imprisonment in writing various poetical and prose compositions, a part of which have

been published. He, likewise, during this period wrote a large portion of Part II. of the "Age of Reason." When he had been in prison about eight months he was seized with a violent fever which nearly deprived him of his life, and from the effects of which he never fully recovered. It rendered him insensible more than a month, but was unquestionably the means of saving his life. Among those whom the mad Robespierre had determined should be beheaded was Paine. A chalk mark was placed upon the door of each victim for death, as a guide to the parties who should call for them, but on account of the illness of Paine his door was standing open at the time the chalk marks were made and when his door was shut the chalk mark was inside and thus he fortunately escaped.

When he recovered consciousness he heard of the fall of Robespierre, but owing to the fact that his friends were still in rule it was not till eleven months had elapsed that Paine was released—a long imprisonment, truly, for committing no offense. After his releasement from prison James Monroe, then American Minister to the Court of France, invited Paine to his house. He accepted the invitation and remained there eighteen months. Monroe was a true friend to him first and last.

The Convention unanimously voted for Paine to resume his seat with them, and entertaining no malice for the injury that had been done him, he complied. As ever, he proved himself active, fearless and efficient.

At the time Paine was sent to prison, there was but one other foreigner, Anacharsis Clootz, in the convention. He was sent to prison by the same vote, and carried to prison by the same order, and on the same night. He was taken to the guil otine, and Paine was left. Joseph Lebon, a vile character, was Paine's suppliant as member of the Convention for the department of Calais; and when Paine was sent to prison, Lebon took his place and occupied his seat. When Paine was liberated from prison and was voted again into the Convention, Lebon was sent to prison—as it were, took Paine's place there—and was afterwards sent to the guillotine; then it was said that he filled Paine's place all around.

In 1797 a society called the "Theophilanthropists" was organized, of which Paine was one of the principal leaders.

Their object was the promotion of morality, the extinction of religious prejudice and a belief in one God. Paine delivered a discourse before this society, in which he gave his reasons for rejecting the doctrines of Atheism, which at that time were prevalent. It was really his belief in the existence of a Deity that made him unpopular with a large proportion of the citizens of Paris; and this work, which he wrote in part to counteract the ultra-radicalism which prevailed in France, alienated from him the entire Christian world.

It is hardly necessary to refer at length here to the grandest work of his life, the "Age of Reason." As a clear, concise, argumentative examination of the authenticity and reliability of the Scriptures, it stands at the head of all that has been written upon the subject. It was written in a spirit free from rancor, but it brought down upon the head of Paine the enmity and abuse of the Church in all its branches. His unanswerable arguments stirred up their deepest ire. How much soever he had been honored for his patriotism and his love of liberty and of man: notwithstanding the self-sacrificing efforts he had made in putting down the tyranny of kings, and in promoting the rights of the oppressed people, when he presumed to use his pen in showing the crimes of priestcraft, and in exposing a bondage worse than the tyranny of kings, an oppression that bound not the body merely, but enslaved the intellect and chained the mind in fetters of darkness and superstition, their hatred toward him knew no bounds.

Paine saw that the Christian world was enslaved by a blind belief in a series of theological dogmas based upon an old Jewish book, worshiped as an idol, and accepted as the infallible word of the Creator of the Universe. It was clear to his mind that that book was *not* what it was claimed to be; that it was *not* infallible truth; that it could *not* have been the work of an all-wise, all-powerful and all-truthful God. He saw that his fellow-men were groping in darkness in this regard, and with the promptings of a philanthropic mind, he communicated the results of his investigations to the world. He dared to occupy ground opposed to the errors of centuries.

For this, the most deadly hatred that ever rankled in the human breast, was aroused against him. He was denounced

from a thousand pulpits, and from thousands of firesides, as "a demon," "a liar," "a guilty wretch."

This course of Christian treatment seemed to be about all that his enemies were capable of extending towards him. The truths he uttered, the arguments he adduced and the reasons he advanced, they have never successfully met. Slander, abuse and lies have been the only weapons they have been able to employ, and in the language of Paine himself, in alluding to the Christian line of conduct, "when they have found themselves unable to answer his arguments, they assailed my character."

After the reign of terror had in some degree subsided, Paine's political pen returned to its former employment. He wrote several pamphlets less liable to influence the enmity of the intolerant, than the "Age of Reason." Among them were a "Dissertation on the first Principles of Government." "Agrarian Justice opposed to Agrarian Law," and the "Decline and Fall of the English System of Finance." They evinced much original thought and attracted due attention. In 1796 Paine published a "Letter to General Washington," the principal subject being the treaty which had recently been concluded between the United States and Great Britain. He also alluded to the cold neglect with which Washington treated him while in the French prison. In view of the high opinion which Washington entertained of Paine's invaluable services in our revolution it is difficult to understand why he did not interpose in favor of Paine's release. This negative fault is undoubtedly one of the most reprehensible which appears in Washington's record. It is possible he had good reasons for his non-intervention, but if so they are not apparent. Of the high estimation in which Washington's Minister to France, James Monroe, held Paine it is only to be remembered that as soon as Paine was released from prison he invited him to his own house where he remained eighteen months.

In 1797 Paine published a "Letter to the people of France," on the Events of eighteenth Fructidor," and a "Letter to Camille Jordan."

During Paine's residence in Paris he made the acquaintance of Mr. Bonneville who was editor of a paper, and for some time resided in his family. He received many kindnesses from

Mr. Bonneville, who frequently made loans to Paine when the latter failed to receive remittances from America, or he was otherwise in need. These repeated kindnesses Paine had afterwards an opportunity of returning. When Bonaparte came into supreme power, Bonneville's paper was suppressed and himself greatly injured financially. About this time, as liberty seemed hopelessly absorbed by the splendid military talents and achievments of Napoleon, Paine resolved to return to the United States, and he offered an asylum to the wife of his friend. Mrs. Bonneville and her three sons were accordingly forwarded, in 1802, by Mr. Bonneville, he intending to follow soon himself.

Paine took passage for Baltimore, in which city he stopped a limited time after his arrival, when he called upon President Jefferson in Washington (and visited the Heads of the Departments.) They were personal friends, indeed they kept up a correspondence till Paine's death. Jefferson had invited Paine to return to the United States and sent out a ship to bring him home. Jefferson proposed to give Paine one of the best offices in his gift, but the latter respectfully declined the offer. He was then sixty-five years of age. His property here had improved in value and was worth some $30,000; which at that time was a comfortable fortune. His wants were few, his ambition was satisfied, and he no longer wished official position.

He soon visited New York and stopped at Lovett's Hotel, where many of his old friends, and others who knew him through his books, called to pay their respects to him. The amount of honors thus conferred upon him were very considerable, but it cannot be said that Paine was popular. The consolidated influence of the Church was bitterly turned against him. Every indignity and injury which they were capable of doing they seemed disposed to visit upon him. He had had the temerity to attack the citadel of their darling superstition, and they could never forgive him.

Paine made his home on his farm at New Rochelle, boarding a portion of the time with the family who rented it, and a part of the time he passed in New York. When Mrs. Bonneville and her three sons arrived from France upon the invitation of Paine, he proposed that she should occupy his farm at Bordentown, where he wished she might open a school. The employ-

ment and the locality seemed not to please her. She preferred New York. The expense of her family fell upon Paine to defray. She knew little of economy in the sense that Paine practiced it, and the paying of the bills that she contracted created some dissatisfaction, the details of which need not be recited here. Neither is it well that space be taken to recount all the incidents of the last few years of Paine's life. He passed his time, as remarked, partly in the city and partly at his farm, boarding sometimes with one family and sometimes with another. He wrote no work of note after he returned from Europe, with the exception of the "Examination of the Prophecies," which was written in New York in 1807, two years before his death. It showed all the acumen of his former works and indicated the close examination he gave the subject.

Bold slanders and bare falsehoods have been reported of Paine connected with the closing years of his life. The calumniator, Cheetham, (not improperly named,) who wrote a very untruthful life of Paine, stated that Paine was filthy in his person and very intemperate in his practices. There was no foundation in truth for these statements, which were wholly the result of the basest malice. He was no more untidy in person than what is common with men in advanced life. In fact, many of his acquaintances testified that he was decidedly neat in his person.

The charge of intemperance was wholly false. As was customary with a large portion of the people seventy years ago, he made some use of spirits, but not to excess. The regular quantity which he allowed himself was one quart per week, and this included what was partaken of by visitors. He did not get intoxicated. Those who knew him best testified to his uniform temperate habits, while the charge of intemperance was made by those who knew little or nothing of him. Mr. Fellows, a truthful person, who was intimate with Paine from the time he returned to this country until his death, testified that he was careful and cleanly in person, and that he never saw him disguised with liquor but once, and that was at a dinner party, and then he was not intoxicated, but simply a little excited. Mr. Burger, a respectable watch and clock maker, and who for many years had the charge of the public clocks in New

York, was intimately acquainted with Paine, and he bore the same testimony in reference to his temperate habits. He often rode out with Paine, and he found him invariably temperate and prudent. The writer of this article has visited the former farm of Paine at New Rochelle, and the farm-house and the very apartment which was Paine's own room. He conversed with Major Cautant and D. P. Barker, very respectable citizens, now very aged, but who distinctly remember Thomas Paine and of seeing him very frequently when he was at New Rochelle. They never saw him intoxicated, nor in the least under the influence of liquor; nor did they hear of his being so from any source save the slanderer mentioned. They remember Paine as a genial, social man, and with remarkably bright, pleasant eyes, which they particularly mentioned.

Another most false slander has been iterated and reiterated about Paine in reference to his last sickness, and that he recanted on his death-bed. The most absurd stories have been told of his renouncing his life-long convictions, and calling on Jesus for pardon, and wishing he had never written the "Age of Reason." On the other hand divines have circulated a report that they visited him when lying on his death-bed and that he raved and cursed God and used such language as this: "Begone, trouble me no more. I was in peace before you came. Away with you, and your God too. Leave the room instantly. All that you have uttered are lies, and if I had a little more time I could prove it, as I did about your impostor, Jesus Christ." Within the present year a letter has been published in some of our daily papers purporting to have been written by Bishop Fenwick of the Catholic Church, after making a visit to Paine, upon which occasion he, Paine, used the above language, conflicting entirely with the statements made by Protestant clergymen. Nothing could be more false than either statement and nothing could be more unlike Paine. He neither denied the honest convictions of his life, nor cursed God, nor spoke abusively of him. He believed in a Supreme Being, and had never said or written aught against him, and it is wholly unlikely that he would thus turn against him when dying. No such party visited Paine in his last sickness. The clergy have many times proved it to be vastly easier to lie about Paine and slander him basely

than to refute the arguments he advanced. Two years before his death, when he was seventy years of age, when his mind was clear and composed, and when he knew that, in the course of nature, he could live but a few years longer, he wrote his "Examination of the Prophecies," and it is as strong in his line of thought as anything he ever wrote. Still later he published a poem entitled "The Strange Story of Korah, Datham, and Abiram," which indicated no change of opinion.

But a short time before his death, and when he was perfectly conscious that he could live but a short while, and seeming to have a presentiment of the attempts that would be made to convert him, and the false reports that would be circulated after his death, Mr. Paine called upon his friend Mr. Jarvis, with whom he was boarding, to notice what his sentiments were. Then appealing to Mr. Jarvis, he said, "Now, I am in health, and in perfect soundness of mind; now is the time to express my opinion:" and then he gave explicitly a sketch of his belief which perfectly agreed with what he had previously written.

Among the most prominent and zealous visitors of Paine in his last sickness were the Rev. Mr. Milledollar, a Presbyterian clergyman, and the Rev. Mr. Cunningham. About a fortnight before Paine's death, the latter gentlemen told Paine that they visited him as friends and neighbors, and added, "You have now a full view of death, you cannot live long, and whosoever does not believe in Jesus Christ will surely be damned." Mr. Paine answered, "Let me have none of your popish stuff. Get away with you; good morning, good morning." Mr. Milledollar attempted to address him, but Paine would not permit it, and after they left he said to his nurse and housekeeper, Mrs. Hedden, "Don't let them come here again, they trouble me." They however again attempted to see him, but by Mr. Paine's express orders they were denied admittance.

Mr. Willet Hicks, a most respectable and truthful gentleman, a member of the Society of Friends, and himself a preacher, and who deceased but a few years ago, was a neighbor of Mr. Paine during his last sickness, and visited him daily up to the day of his death. This gentleman testified to Gilbert Vale and others who called upon him to learn what he knew of Paine's

last days. He stated that the dying philosopher was beset by inquisitive clergymen, and that on one occasion a Methodist minister intruded himself into the presence of Mr. Paine while he — Mr. Hicks — was present. The minister declared to Mr. Paine, with uplifted hands, that "unless he repented of his unbelief, he would be damned." Mr. Paine then partially rose in his bed, with evident indignation toward the intruder, and urged him to leave, adding that if he was able, he would put him out of the room.

A Mr. Pigott made this statement: He called with his brother, who was a minister, and who desired to make an appeal to Paine before his death. Mr. Pigott had been a friend, and to some extent a disciple of Paine, and from this fact they easily gained admission. Mr. Paine received them with politeness and conversed with the preacher until they reached the subject of his abandoning his belief. Paine abruptly closed the interview, not concealing the annoyance which the conversation caused him, and with the wish that they would leave him. Mr. Pigott further testified that Mr. Paine was a large-faced man, with a pleasing, penetrating eye, and an open, agreeable countenance. It annoyed Paine not a little when he learned that Mr. Pigott had changed his religious views.

The friends of Paine visited him daily till his death. Mr. Jarvis saw him on the day before he died, and on that day the sick man expected to die that night. To Mr. Jarvis, Mr. Paine again expressed a firm and continued belief in the sentiments which he had written many years before. Mr. Thomas Nixon and his old friend Mr. Pelton visited Mr. Paine expressly as to his religious opinions. So also did Mr. B. F. Hasken, a respectable attorney, who for fifty years was a resident of New York City. These gentlemen being aware of the mis-statements often made in such cases, deemed it prudent to take Mr. Paine's statements down in writing. When at first they proposed their enquiries, Mr. Paine, not aware of their object, seemed hurt at their questions, but assured them that no change had taken place in his mind. A statement of these facts, Messrs. Nixon and Pelton made in writing to Mr. Wm. Cobbett, when he visited this country in 1818.

Mr. Amasa Woodsworth also testified that he visited Mr.

Paine every day for six weeks up to the day he died, and he was positive that Mr. Paine's mind and opinions underwent no change. Madame Bonneville, who spent much time with the sick man up to the day of his death, was positive that Paine never recanted in the slightest degree. Dr. Manley, Mr. Paine's physician, and who visited him daily, was very sure that Paine made no denial of the views he had held for many years. To those who urgently pressed the subject upon the dying man as to his belief in Jesus Christ, he calmly replied: "My belief has undergone no change, and I have no desire to have any further views upon the subject." Other testimony in this direction might be cited, but it is hardly necessary. To the evidence of all these respectable people is opposed the misrepresentations and falsehoods of those, who, after the good man had gone to his quiet grave, were willing to falsify him and traduce his fair name.

Mr. Paine died June 8th, 1809, aged seventy-two years and five months. He left the world greatly indebted to him for the labors he had performed in it. He left the world enjoying more liberty, both physical and mental, than he found in it. He devoted many decades of his life to promote the real welfare of his kind; to advance the knowledge and happiness of the world. He dealt sturdier blows upon the darkening monsters of superstition, ignorance and error than but a very limited number of his race have done. He has erected such a monument of glory and fame to his memory as will stand for centuries to come, the cap-stone of which, mental liberty, will never be obscured by the mists and fogs of priestcraft and theological oppression.

It is but a matter of justice that mention should here be made of the reasonable claim for authorship to the celebrated "Junius Letters," and also to that of the "Declaration of Independence," which has been made in favor of Paine; though room can be spared for a mere glance only. A volume of 335 pages —"Junius Unmasked"—was published in Washington (1872), of which Wm. Henry Burr is understood to be the author, in which very strong arguments are presented in favor of Paine's being the author of the "Junius Letters" which were published in England in the years 1769, '70, and '71, and which perhaps

attracted more attention than almost any equal amount of literary matter ever penned.

It must be admitted that the author makes out a very strong case that Paine was the writer of the Junius letters. Over three score of parallel extracts are given, both from Junius and Paine, showing a striking similarity in "common sense, style, and mental characteristics," and by way of summary, nearly one hundred points of similarity between the two are named. It will not be attempted to decide here whether the case is fully made out, but that the arguments are as strong that Paine was the author, and are as forcible as those made in favor of the numerous other persons named in connection with the authorship of the Letters, cannot be denied.

The same with regard to the Declaration of Independence; Mr. Burr presents very strong proof that Paine was the real author of that important document. The style of the language —the clearness, simplicity, and terseness—is much more like Paine than Jefferson. It is in many important particulars a condensed reproduction of "Common Sense," and it is unreasonable to suppose Jefferson should have reproduced that pamphlet.

Mr. Burr dissects the Declaration, almost sentence by sentence, and points out Paine's style throughout the entire document. It is also claimed that the original draft was in Paine's handwriting. Without venturing to decide the question of authorship, or to detract from either of those great minds, or to pluck from either a single laurel to which he is entitled; as they were warm personal friends and equally interested in the struggle then impending; as they both indorsed the Declaration, it may be safely decided that the great paper was prepared between them, and that both were consulted in reference to it. Let all due honors be extended to both.

Although bad and untruthful men have lent their vile tongues and pens to traduce the memory of a great and good man, it is cheering to be able to point to a vast amount of testimony, from the best sources in America and in Europe, in his favor. Want of space will allow but a small portion of it to be introduced here.

Samuel Adams, a sturdy patriot of the Revolution, in a letter to Paine, said: "I have frequently, with pleasure, reflected

on your services to my native and your adopted country. Your 'Common Sense' and your 'Crisis' unquestionably awakened the public mind and led the people loudly to call for a Declaration of our National Independence."

Thomas Jefferson, in a letter to Francis Eppes, says: "You ask my opinion of Lord Bolingbroke and Thomas Paine. They were alike in making bitter enemies of the priests and pharisees of their day. Both were honest men; both advocates for human liberty. These two men differed remarkably in the style of their writing, each having a model of what is most perfect in both extremes of the simple and the sublime. No writer has exceeded Paine in ease and familiarity of style, in perspicuity of expression, happiness of elucidation, and in simple and unassuming language. In this he may be compared with Dr. Franklin."

Andrew Jackson said: "Thomas Paine needs no monument made by hands; he has created himself a monument in the hearts of all lovers of liberty. The 'Rights of Man' will be more enduring than all the piles of marble and granite that man can erect."

William Cobbett, a celebrated English writer, in alluding to Paine's financial writings, says: "In principles of finance, Mr. Paine was deeply skilled; and to his very great and rare talents as a writer, he added an uncommon degree of experience in the concerns of paper money. Events have proved the truths of his principles on this subject, and to point out the fact is no more than an act of justice due to his talents, and an act particularly due to my hands, I having been one of his most violent assailants." On another occasion he said: "I saw Paine first pointing the way, and then leading a nation through perils and difficulties of all sorts to independence, and to lasting liberty, prosperity and greatness."

Rev. M. D. Conway, in an address on Paine's birthday, in Cincinnati, O., 1860, said: "All efforts to stain the good name of Thomas Paine have recoiled on those who made them, like poisoned arrows shot against a strong wind. In his life, in his justice, in his truth, in his adherence to high principles, in his disinterestedness, I look in vain for a parallel in those times and in these times."

Clio Rickman, an English author, says: "Why seek occasion, critics and detractors, to maltreat and misrepresent Mr. Paine? He was mild, unoffending, sincere, gentle, humble and unassuming; his talents were soaring and acute, profound, extensive and original, and he possessed that charity which covers a multitude of sins."

Rev. George Croly, in his "Life of George IV.," thus speaks of Paine: "An impartial estimate of this remarkable man has been rarely formed, and still more rarely expressed. He was assuredly one of the original men of the age in which he lived. It has been said he owed success to vulgarity. No one competent to judge could read a page in his 'Rights of Man,' without seeing that this is a clumsy misrepresentation. There is a peculiar originality in his style of thought and expression; his diction is not vulgar or illiterate, but nervous, simple and scientific."

Judge Hertell bore such testimony as this: "No man in modern ages has done more to benefit mankind, or distinguished himself more for the immense moral good he has effected for his species, than Thomas Paine; who, in truth, merits eternal life, and doubtless will be immortalized in the memory and gratitude of future generations of happy beings, who will continue to hymn his praises, and make his merits known to the remotest posterity."

Napoleon Bonaparte addressed to Mr. Paine these words: "A statue of gold ought to be erected to you in every city in the Universe. I assure you I always sleep with the 'Rights of Man' under my pillow. I desire you to honor me with your correspondence and advice."

Joel Barlow who was intimately acquainted with Thomas Paine, used this language: "He was one of the most benevolent and disinterested of mankind: endowed with the clearest perceptions and an uncommon share of original genius, and the greatest depth of thought. He ought to be ranked among the brightest and most undeviating luminaries of the age in which he lived. He was always charitable to the poor beyond his means, a sure protector and a friend to all Americans in distress whom he found in foreign countries; and he had frequent occasion to exert his influence in protecting them during the revolution in France."

Theodore Parker in writing to a near friend used this language: "I see some one has written a paper on Thomas Paine, in the *Atlantic Monthly*, which excites the wrath of men who are not worthy to stoop down and untie the latchet of his shoes, nor to black his shoes, nor even to bring them home to him from the shoe black. . . . . It must not be denied that he seems to have had less than the average amount of personal selfishness or vanity; his instincts were humane and elevated, and his life devoted mainly to the great purposes of humanity. His political writings fell into my hands in early boyhood, and I still think they were of immense service to the country. . . . . I think he did more to promote piety and morality among men than a hundred ministers of that age in America. He did it by showing that religion is not responsible for the absurd doctrines taught in its name."

A few passages from Colonel Robert G. Ingersoll's inimitable "Oration on Paine" must not be omitted:

"Paine denied the authority of Bibles and creeds—this was his crime—and for this the world shut the door in his face, and emptied its slops upon him from the windows.

"I challenge the world to show that Thomas Paine ever wrote one line, one word in favor of tyranny—in favor of immorality; one line, one word against what he believed to be for the highest and best interests of mankind; one line, one word against justice, charity, or liberty, and yet he has been pursued as though he had been a fiend from hell. His memory has been execrated as though he had murdered some Uriah for his wife; driven some Hagar into the desert to starve with his child upon her bosom; defiled his own daughters; ripped open with the sword the sweet bodies of loving and innocent women; advised one brother to assassinate another; kept a harem with seven hundred wives, and three hundred concubines, or had persecuted Christians even unto strange cities.

"The Church has pursued Paine to deter others. No effort has been in any age of the world spared to crush out opposition. The Church used painting, music, and architecture, simply to degrade mankind. But there are men that nothing can awe. There have been at all times brave spirits that dared even the gods. Some proud head has always been above the

waves. In every age some Diogenes has sacrificed to all the gods. True genius never cowers, and there is always some Samson feeling for the pillars of authority.

"Cathedrals and domes, and chimes and chants — temples frescoed, and groined, and carved, and gilded with gold — altars and tapers, and paintings of Virgin and babe — censer and chalice, chasuble, paten and alb — organs and anthems and incense rising to the winged and blest — maniple, amice and stole — crosses and crosiers, tiaras and crowns — mitres and missals and masses — rosaries, relics and robes — martyrs and saints, and windows stained as with the blood of Christ, never for one moment awed the brave, proud spirit of the Infidel. He knew that all the pomp and glitter had been purchased with liberty — that priceless jewel of the soul. In looking at the cathedral he remembered the dungeon. The music of the organ was not loud enough to drown the clank of fetters. He could not forget that the taper had lighted the fagot. He knew that the cross adorned the hilt of the sword, and so where others worshiped, he wept and scorned.

"The doubter, the investigator, the Infidel, have been the saviors of liberty. This truth is beginning to be realized, and the truly intellectual are beginning to honor the brave thinkers of the past.

"But the Church is as unforgiving as ever, and still wonders why any Infidel should be wicked enough to endeavor to destroy her power. I will tell the Church why.

"You have imprisoned the human mind; you have been the enemy of liberty; you have burned us at the stake — wasted us upon slow fires — torn our flesh with iron; you have covered us with chains — treated us as outcasts; you have filled the world with fear; you have taken our wives and children from our arms; you have confiscated our property; you have denied us the right to testify in courts of justice; you have branded us with infamy; you have torn out our tongues; you have refused us burial. In the name of your religion you have robbed us of every right; and after having inflicted upon us every evil that can be inflicted in this world, you have fallen upon your knees, and with clasped hands, implored your God to torment us forever.

"Thomas Paine was one of the intellectual heroes—one of the men to whom we are indebted. His name is associated forever with the Great Republic. As long as free government exists he will be remembered, admired and honored.

"He lived a long, laborious, and useful life. The world is better for his having lived. For the sake of truth he accepted hatred and reproach for his portion. He ate the bitter bread of sorrow. His friends were untrue to him because he was true to himself, and true to them. He lost the respect of what is called society, but kept his own. His life is what the world calls failure, and what history calls success.

"If to love your fellow men more than self, is goodness, Thomas Paine was good.

"If to be in advance of your time, to be a pioneer in the direction of right, is greatness, Thomas Paine was great.

"If to avow your principles and discharge your duty in the presence of death, is heroic, Thomas Paine was a hero.

"At the age of seventy-three death touched his tired heart. He died in the land his genius defended—under the flag he gave to the skies. Slander cannot touch him now—hatred cannot reach him more—He sleeps in the sanctuary of the tomb, beneath the quiet of the stars.

"A few more years—a few more brave men—a few more rays of light, and mankind will venerate the memory of him who said:

'Any system of religion that shocks the mind of a child cannot be a true system.'

'The world is my country, and to do good my religion.'"

In this connection it may be proper to present to the reader some of the facts connected with the removal of the bones of Paine from his grave at New Rochelle to England. In the year 1818 William Cobbett, the noted English reformer, writer, and speaker, passed several months in this country, and upon his return to England, and entirely at his own option, and without authority or permission from any source, he caused the bones to be removed, after a quiet rest of nine years in the grave.

Early in the morning of June 12, 1818, two men—unknown in the vicinity—with horses and wagon, drove to the grave of Paine and immediately set themselves at work in exhuming the bones. As soon as they had performed this task the bones were removed to the wagon, when they started for New York. Major Coutant (still living) was witness of a part of the transaction, but was powerless to prevent it.

It is uncertain what Cobbett's motive was in taking the bones to England. By some it was asserted it was because he thought America had not treated the memory of Paine with due respect; by others it was said Cobbett imagined the appearance of Paine's bones in England would create an excitement that might be turned to his own advantage. This much is known; when Cobbett was conducting his bookstore, corner of Fleet street and Fetter lane, London, he kept those bones on exhibition, and thousands of people saw them when they visited his store. They were not fastened together as skeletons usually are, but were kept loose and uncovered.

Cobbett was subsequently elected to a seat in the House of Commons, when he discontinued the book trade. His sons partially succeeded him, but they were far inferior to their father in intellect and character, and soon run the business out and discontinued it. What ultimately became of Paine's bones, is not known. An account of them has been given, that they were taken to one of the large potteries of England, where they were ground to powder, and mixed with fine clay, which was made into trinkets and articles of ornament, which were distributed around among the friends and admirers of Paine. How much truth there is in this statement is not known.

If Cobbett's reason for removing the bones of Paine was because the people of America had not bestowed the honor and gratitude justly due him in consideration of the important services he had rendered, it can at least be seen there was grounds for such conclusions. As valuable as Paine's services had been, the writing of the "Age of Reason" alienated from him hundreds of thousands of bigots and sectarians. This is why the immense aid he rendered to a struggling young nation was suffered to sink into comparative forgetfulness. Still the name of Paine shall be revered forever.

HERSCHEL I.

On the 15th of November, 1738, was born at Hanover one of the greatest astronomers that any age or nation ever produced —William Herschel. His father was a skilful musician, who, having six sons, was not able to give them a very complete education. They all, however, became excellent musical performers. In time William adopted the profession of musician. Before leaving home he took lessons in French and even cultivated a taste for metaphysics. He had early in life entered one of the bands belonging to the Hanoverian army; but finding no chance of promotion in his own country, in 1759, in company with his brother Jacob, he went to England in search of employment; but for two or three years he received no encouragement, and even suffered great privation. However, becoming in turn instructor of a military band at Durham, (1761) organist at Halifax (1765) and of a chapel at Bath, (1766) his condition was much improved, as his skill was in great request at oratorios, public concerts, and reunions of fashion. He had, in the meantime, by intense study, learned Latin and Italian, and, as preliminary to the theory of music, acquired a thorough knowledge of mathematics.

It appears that he was about thirty years of age before his attention was directed to astronomy and optics, in which his talents were destined to find their most congenial arena, and which were to be the basis of his permanent renown. "A casual view of the starry heavens through a small telescope sufficed to rouse his enthusiasm and to kindle the latent ardor of genius. He must be an astronomer; he must have a telescope of greater power; and, as the price demanded by opticians exceeded his resources, he resolved to construct one with his own hands. After a multitude of trials and several years of persistent application, he completed, in 1774, a reflecting telescope of five feet focal length, and, stimulated by his success, did not relax his efforts until he obtained one of dimensions four times

greater, with which, in 1779, he began a systematic survey of the sidereal Universe."

His well-directed labors and patient and arduous vigils were rewarded in March, 1781, by the discovery of a new primary planet, which was named by him Georgium Sidus, in honor of King George, and is since called Uranus. Besides the renown which he acquired by this signal success, he also received from George III. a pension of £400, with the title of private astronomer to the King. He was elected a Fellow of the Royal Society, (who awarded him their annual gold medal,) and afterwards President of that learned body. He then removed to Slough, near Windsor, and henceforth his abode "became one of the remarkable spots of the civilized world," — "a name," says Arago, "which the sciences will transmit to the remotest posterity; for there exists no spot on the earth which has been rendered memorable by more numerous and surprising discoveries." His labors were shared by his sister, Miss Caroline Herschel, who assisted him in his observations and calculations. After he had made several large telescopes, he at last constructed, with pecuniary aid from the king, the most powerful and gigantic instrument then known — forty feet in length; and after four years' unremitting telescopic labor, he made the most unexpected and important discoveries: the new planet Uranus in 1781; its satellites in 1787; two new satellites of Saturn in 1789; the rotation and other phenomena of Saturn's ring, and that of Jupiter's satellites, and the structure of the lunar mountains, being among the principal of his invaluable astronomical feats. Over seventy of his memoirs on astronomical subjects are contained in the "Transactions of the Royal Society;" and his papers on the construction of telescopes remain unsurpassed even at the present day.

By means of his large telescope he was enabled to penetrate farther into space than his predecessors, and by his sublime speculations on the constitution of the nebulæ he made some approach to a conception of the illimitable extent and variety of the celestial phenomena. "In 1803 he discovered the motion of the double stars around each other, — the grandest fact in sidereal astronomy, — attesting the universal influence of that attractive force which binds the members of the solar system.

He soon after announced that the whole solar system is progressing in the direction of the constellation Hercules. . . . His discoveries were so far in advance of his time, they had so little relation or resemblance to those of his predecessors, that he may be said to have initiated a new era in astronomy, and almost to have founded a new science, by revealing the immensity of the scale on which the Universe is constructed."

He was knighted, and received the degree of Doctor of Laws from the University of Oxford, — honors which he had most worthily earned. He was married in 1788, and left one son, Sir John, or "Herschel II.," noticed hereafter. He died in 1822, at the fair old age of eighty-four.

In the notice of Sir William Herschel's life and work, it would be highly amiss to leave his loving, faithful, and laborious sister with only a passing notice, as above. Caroline Herschel was born in Hanover in 1750, twelve years after the advent of her illustrious brother. While he was engaged as organist at Bath, she came to England in order to reside with him. From the commencement of his astronomical pursuits until his death she shared his daily labors and nightly vigils. And in the intervals of her work under his direction, she observed the heavenly bodies on her own account, and inscribed her own name with luminous and indelible characters in the records of the grand science which she so enthusiastically cultivated. She discovered five, (or, according to some, seven) new comets between 1786 and 1797. In 1798, she published a valuable "Catalogue of Five Hundred and Sixty-One Stars observed by Flamsteed," with a correction of Flamsteed's observations. On the death of her brother, she returned to Hanover, where, for twenty years longer, she continued to labor at her scientific pursuits. In 1828 the Royal Society voted her a gold medal, and she was also an honorary member of the same. She died in 1848, at the advanced age of ninety-eight years.

ETHAN ALLEN.

Colonel Ethan Allen, the hero of Ticonderoga, and author of "Oracles of Reason," was born in Litchfield, Connecticut, in the year 1739. He was the eldest of a family of eight children. But little is known of his early life. His education was very limited; but a superior intellect animated with an ambition to search diligently every subject that came under his notice, made amends, to a great extent, for defective school culture.

His name is best known as one of the most active of the revolutionary heroes. At the beginning of the war he raised a company of two hundred and thirty Vermont volunteers. With these he surprised the fortress of Ticonderoga, May 10th, 1775, demanding its unconditional surrender "in the name of God and the Continental Congress." Forty prisoners and one hundred cannon was the result of this daring enterprise. In the following September he was taken prisoner while making an attack on Montreal, and suffered a cruel imprisonment for several years. Soon after the close of the revolution, he issued his little work on religion, entitled, "Reason, the only Oracle of Man." This was considered a bold and blasphemous production at that time, and he had great difficulty in getting it printed. The manuscript remained a long time with a printer at Hartford, who lacked the moral courage to publish it. At length a man was found who ventured to print it. This man's name was Haswell, of Bennington, Vt. It was issued in 1784. A part of the edition soon after its publication was accidentally consumed by fire. It is related that the publi her, Haswell, deeming this fire a judgment upon him for having printed such an impious work, threw the remainder into the flames, and straightway went and joined the Methodist Church. Therefore but few copies were then put in circulation. It has since been reprinted, and is quite a popular book in modern Liberal literature.

Col. Allen died of apoplexy in the town of Burlington, Vt., on the 12th of February, 1789. He was a brave, adventurous soldier, a hero and a patriot whose name will be forever associated with the cause of American Independence; he was an enemy of oppression and intolerance, a friend of Freethought, a stranger to fear, a man of honor and high moral worth, and an — Infidel. His "Oracles of Reason" appeared several years before Paine's famous "Age of Reason" agitated the world. The following short selections will suffice to show the style and merit of the work:

"A revelation, that may be supposed to be really of the institution of God, must also be supposed to be perfectly consistent or uniform, and to be able to stand the test of truth; therefore such pretended revelations, as are tendered to us as the contrivance of heaven, which do not bear that test, we may be morally certain, was either originally a deception, or has since, by adulteration become spurious. Reason therefore must be the standard by which we determine the respective claims of revelation; for otherwise we may as well subscribe to the divinity of the one as of the other, or to the whole of them, or to none at all. So likewise on this thesis, if reason rejects the whole of those revelations, we ought to return to the religion of nature and reason. Undoubtedly it is our duty, and for our best good, that we occupy and improve the faculties, with which our creator has endowed us, but so far as prejudice, or prepossession of opinion prevails over our minds, in the same proportion, reason is excluded from our theory or practice. Therefore if we would acquire useful knowledge, we must first divest ourselves of those impediments; and sincerely endeavor to search out the truth; and draw our conclusions from reason and just argument, which will never conform to our inclination, interest or fancy; but we must conform to that if we would judge rightly. As certain as we determine contrary to reason we make a wrong conclusion; therefore, our wisdom is, to conform to the nature and reason of things, as well in religious matters, as in other sciences. Preposterously absurd would it be, to negative the exercise of reason in religious concerns, and yet be actuated by it in all other and less occurrences of life."

"Most of the human race, by one means or other are prepossessed with principles opposed to the religion of reason. In these parts of America, they are most generally taught, that they are born into the world in a state of enmity to God and moral good, and are under his wrath and curse, that the way to heaven and future blessedness is out of their power to pursue, and that it is incumbent with mysteries which none but the priests can unfold, and that we must "*be born again*," have a special kind of faith, and be regenerated; or in fine, that human nature, which they call "the old man," must be destroyed, perverted, or changed by them, and by them new modelled, before it can be admitted into the heavenly kingdom. Such a plan of superstition, as far as it obtains credit in the world, subjects mankind to sacerdotal empire; which is erected on the imbecility of human nature. Such of mankind as break the fetters of their education, remove such other obstacles as are in their way, and have the confidence publicly to talk rational, exalt reason to its just supremacy, and vindicate truth and the ways of God's providence to men, are sure to be stamped with the epithet of irreligious, infidel, profane, and the like. But it is often observed of such a man, that he is *morally honest*, and as often replied, *what of that? Morality will carry no man to heaven.* So that all the satisfaction the honest man can have while the superstitious are squibbling hell-fire at him, is to retort back upon them that they are priest-ridden."

Though this work has contributed much to the cause of mental enfranchisement, yet its author has become better known to fame as a warrior than as a writer. As a literary production and an exhaustive *expose* of the Christian Scriptures, the "Age of Reason" has superseded the "Oracles of Reason;" and while it is conceded that the trenchant pen of Thomas Paine, the Author Hero, accomplished more for the colonial cause than the sword of Washington, a grateful and appreciative posterity will cherish in sacred recollection the essential services of Ethan Allen, the hero of Ticonderoga.

THOMAS JEFFERSON.

At Shadwell, Virginia, near the spot which afterwards became famous as his residence — Monticello — was born, April 2d, 1743, the child who was destined to become not only one of the greatest pioneers of American independence, and eventually the third President of the United States, but also the very greatest of all American statesmen, when true statesmanship alone could preserve the life and husband the resources of the young nation. His father, Peter Jefferson, was a man of great force of character, and endowed with extraordinary physical strength. His mother, Jane Randolph, of Goochland, was descended from a British family of great respectability. They had a family of eight children, of which Thomas was the oldest. It seems that his parents took special care to bestow upon him all the advantages of education within their power. When only nine years of age he began his classical studies, and at seventeen he entered an advanced class at William and Mary College, Williamsburg, then the capital of Virginia. While on his way thither he became acquainted with Patrick Henry, then a bankrupt man of business, but who afterwards became the great orator of the Revolution. Jefferson was distinguished at college for close study, devoting thereto from twelve to fifteen hours a day. He made great proficiency in mathematics, and to a great extent mastered Latin, Greek, French, Spanish, and Italian. He then devoted five years to a course of law, and in 1767 was admitted to the Bar. His success in the legal profession was very remarkable; his fees for the first year amounting to nearly three thousand dollars — a large sum for those times.

His public career commenced in 1769, as a member of the Virginia House of Burgesses, in which he had already, while a student of law, listened to Patrick Henry's great speech on the Stamp Act. In 1774 he was elected to a convention to choose delegates to the first Continental Congress at Philadelphia, and drafted out for their inspection and instruction his celebrated

"Summary View of the Rights of British America," which, though rejected as being too radical by the Convention, was subsequently issued by the House of Burgesses. Indeed, after being somewhat revised by Edmund Burke, it passed through several editions in Great Britain. On the first of June, Jefferson reported to the Assembly the reply of Virginia to Lord North's conciliatory proposition, and on the twenty-first of the same month took his seat in the Continental Congress. Here he became at once a well-established leader, both as statesman and writer. He served faithfully on the most important committees, and, among other labors, drew up the reply of Congress to the above proposal of Lord North, and assisted John Dickinson in preparing, in behalf of the Colonies, a declaration of the cause of taking up arms.

"The rejection of a final petition to the king having at length destroyed all hope of an honorable reconciliation with the mother country, Congress, early in the session of 1776, appointed a committee to draw up a Declaration of Independence, of which Jefferson was made chairman. In this capacity he drafted, at the request of the other members of the committee, (Franklin, Adams, Sherman, and R. R. Livingstone,) and reported to Congress, June 28, that great charter of freedom known as the 'Declaration of American Independence,' which, on July 4th, was adopted unanimously, and signed by every member present except John Dickinson of Pennsylvania. It may be doubted if in all history there be recorded so important an event, or if a state paper has ever been framed that has exerted, or is destined to exert, so great an influence on the destinies of a large portion of the human race. 'The Declaration of Independence,' says Edward Everett, 'is equal to anything ever born on parchment or expressed in the visible signs of thought.' . . . 'The heart of Jefferson in writing it,' adds Bancroft, 'and of Congress in adopting it, beat for all humanity.'"

During the Fall ensuing, Jefferson resigned his seat in Congress, and also the appointment of Commissioner to France, in order to take part in the deliberations of the Virginia Assembly. He had already furnished the preamble to a State Constitution which had previously been adopted. He was then

engaged for two years and a half on a radical revision of the laws of the commonwealth. He produced, among other reforms, the repeal of the laws of entail, the abolition of primogeniture, and the restoration of the rights of conscience, — reforms which, he believed, would eradicate "every fibre of ancient or future aristocracy." He also planned and originated a complete system of elementary and collegiate education for Virginia.

The next public service of Mr. Jefferson was the Governorship of Virginia, in which he succeeded Patrick Henry, in 1779. He held the office during the most gloomy period of the Revolution. He declined a reëlection in 1781, giving as a reason that at that critical time "the public would have more confidence in a military chief." It was not more than two days after retiring from office that his estate at Elk Hill was ravaged, and he and his family narrowly escaped being captured by the enemy. Jefferson was twice appointed, in conjunction with others, minister-plenipotentiary to negotiate a treaty of peace with Great Britain, — viz., in June 1781, and in November 1782, — but was prevented, by circumstances beyond his control, from action in either instance. In 1783 he was returned to Congress, and reported to that body, from a committee of which he was chairman, the Paris Treaty of Peace, of September 3, 1783, acknowledging the independence which had been announced in the Declaration of July 4, 1776. He next undertook to pass through Congress a bill establishing the present Federal system of coinage, and succeeded. At this session he also reported a plan of government for the territory of the United States. In 1784, he was appointed minister-plenipotentiary to act with Franklin and Adams in negotiating treaties of commerce and amity with foreign powers. In the following year he succeeded Dr. Franklin as resident-minister at Paris. This sojourn in France was one of the happiest periods of his life; and it was then that he formed that strong predilection for the French nation over the English which so conspicuously marked his subsequent career. While abroad, he published his famous "Notes on Virginia," relating to the politics, commerce, manufactures, etc., of the State, which at once attracted European attention. In 1789 he sought and obtained permission to return to America, and reached Virginia soon after the election of

Washington as first President. He, however, did not approve of the Federal Constitution, then recently adopted, because, as he said, he did not know whether the good or the bad predominated in it. But after a while he thought better of it, and when Washington, in organizing the government, offered him the Secretaryship of State. he accepted it.

Time and space will not allow the recital of the part which Jefferson enacted in the fierce struggles, especially during Washington's administration, between the two great political parties, the Republicans and the Federalists. Suffice it to say that Jefferson was the leader of the former, and Alexander Hamilton, (then Secretary of the Treasury) the chief of the latter. The differences between the two rival chiefs, after a season of stormy troubles in the Cabinet and throughout the country, culminated in 1793, on the last day of which year Jefferson retired to Monticello. But at the close of Washington's second term he was again called into public life, as the Presidential Candidate of the Republican party, John Adams being the nominee of the Federalists. Adams was elected President; and Jefferson, being the next highest candidate, became Vice-President, and, of course, president of the Senate. (March 4, 1797.) At the next Presidential election the Republicans carried the day, and Jefferson was elected President, and the afterwards notorious Aaron Burr Vice-President, their terms of office to commence March 4, 1801. In 1804 Jefferson was re-elected by an electoral vote of 148 to 28. In 1809 he voluntarily retired from office, after a prosperous administration of eight years. During his term of administration there occurred, among others, the following important events:—

The purchase of Louisiana; 1803.

The brilliant Mediterranean victories of the American fleets, and peace with Morocco and Tripoli; 1803.

The overland exploring expedition of Lewis and Clark, sent out by the President; 1804.

The arrest and trial for treason of Aaron Burr; 1807.

The attack of the British war frigate Leopard on the American frigate Chesapeake, (1807) which led to Jefferson's famous embargo act, and subsequently to the second war with Great Britain.

As President and statesman, Jefferson introduced at least two innovations as to the methods of business. Instead of opening Congress with a speech, as Washington and Adams had done, he preferred a written message, as being more democratic. He also initiated the custom of removing incumbents from office on the grounds of a difference in political opinion.

James Madison followed him in the Presidential Chair. After heartily participating in the inauguration of his friend and successor, Jefferson retired to his country seat, where he passed the rest of his life in attention to his private affairs and in the exercise of a most liberal hospitality toward friends and strangers, among the latter being officers of the British army (after 1812) — Daniel Webster, — the Duke of Saxe-Weimar, — and especially his dear old friend Lafayette. In 1819 Jefferson had taken the chief part in founding the University of Virginia, at Charlottesville, near his mansion, and acted as its rector until his death. During the stay of Lafayette — (whose arrival and departure were grand gala days to the whole neighborhood) — there was a sumptuous banquet given in his honor in the great room of the University, which was attended by President Monroe and the two ex-Presidents, Madison and Jefferson. It was a time of unbounded enthusiasm and hilarity. When Jefferson was toasted, he handed a written speech to a friend to read to the company. In this address occurs the following beautiful tribute to the worth and fidelity of that man, who more than all other foreigners together, so nobly assisted the cause of America, both in war and in peace: — "I joy, my friends, in your joy, inspired by the visit of this our ancient and distinguished leader and benefactor. His deeds in the War of Independence you have heard and read. They are known to you, and embalmed in your memories and in the pages of faithful history. His deeds in the peace which followed that war are perhaps not known to you; but I can attest them. When I was stationed in his country, for the purpose of cementing its friendship with ours, and of advancing our mutual interests, this friend of both was my most powerful auxiliary and advocate. He made our cause his own, as in truth it was that of his native country also. His influence and

connections there were great. All doors of all departments were open to him at all times; to me only formally and at appointed times. In truth, I only held the nail; he drove it. Honor him, then, as your benefactor in peace, as well as in war."

Seldom had there been a sounder constitution than Jefferson's. At eighty-two his teeth were all perfect. But he dreaded a doting old age. This, however, was not to be his. Death in mercy was to save him from that horrible calamity. From 1822 to 1826 his strength had been gradually giving way. In the spring of the latter year his decay became more obvious and rapid. In March he was heard to say that he *might* live till midsummer. About the middle of June, as he handed a paper to his grandson to read, he said, "Don't delay: there is no time to be lost." From that day he was under medical treatment. On the 24th of June he had still strength enough to pen a long letter in reply to an invitation to attend the fiftieth celebration of the Declaration of Independence, on "the glorious Fourth," at Washington. And this letter strongly shows how sanguine his mind was as to the growing "rights of man" (his words) within nine days of his death. In view of his fast-hastening dissolution he was uniformly calm and resigned, declaring that he did not feel the smallest solicitude about the result. Upon imagining that he heard a neighboring clergyman in the next room he said. "I have no objection to see him as a kind and good neighbor;" meaning, as his grandson thought, that he did not desire to see him in his professional character.

"During the third of July he dozed hour after hour, under the influence of opiates, rousing occasionally, and uttering a few words. It was evident his end was very near; and a fervent desire arose in all minds that he should live until the day which he had assisted to consecrate half a century before. *He, too, desired it.* At eleven in the evening Mr. N. P. Trist, the young husband of one of his grand-daughters, sat by his pillow watching his face, and turning every minute toward the slow-moving hands of the clock, dreading lest the flickering flame should go out before midnight. 'This is the Fourth?' whispered the dying patriot. Mr. Trist could not bear to say, 'Not yet;' so he remained silent. 'This is the Fourth?' again asked

Mr. Jefferson in a whisper. Mr. Trist nodded assent. 'Ah!' he breathed, and an expression of satisfaction passed over his countenance. Again he sank into sleep, which all about him feared was the slumber of death. But midnight came; the night passed; the morning dawned; the sun rose; the new day progressed, and still he breathed, and occasionally indicated a desire by words or look. At twenty minutes to one in the afternoon he ceased to live.

"At Quincy, on the granite shore of distant Massachusetts, another memorable death-scene was passing on the Fourth of July, 1826. John Adams ['the ablest advocate and champion of Independence — the colossus of the Continental Congress'] at the age of ninety-one, had been an enjoyer of existence down almost to the dawn of the fiftieth Fourth of July. He voted for Monroe in 1820. His own son was President of the United States in 1826. . . . On the last day of June, 1826, though his strength had much declined of late, he was still well enough to receive and chat with a neighbor, the orator of the coming anniversary, who called to ask him for a toast to be offered at the usual banquet. 'I will give you,' said the old man, 'INDEPENDENCE FOREVER!' Being asked if he wished to add anything to it, he replied, 'Not a word.' The day came. It was evident that he could not long survive. He lingered, tranquil and without pain, to the setting of the sun. The last words that he articulated were thought to be, 'Thomas Jefferson still lives.' As the sun sank below the horizon, a noise of great shouting was heard in the villa e, and reached even the apartments in which the old man lay. It was the enthusiastic cheers called forth by his toast — 'Independence forever.' Before the sounds died away he had breathed his last. The coincidence of the death of those two venerable men on the day associated with their names in all minds did not startle the whole country *at once*, on the morning of the next day, as such an event now would. . . . But when it became known that the author of the Declaration and its most powerful defender, had both breathed their last on the Fourth of July, the fiftieth since they had set it apart from the roll of common days, it seemed as if Heaven had given its visible and unerring sanction to the work they had done."

And thus it was that these two grand old patriots died. They were "lovely and pleasant in their lives, and in their death they were not divided." And, moreover, "they were swifter than eagles" in the service of their country; "they were stronger than lions" in their fight with England. They were, in sooth, the great *constructive* "giants" of "those days;"—one of them duly appreciated during his life, the other after his death, and both steadily growing ever since in the estimation of all true American patriots and philosophical students of history everywhere. Of the other Revolutionary fathers no such claims to statesmanship is made in the light of "*this* distant, clear, and equal day" as in the cases of Jefferson and Adams. Franklin, with all his common sense, science and diplomacy, has never been claimed as aught higher than an honest, prudent and fearless pleader, committee-man, treaty-maker, and ambassador in the service of the young Republic. Washington, with all his calm heroism and reserved wisdom, was, after all, but an "Army President"—a conservative *militaire*—, and not by any means a great statesman, or pretending to be one. Thomas Paine, with all his clarion-notes and bugle-blasts of secession and independence, is never claimed by his warmest admirers as aught but the "*author*-hero"—the popular *doctrinaire* of the American Revolution. But Jefferson and Adams were statesmen in the true sense of the word—*real constructive statesmen*—who established the new order of things on a firm basis, paved the way for the possibility of a Madison, a John Quincy Adams, and an Andrew Jackson, and did their very best to make impossible such a woeful political degeneracy as we have witnessed in our country during the last forty years! And no wonder, when we consider their fortunate heredity, that our second and third Presidents not only struck for American Liberty and Independence, but also spent their lives and died their deaths as the great apostles of the only true conservators of those great blessings, to wit; Education and Virtue. They were not "stolid Saxon sheep." They were "*men* of thought and men of *action*." The blood that bounded through their hearts was of that fine old strain which has never yet been "conquered," partisan falsehood and credulity to the contrary notwithstanding; which, through the long ages of European barbarism, had

never succumbed, even for a moment, to Roman, Northman, Dane, or Saxon. It was of that "Ancient Briton" *verve* which had, from remote ages, been nurtured in Druidic hardihood and in a deep abiding sense of democratic individuality and local liberty; which had successfully defied Julius Cæsar and Lucius Severus, and rooted out the Roman legions from off the face of British earth; which first instituted that "sweet and honorable chivalrie" which flourished the most perfectly in the *not* entirely legendary period of Arthur and Merlin; which sacredly kept the torches of Liberty, Learning, Independence, and a Free Religion burning brightly when all around was enveloped in the worse than Egyptian darkness of the Dark, Dark Ages; which (spite of the malicious popish lies of the Saxon Chronicles) kept Egbert, Alfred, Canute, Harold, and all the other ignorant and brutish bandits of those times, ever at bay; which survived and bounded up triumphantly from under the diabolical "Long Dirk" treachery of the Sassenach; but which, when the kindred Norman came, at once and with great mutual benefit, naturally affiliated with that old and noble consanguineous stock, and thus became the Brito-Norman (so long mis-named "Anglo-Saxon"—the meanest of myths) the Brito-Norman—the real salvation of Britain Land; which has ever since, strongly, and on the whole wisely, guided the inexhaustible energies and regulated the well-nigh irrepressible fractiousness of

"The Greater Britain of the Wide Wide World,"

furnishing, with but very few exceptions, its greatest workers, warriors, statesmen, scientists, artists, philosophers, literati, and princes of "the three professions;" which, during the latter centuries, instinctively felt the need of and sought the New World to attain to still more and more of what had ever been to it dearer than very life—the self-same old Liberty and Independence; which, after arriving here, went straight to work, in Virginia, Pennsylvania, and Massachusetts, and other "Colonies," and instituted the spirit of rebellion for a still larger meed of the same high privileges, openly conspiring with the kindred Gaul to find the means to ensure them; and which, (not for the present to come later down through its glorious

peace and war records to this very day,) furnished the very heart and soul, and to a great extent, the body of that immortal conclave—the defiant and illustrious signers of the Declaration of Independence. May our best Humanity yet supply us, ere we utterly perish, with other prophets of Freedom and Virtue who may at least be worthy to bear the Presidential cloak—so well worn in the public service—of the honored subject of this memoir,—the able and honest Thomas Jefferson!

"When in his prime, Jefferson was six feet two and a half inches in height, with a sinewy, well-developed frame, angular face, but amiable countenance, and ruddy complexion delicately fair. He had deep set light-hazel eyes. . . . He was married in 1772 to Mrs. Martha Skelton, daughter of John Wales, a distinguished Virginia lawyer. She brought him a large dowry in lands and slaves, about equal in value to his own property; but his liberality and generous living and obligations incurred on behalf of a friend clouded his years with pecuniary difficulties, which left him insolvent at his death!"

Perhaps there were never found finer traits of human nature than were exhibited by Jefferson in the celebrated "Adams-Jefferson Reconciliation," which fully indicated that there needed never have been any quarrel at all; in his profound grief and sorrow at the death of his wife, and his manly and successful endeavor to mollify his bereavement by hard and exciting work; in his patriarchal affection and fondness for his children and grandchildren, of whom one daughter and ten grandchildren survived him; and in his manly sketch —as little egotistic as mock-modest—of what he wished to be (and was) inscribed on his tombstone:—"Here was buried Thomas Jefferson, author of the Declaration of Independence, of the Statute of Virginia for Religious Freedom, and Father of the University of Virginia."

In his intercourse with others, he was distinguished for his affability. His conversation was fluent, imaginative, various, and eloquent. "In Europe," wrote the Duc de Liancourt, "he would hold a distinguished rank among men of letters." His adroitness in politics and in the management of men has rarely been surpassed. He advocated State Rights *and* a strong Central Government, a general scheme of State education, and a plan

for the gradual emancipation of the slaves, whose condition he considered a moral and political evil.

Finally, in religion he was a decided Freethinker. "His instincts," says Bancroft, "all inclined him to trace every fact to a general law, and to put faith in ideal truth." During his later years "he watched with deep concern the ceaseless movement of the human soul toward freedom and purity. Dr. Channing became an interesting figure to him, and he hailed with delight the inroads which Channing appeared to be making in what he considered the most pernicious of all priestly devices, the theology of Calvin. It is hard to say which surpassed the other in boiling hatred of Calvinism, Jefferson or John Adams. 'I rejoice,' writes Jefferson in 1822, 'that in this blessed country of free inquiry and belief, which has surrendered its creed and conscience neither to kings nor priests, the genuine doctrine of one only God is reviving.' In a letter to Colonel Pickering he writes of "the incomprehensible jargon of the Trinitarian arithmetic, that three are one, and one is three." He became even more vehement than this after his eightieth year. He spoke of "the blasphemous absurdity of the five points of Calvin;" of "the hocus-pocus phantasm of a God" created by Calvin, which, "like another Cerberus," had "one body and three heads;" and declared that, in his opinion, "it would be more pardonable to believe in no God at all than to blaspheme him by the atrocious attributes of Calvin." In a letter to Dr. Cooper he says: "In our Richmond there is much fanaticism, but chiefly among the women. They have their night meetings and praying parties where, attended by their priests, and sometimes by a hen-pecked husband, they pour forth the effusions of their love to Jesus, in terms as amatory and carnal as their modesty would permit them to use to a mere earthly lover." "The final and complete remedy, he thought, for the 'fever of fanaticism,' was the diffusion of knowledge." How apposite these latter remarks to our own late "Moody and Sankey revival," with its Hippodrome evolutions and "bloody" sermons and psychologic *seances*, all for the glory of Jefferson's above-mentioned "Cerberus" and the fooling and robbing of men and women! It almost seems as if the third President was actually writing from observation and

experience of the spiritual antics and holy excesses which have lately figured right in our midst!

In his "Notes on Virginia," (p. 46,) Jefferson declares that "ignorance is preferable to error; and he is less remote from the truth who believes nothing, than he who believes what is wrong." In the same "Notes," (pp. 234–239,) while speaking of "the different religions received into that State," he wrote as follows:

"By our own act of Assembly of 1705, c. 30, if a person brought up in the Christian religion denies the being of a God, or the Trinity, or asserts there are more gods than one, or denies the Christian religion to be true, or the Scriptures to be of divine authority, he is punishable on the first offence by incapacity to hold any office or employment, ecclesiastical, civil, or military; on the second, by disability to sue, to take any gift or legacy, to be guardian, executor, or administrator, and by three years' imprisonment without bail. A father's right to the custody of his own children being founded in law on his right of guardianship, this being taken away, they may of course be severed from him, and put by the authority of a court, into more orthodox hands. This is a summary view of that religious slavery under which a people have been willing to remain, who have lavished their lives and fortunes for the establishment of their civil freedom. The error seems not sufficiently eradicated, that the operations of the mind, as well as the acts of the body, are subject to the coercion of the laws. But our rulers can have no authority over such natural rights, only as we have submitted to them. The rights of conscience we never submitted, we could not submit. We are answerable for them to our God. The legitimate powers of government extend to such acts only as are injurious to others. But it does me no injury for my neighbor to say there are twenty gods, or no God. It neither picks my pocket nor breaks my leg. If it be said, his testimony in a court of justice cannot be relied on, reject it then, and be the stigma on him. Constraint may make him worse by making him a hypocrite, but it will never make him a truer man. It may fix him obstinately in his errors, but it will not cure them. Reason and free enquiry are the only effectual agents against error. Give a loose rein to them,

they will support the true religion, by bringing every false one to their tribunal, in the test of their investigation. They are the natural enemies of error, and of error only. Had not the Roman Government permitted free enquiry, Christianity could never have been introduced. Had not free enquiry been indulged at the era of the Reformation, the corruptions of Christianity could not have been purged away, If it be restrained now, the present corruptions will be protected, and new ones encouraged. Was the government to prescribe to us our medicine and diet, our bodies would be in such keeping as our souls are now. Thus in France the emetic was once forbidden as a medicine, and the potato as an article of food. Government is just as infallible, too, when it fixes systems of physics. Galileo was sent to the Inquisition for affirming that the earth was a sphere; the government had declared it to be as flat as a trencher, and Galileo was obliged to abjure his error. This error, however, at length prevailed, the earth became a globe, and Descartes declared that it was whirled round its axis by a vortex. The government in which he lived was wise enough to see that this was no question of civil jurisdiction, or we should all have been involved by authority in vortices. In fact, the vortices have been exploded, and the Newtonian principle of gravitation is now more firmly established, on the basis of reason, than it would be were the government to step in, and to make it an article of necessary faith. Reason and experiment have been indulged, and error has fled before them. It is error alone which needs the support of government. Truth can stand by itself. Subject opinion to coercion, whom will you make your inquisitors? Fallible men, men governed by bad passions, by private as well as public reasons. And why subject it to coercion? To produce uniformity. But is uniformity of opinion desirable? Introduce the bed of Procrustes, then, and as there is danger that the large men may beat the small, make us all of a size, by lopping the former and stretching the latter.

"Difference of opinion is advantageous in religion. The several sects perform the office of a *censor morum* over each other. Is uniformity attainable? Millions of innocent men, women and children, since the introduction of Christianity,

have been burnt, tortured, fined, imprisoned; yet we have not advanced one inch toward uniformity. What has been the effect of coercion? To make one half the world fools, and the other half hypocrites. To support roguery and error all over the earth. Let us reflect that it is inhabited by a thousand millions of people. That these profess probably a thousand different systems of religion. That ours is but one of that thousand. That if there be but one right, and ours that one, we should wish to see the 999 wandering sects gathered into the field of truth. But against such a majority we cannot effect this by force. Reason and persuasion are the only practicable instruments. To make way for these, free inquiry must be indulged; how can we wish others to indulge it while we refuse it ourselves? But every State, says an inquisitor, has established some religion. No two, say I, have established the same. Is this a proof of the infallibility of establishments? Our sister States of Pennsylvania and New York, however, have long subsisted without any establishment at all. The experiment was new and doubtful when they made it. It has answered beyond conception. They flourish infinitely. Religion is well supported; of various kinds, indeed, but all good enough; all sufficient to preserve peace and order: or if a sect arises, whose tenets would subvert morals, good sense has fair play, and reasons and laughs it out of doors without suffering the State to be troubled with it. They do not hang more malefactors than we do. They are not more disturbed with religious dissensions than we are. On the contrary, their harmony is unparalleled, and can be ascribed to nothing but their unbounded tolerance, because there is no other circumstance in which they differ from every nation on earth. They have made the happy discovery, that the way to silence religious disputes, is to take no notice of them. Let us too give this experiment fair play, and get rid while we may of those tyrannical laws. It is true we are as yet secured against them by the spirit of the times. I doubt whether the people of this country would suffer an execution for heresy, or a three years' imprisonment for not comprehending the mysteries of the Trinity. But is the spirit of the people our infallible, a permanent reliance? Is it government? Is this the kind of protection we receive in return

for the rights we give up? Besides, the spirit of the times may alter, will alter. Our rulers will become corrupt, our people careless. A single zealot may commence persecution, and better men be his victims. It can never be too often repeated, that the time for fixing every essential right on a legal basis, is while our rulers are honest, and ourselves united. From the conclusion of this war we shall be going down hill. It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights. The shackles, therefore, which shall not be knocked off at the conclusion of this war, will remain on us long, will be made heavier and heavier, till our rights shall revive or expire in a convulsion."

The above remarks are pregnant with meaning. They ought to be read in connection with the religious history of the country since the times of Jefferson, and especially as to the manifest relation which they bear to our present religious troubles, brought about by the "Young Men's Christian Association" and the "God-in-the-Constitution Party," with their "Bible" still foisted on our Public Schools, and their "Sunday" (falsely called "Sabbath") barring the working people of the country from worshiping in our Grand Centennial Temples of Industry and Art on the only day available to them for such worship!

Beside his "Notes on Virginia," and his "Manual of Parliamentary Practice," (which is still in use among legislative bodies in this country,) Jefferson does not seem to have published anything of importance. His *Memoirs, Correspondence, and Private Papers*, however, in four volumes, edited by his grandson, were published in 1829-30. But that collection has been superseded by the publication in 1853-55, in nine volumes, of his *Writings, Official and Private*, augmented from manuscripts left by his grandson, purchased by Congress, published by its order, and edited by H. A. Washington. From these volumes the few following passages (with comments) are offered for the careful perusal of the reader:—

"It is for the benefit of mankind to mitigate the horrors of war as much as possible. The practice, therefore, of modern

nations, of treating captive enemies with politeness and generosity, is not only delightful in contemplation, but really interesting to all the world, — friends, foes, and neutral."

These sentences, among others, he addressed to his nephew Peter Carr, in college in 1787:—

"Religion. In the first place divest yourself of all bias in favor of novelty and singularity of opinion. Indulge them on any other subject rather than on that of religion. On the other hand, shake off all the fears and servile prejudices under which weak minds are servilely crouched. Fix Reason firmly in her seat, and call to her tribunal every fact, every opinion. Question with boldness even the existence of a God; because, if there be one, he must more approve the homage of Reason than of blind-folded fear. You will naturally examine, first, the religion of your own country. Read the Bible, then, as you would Livy or Tacitus. For example, in the Book of Joshua we are told the sun stood still for several hours. Were we to read that fact in Livy or Tacitus, we should class it with their showers of blood, speaking of their statues, beasts, etc. But it is said that the writer of that book was inspired. Examine, therefore, candidly, what evidence there is of his having been inspired. The pretension is entitled to your inquiry, because millions believe it. On the other hand, you are astronomer enough to know how contrary it is to the law of nature. You will next read the New Testament. It is the history of a personage called Jesus. Keep in your eye the opposite pretensions: I, Of those who say he was begotten by God, born of a virgin, suspended and reversed the laws of nature at will, and ascended bodily into heaven; and II, Of those who say he was a man of illegitimate birth, of a benevolent heart, enthusiastic mind, who set out with pretensions to divinity, ended in believing them, and was punished capitally for sedition, by being gibbeted, according to the Roman law, which punished the first commission of that offence by whipping, and the second by exile, or death *in furca*. See this law in Digest, lib. 48, tit. 19, ¶ 28, 3, and Lipsius, lib. 2, de cruce, cap. 2. Do not be frightened from this inquiry by any fear of its consequences. If it ends in a belief that there is no God, you will find incitements to virtue in the comfort and pleasantness you will feel in its

exercise, and the love of others which it will procure you. If you find reason to believe there is a God, a consciousness that you are acting under his eye, and that he approves you, will be a vast additional incitement; if that Jesus was also a God, you will be comforted by a belief of his aid and love. Your own reason is the only oracle given you by Heaven; and you are answerable, not for the rightness, but uprightness of the decision." From the above it is plainly seen that he carried his view of the rights of the individual mind to an extreme, which, in that age, had few supporters in his own country. But though his "doxy" was thus strikingly lax, his moral system was strict. The advice he generally gave his nephews on these points, when they were college students, might be summed up as follows: Perfect freedom of thinking, but no other freedom! To do right and feel humanely, we are *bound:* it is an honorable bondage, and he is noblest who is most submissive to it; but in matters of opinion, it is infamy not to be free. Hear what he says about conscience:—

"Conscience is as much a part of a man as his leg or arm. It is given to all human beings in a stronger or weaker degree, as force of members is given them in a greater or less degree. It may be strengthened by exercise, as may any particular limb of the body."

In his advice to his children and nephews, this truth is often repeated:—

"If ever you find yourself in any difficulty, and doubt how to extricate yourself, *do what is right*, and you will find it the easiest way of getting out of the difficulty."

And again, to Peter Carr:—

"Give up money, give up fame, give up science, give the earth itself, and all it contains, rather than do an immoral act. And never suppose that in any possible situation or any circumstances, it is best for you to do a dishonorable thing."

To Dr. Priestley, who had been an object of envenomed attack and menaced with expulsion under the Alien Law, he offered cordial recognition, and a warm invitation to visit the seat of government. "I should claim the right to lodge you," said the President, "should you make such an excursion. . . . It is with heartfelt satisfaction that in the first moments of my

public action, I can hail you with welcome to our land, tender to you the homage of its respect and esteem, cover you under the protection of those laws which were made for the good and wise like you, and disdain the legitimacy of that libel on legislation, which, under the form of a law, was for some time placed among them."

Other victims of the Alien Law were beyond his reach; but some of them, who could be fitly consoled by epistolary notice, Kosciusko, *Volney*, and others, received friendly letters from President Jefferson.

Nearly every other man whom Jefferson singled out for distinction had suffered, in some special manner, during the recent contests. Chief among these was *Thomas Paine*, who, having been first driven from England, then threatened with expulsion from France, and warned by the Sedition Law from entering the United States, might have been truly described, before the fourth of March, 1801, as "the man without a country." Enriched though he had been by the gratitude of America, he had been living in Paris for some time past in comparative poverty, his American property being little productive in the absence of the owner. A gallant, high-bred act it was in Jefferson not to shrink from the odium of recognizing the claim which Thomas Paine had to the regards of a Republican President. The ocean, for some years past, had not been a safe highway for a man whom both belligerents looked upon as an enemy; and Paine had, in consequence, expressed a wish for a passage home in a naval vessel. The first national ship that sailed for France after Mr. Jefferson's inauguration carried a letter from the President to Mr. Paine, offering him a passage in that vessel on its return. "I am in hopes," he wrote, "that you will find us returned generally to sentiments worthy of former times. In these it will be your glory to have steadily labored, and with as much effect as any man living." This must have been comforting to poor Paine — Paine, the benefactor of mankind, who wrote "The Crisis" and "Common Sense," who conceived the *planing-machine* and the *iron bridge*, who "concocted" the "Rights of Man," and "perpetrated" the "Age Reason," which latter work, by the bye, differed from other deistical works only in being bolder and honester, and which

contained not a position which Franklin, John Adams, Jefferson himself, or Theodore Parker would have dissented from. And Jefferson knew that, for all his venial faults, Paine loved the truth for its own sake; that he stood by what he conceived to be the truth when all the world around him reviled it; and that he doubtless spoke the truth when he declared that his main purpose in writing even the "Age of Reason" was to "inspire mankind with a more exalted idea of the Supreme Architect of the Universe."

Of the leading principles of Thomas Paine's "Rights of Man," Jefferson remarked that they were "the principles of the people of the United States."

These extracts we shall close with the following acute observation on the Press, which Jefferson made to Paine in 1787, the truth of which every citizen of the United States who has *discriminately* glanced over the newspapers of our country — especially of our cities — during the last few years, can attest: "The licentiousness of the press produces the same effect which the restraint of the press was intended to do. If the restraint prevents things from being told, the licentiousness of the press *prevents things from being believed when they are told.*"

The following lines from Tennyson fittingly apply to our grand moral hero — Thomas Jefferson:—

"Such was he: his work is done.
But while the races of mankind endure,
Let his great example stand
Colossal, seen of every land,
And kept the soldier firm, the statesman pure;
Till in all lands and thro' all human story
The path of duty be the way to glory:
And let the land whose hearths he saved from shame
For many and many an age proclaim
At civic revel and pomp and game,
And when the long-illumined cities flame,
Their ever-loyal, honest leader's fame,
With honor, honor, honor to him,
Eternal honor to his name."

CONDORCET.

THE Revolution in France was the arena in which was fought the terrible battle involving the question whether Europe was to be ruled for a century by Christianity or Infidelity. The Girondists were the true Freethinkers of that age. With their heroic death disappeared the last barrier to despotism — bleeding France fell a victim to empire and gilded chains. Condorcet was the offspring of the Girondists, the successor of Voltaire. He was one of the epoch-men of the eighteenth century, one of the leaders in the literary shocks of the great Encyclopædic warfare. Voltaire has been termed the Apostle of Deism in France. But he may be more properly considered the Christ, and Condorcet the St. Paul of French Freethought. Amongst the whole of the heroes of that terrible onslaught of passion, known as the French Revolution, none reflected greater honor on France or the cause of civil and mental liberty, both by his literary triumphs and many manly virtues, than Condorcet, one of the most daring and philosophical of the Girondists, and most brilliant of the great Encyclopædists.

Marie Jean Antoine Nicolas Caritat was born at Ribemont, in Picardy, on the seventeenth of September, 1743. His parents were noble, but not rich. His father, the scion of an aristocratic family, and an officer in the army, dying early, left his son to be educated under the guardianship of his brother, the Bishop of Lisieux, a celebrated Jesuit. It is stated that his mother, a superstitious Catholic, in one of her fanatical whims, offered up her son at the shrine of the Virgin Mary. The manner in which this was performed is not related, but it is a notorious fact that the young Condorcet went clothed in girl's attire, and had only the companionship of girls until his twelfth year. This deprivation of exercise and boyish sports may account for the peculiarity of his muscular development, his head and body being too large for his legs. He became entirely unfitted for fatigue or strong exercise, and through life retained the tenderness of a delicate damsel.

He entered the Jesuit Academy at Rheims in 1775, where he remained for three years. He was then transferred to the College of Navarre, in Paris, where he soon became the most distinguished scholar. His friends expected him to enter the priesthood. They did not know that he had adopted Deism in his seventeenth year.

Upon leaving College at the age of nineteen, he published a series of mathematical works. These established his fame and induced the Academy of Sciences to choose him for their Assistant Secretary. In 1770 he and D'Alembert made a tour together through Italy, visiting the Sage of Ferney for several weeks. Voltaire was delighted with Condorcet, who, upon his return to Paris, became the literary agent of the great leader.

He was made one of the forty of the Academy of Sciences in 1782. The next year his faithful friend, D'Alembert, died, and left him the whole of his wealth. He also received an additional accession of riches upon the death of his uncle during the same year. Upon taking possession of his inheritance he married the sister of General Grouchy. This lady was considered one of the most beautiful women of her time, and in the first years of the new *regime* she shared with Madame de Stael the homage of Paris. She was an educated Atheist—in fact was somewhat celebrated as an authoress.

During the American struggle for independence, Condorcet, with his fellow Infidels, secured for the United States the assistance of the French Government. He shared the extreme republican views of Thomas Paine, with whom he corresponded. In 1791 he was elected a member of the Legislative Assembly. The next year he became President by a majority of one hundred votes. Although a Marquis himself, he urged the burning of all the parchments of nobility. With Paine, also a member of the same Legislative body, he took a conspicuous part in the trial of the king, making a speech against the punishment of death fully equal to Paine's on the same occasion.

For this he was impeached and doomed to death. His friends provided for his escape. They found him an asylum with a Madame Vernet, who upon the simple assurance that he was a good and virtuous man, and without wishing to pry into his secrets or name, undertook to conceal him for a time. Here

he was obliged to remain without money or books, and unvisited by wife or friends.

La Guillotine was now the sanguinary sovereign of France. All through the dreary days the ghastly, clotted axe rose and fell like some unglutted monster upon the *Place de Revolution.* Eight thousand condemned persons in the prisons of Paris awaited their places in the death tumbrils which uninterruptedly rumbled along the streets with fresh freights for the scaffold. Improvements were made in the hideous machine of death, which caused it to work faster, and prevented the axe from losing its edge by the sundering of so many necks. "It works well," triumphantly shouted the applauding terrorists; 'the heads fall like poppy heads."

Condorcet, realizing that his benefactress harbored him at the hazard of her life, resolved to escape. This he did, notwithstanding the precaution taken by his friends for his close confinement. Appealing to some of his friends in vain for assistance, he fled to some quarries, where he remained from the fifth to the seventh of April, 1794. Hunger at last drove him to the village of Clamart. His aristocratic bearing and white and undisfigured hands betrayed him as one of the nobility. He had ordered twelve eggs in his omelet at the hostelry where he stopped for refreshment. This was considered treason against the equality of man. His passport was demanded. He could produce only a scrap of paper scrawled over with Latin epigrams. This was conclusive proof against him. He was heavily ironed to two officers and started on the march to Paris. Arriving at Bourg-la-Reine the first evening, he was deposited in the jail of the town. In the morning he was found a corpse. He had taken a poison of great force which he habitually carried in a ring.

As soon as prudent after his death the Committee of Public Instruction undertook the charge of publishing the whole of his works. The greatest of these is considered his "Historical Sketch of the Progress of the Human Mind." His "Letters of a Theologian," created an astounding sensation when they appeared — their light, graceful style, concealed irony, their crushing retort, and fiery sarcasm, causing them to be taken for the work of Voltaire. They made priests laugh at their

Attic wit and incongruous similes. He composed admirable eulogies on Buffon, D'Alembert, Franklin and others. He immortalized the heroes of human rights as they fell, and ever awake to the call of duty, nobly did he help push on the cause.

He performed an important part in the great Encyclopædia, which gave to Christianity its greatest shock of consternation, and which shook priestcraft on its throne. Its effects have not yet ceased. As a geometer he stands high in the second rank. His character was noble and benevolent. In his works and fragmentary essays he opposed the idea of a God, and taught the supremacy of science and mathematical principles in education. He associated the progress of art with the progress of man, advocated sanitary arrangements which he propnesied would extend the longevity of the race, and announced the possibility and ultimate adoption of a universal language.

Like a true philosopher and Atheist he encountered his voluntary and violent end with a firmness which the Stoics of antiquity might have envied. His last writing was his will, written under the presentiment of an immediate death. It is quite short, and written on the fly-leaf of a "History of Spain." In it occurs the following: "Should it be necessary for my child to quit France, she may count on protection from my Lord Stanhope and my Lord Daer. In America, reliance may be placed on Jefferson, and Bache, the grandson of Franklin. She is, therefore, to make the English language her first study,"

Says M. Arago of the last epistle of Condorcet: "In the pages then written, I behold everywhere the reflection of an elevated mind, a feeling heart, and a beautiful soul. I will venture to say, that there exists in no language anything better thought, more tender, more touching, more sweetly expressed than Condorcet's last Will and Testament." These lines, so limpid and so full of unaffected delicacy, and his placid, voluntary departure from life in anticipation of the bloody guillotine, fitly characterized the closing career of the noble and tender and true-hearted Condorcet—a man of illustrious genius, and exquisite sensibility, of an elevated mind and a spotless reputation.

GOETHE.

The greatest poet-philosopher of any age or country, was born at Frankfort-on-the-Main, August 28, 1749. His father was Imperial Councilor, of a stern, obstinate, and somewhat pedantic character, but an upright and worthy man. His maternal grandfather was a person of note and chief magistrate of the city of Frankfort. "His mother was genial, warm-hearted, and of a singularly bright and happy disposition. She says of herself, 'I always seek out the good that is in people, and leave what is bad to him who made mankind, and knows how to round off the corners.' Goethe says in one of his poems that from his father he derived his earnestness of purpose, and from his mother his happy disposition and his love of story-telling."

He was a very precocious child. And his great and varied powers must have been eminently developed by the circumstances with which his childhood was surrounded. His "many-sidedness" also, was unquestionably attributable, in no small degree, to the influence exerted on his mind by the various events and experiences of his very early life. Early in his seventh year, for instance, the terrible Lisbon earthquake occurred, (November 1st, 1755,) and filled his mind with perplexity and doubt. What he had been taught respecting the "goodness of God" utterly vanished in view of that dreadful and shocking phenomenon, or, as some one has characterized it,

> "That heinous, devilish butchery by God,—
> Caught in the very act;—that heavenly crime,
> Which, *for some high, wise, and mysterious purpose*,
> Emptied on Earth one vial prepared for Hell!"

"It was in vain," he says, "that my young mind strove to recover itself from these impressions; the more so as the wise

and learned in Scripture themselves could not agree upon the view which should be taken of the event."

Scarcely had he reached his tenth year when Frankfort was occupied by the French troops. (This was during the Seven Years' War.) Indeed the French king's lieutenant was quartered in the very house of the poet's father. Goethe was thus brought into contact with new characters, became acquainted with the French theater, and began to write French plays, all this, however, ultimately resulting in his contemptuous rejection of the canons of the French school.

In 1761 the French troops quitted Frankfort, and his regular studies were resumed. He learned to read English and Hebrew, and composed a poem on Joseph and his brethren. His education, until he was sixteen, was carried on at home, under the superintendence of his father and the inspiration of his only sister Cornelia, whom it was his rare happiness to find not merely an object of his tenderest affection, but one who shared his tastes and cordially sympathized with his poetic aspirations.

In October, 1765, he commenced his collegiate studies at Leipsic. There he composed his poems, "Humors of a Lover," and "The Fellow Sinners." In 1768 he left Leipsic for Frankfort. In 1770, after a season of ill-health at home, he repaired to Strasburg University, to complete his law studies. Here he became acquainted with, and influenced by, the already distinguished Herder, who directed his attention to the Hebrew poets, and to Ossian and Shakspere.

"During his stay at Strasburg he also became acquainted with Frederica, with whom he fell passionately in love. She was the daughter of Herr Brion, pastor of Sesenheim. . . . Goethe pleased himself with likening Herr Brion to the Vicar of Wakefield, Frederica to Sophia, and the elder sister to Olivia. On his return to Strasburg it was understood that he was the accepted lover of Frederica; although it is probable that they were not formally betrothed. He afterwards left her, because, as his friends suggest, his love was not strong enough to justify marriage. Alluding to some of his earlier love-passages, he says, 'Gretchen had been taken from me, Annchen had left me; but now [in the case of Frederica] for the first time I was guilty; I had wounded to its very depths one of the

most beautiful and tender of hearts. And that period of gloomy repentance, deprived of the love which had so strengthened me, was agonizing, insupportable."

In 1771 Goethe took the degree of Doctor of Laws. He had studied law in accordance with his father's wishes, simply. But the bent of his mind had ever been in quite another direction. Indeed, he seems, even in youth, never to have lost sight of that *universal self-culture* which was one of the great aims of his life. He studied not only poetry, but the languages, criticism, art, science, and philosophy, and all with an unexampled impartiality and success.

In his degree year, lovingly urged thereto by Cornelia, he composed one of his most celebrated works, "Gotz von Berlichingen," which produced a great sensation in the literary circles of his country. Three years later appeared his "Sorrows of Young Werther," which excited a still greater and more universal admiration. Men of every class and every nation were alike fascinated by it, and the author acquired European renown. Napoleon, while in Egypt, read it through several times. Its fame extended even to China. "Werther," says Carlyle, "is but the cry of that dim-rooted pain under which all thoughtful men of a certain age were languishing; it paints the misery, it passionately utters the complaint; and heart and voice, all over Europe, loudly and at once respond to it. True, it prescribes no remedy; for that was a far different, far harder enterprise, to which other years and a higher culture were required; but even this utterance of pain, even this little, for the present, is grasped at, and with eager sympathy appropriated in every bosom."

In 1775, the Grand Duke of Saxe Weimar, attracted by Goethe's fame, invited him to spend some time at his Court. A life-long friendship was the result. At Weimar he became acquainted with such distinguished men as Wieland, Herder, Musæus, Knebel, and Seckendorf. "Wieland, who repeatedly calls Goethe a 'godlike creature,' was captivated by him at first sight. In a letter written soon after their first interview, he says, 'How I loved the magnificent youth as I sat beside him at the table! All I can say is this: since that morning my soul is as full of Goethe as a dew-drop of the morning sun.' Knebel

says, 'He rose like a star in the heavens: everybody worshiped him, especially the women.'" Goethe wholly abandoned himself to the new excitement. The Duke and he were constantly together, and for a time tasted the sweet and the bitter of the wildest frolics and the most fool-hardy dissipation. It is needless to say that such a mind as Goethe's could not long be satisfied with such a life. "The want to be once more among simple people and lovely scenes drove him away from Weimar to Waldeck. Amid the crowded tumult of life he ever kept his soul sequestered; and from the hot air of society he broke impatiently away to the serenity of solitude." But he was soon called back to Weimar by the Grand Duke, and in June, 1776, made "Privy Councilor of Legation," with a salary of 1,200 thalers; and the Duke thereupon wrote to Goethe's father, saying that the appointment was a mere formality, and adding, "Goethe can have but one position—that of my friend: all others are beneath him."

The poet now seriously resumed his studies. The first result was that finest modern specimen of the Greek tragedy, "Iphigenia at Tauris," first written in prose, but afterwards turned into verse. In 1786 he visited Italy, *incognito*. He was enchanted with Venice. He then passed through several noted cities on his way to Rome, where he remained four months, and whence he visited Naples, Pompeii, and the ruins of Pæstum. Wherever he went, he was, of course, intensely susceptible to the beauties and sublimities of nature and of art, and exceptionally receptive to their plastic influences. His "Italian Journey" gives a charming account of what he saw and heard.

In June, 1788, he returned to Weimar. And now comes the great crisis of his life. "In the autumn of that year he first became acquainted with Christiane Vulpius, a young woman in humble life, whom he afterwards married. She had presented him a petition entreating him to procure some position for her brother, a young author, then living at Jena. Goethe was greatly smitten with her beauty, *naïvete*, and sprightliness. His *liaison* with her gave rise to much scandal, on account of the disparity of station; and the scandal was not lessened when, many years later, (1806) he performed an act of tardy justice in marrying her. She had, (1789,) borne him a son, August von Goethe, to

whom the Duke of Saxe-Weimar stood godfather. After this event Goethe took Christiane, with her mother and sister, to live with him in his own house; and he appears always to have regarded the connection as a marriage. His conduct in relation to this affair was, however, a source of mortification and deep regret to many of his admirers. . . . 'Nothing has stood so much in the way of a right appreciation of his moral character, nothing has created more false judgments on the tendency of his writings, than this half-marriage.'" It is said, however, that his devoted Christiane, who adored his very name, and who could never be brought to consider herself as aught but his humble, idolatrous, and loving servant, herself rejected his offers of marriage on the ground of the eternal disparity of position, as it seemed to her, between her little self and the illustrious traveler, the world-renowned poet, and the councilor and intimate friend of the Grand Duke. It is even said, and with every appearance of truth, that she had declared that her love for him was too great to ever allow her to *appear* to degrade him by marrying him,—that she wished to remain as his humble but loving devotee,—and that, if there was any blame at all in the matter, it was her own fault that the marriage *ceremony* had been so long delayed.

Space will not allow more than a passing notice of how Goethe manifested the most reckless courage during the campaign of 1792 against France—how he returned, nevertheless, thoroughly disgusted with that war in particular and with military life in general—how he successfully used his great influence to get his brother-poet Schiller appointed to the chair of history in the University of Jena,—and how these "twin sons of Jove," as their countrymen delighted to call them, who had nothing in common but their transcendent genius, graduated into pleasant acquaintance, and then into noble, enduring, and mutually beneficial friendship and correspondence, of rare interest and value to all lovers of literature. Suffice it here to mention the most important of Goethe's works not already adverted to. In 1774 he published "Clavigo;" in 1788, "Egmont," a tragedy; in 1790, "Tasso;" in 1795, "Wilhelm Meister's Apprenticeship;" in 1796-7, "Hermann and Dorothea;" in 1804, "Eugenie;" in 1806, the first part of "Faust," the great work

of his life; in 1809, "Elective Affinities;" in 1819, the "West-Eastern Divan;" in 1821, "Wilhelm Meister's Traveling Years:" in 1830, the second part of "Faust." He had revolved the subject of "Faust" in his mind for more than thirty years. But this long delay was not fruitless. "The great poet has, indeed, embodied in this work the results of his nature and infinitely varied experience, with his ripest, richest, and profoundest thoughts; the whole being wrought out with admirable skill, and everywhere illumined, so to speak, with passages of the most exquisite poetry, touched in turn every chord of the human heart. Without endorsing the enthusiastic praise of some of Goethe's admirers, who have pronounced "Faust" to be unqualifiedly 'the greatest poem of modern times,' we may safely say that it is one of the most wonderful productions of genius to be found in the whole compass of literature." The second part of this magnificent poem, however, has enjoyed far less popularity than the first part; and by the great majority of critics it is considered to be decidedly inferior to it. In his "Elective Affinities," the aim of the author, it would seem, is to inculcate the doctrine that the attachments between the sexes are governed, like chemical affinities, by fixed inevitable laws, which can no more be successfully opposed than the decrees of fate can be resisted.

Goethe continued to write until within a few days of his death, which took place at Weimar, March 22, 1832, in the eighty-third year of his age.

Everybody knows how eminently handsome he was — tall, graceful, and well-proportioned, — every inch a godlike man. "That accordance of personal appearance with genius," says Heine, "which we ever desire to see in distinguished men, was found in perfection in Goethe. His outward appearance was just as imposing as the word that lives in his writings. Even his form was symmetrical, expressive of joy, nobly proportioned; and one might study the Grecian art upon it as well as upon an antique. . . . His eyes were calm as those of a god. It is the peculiar characteristic of the gods that their gaze is ever steady, and their eyes roll not to and fro in uncertainty. . . . The eye of Goethe remained in his latest age just as divine as in his youth."

His was that wonderful depth and myriad-sidedness of nature about which there would naturally cluster the most varying and contradictory opinions. Of the truth of the following propositions, however, there can be no reasonable doubt: —

"He appears to have always felt for every form of actual suffering a true and ready sympathy, which he manifested rather by acts than by words."

But "it was one of his marked peculiarities that he entertained a distrust and dislike of all abstractions, and he had little or no sympathy with mere ideas or ideal systems." Hence, "he felt no interest in democracy, because to him democracy was an abstraction."

Hence also, "he disliked politics," as such, — and never felt that he had any vocation for it. His genius lay in a totally different direction.

Hence, moreover, "he refused to recognize a Deity that was above and distinct from the World," and "did not hold, with the Platonists or Christians, that mankind have fallen from an ideal or divine perfection, after which they must continually strive if they would be restored."

His moral creed may be thus briefly summed up: "Everything that is natural is right;" in other words, "Nothing is really wrong except what is unnatural." We accordingly find him quoting with apparent approbation the saying of Thraseas, — "He who hates faults or vices hates men," which, says Mr. Lewes, "was just the sort of passage to captivate him." But we must never forget that such maxims were safe in the head, heart, and life of Goethe, as his perception of moral as well as esthetic *beauty* was so vivid and intense. If others have turned the sweets of such doctrines into gall — their high salvatory sense into their own damnation, at their own doors and on their own heads be the sin. "To the beautiful everything is beautiful."

Lastly, Goethe was a man of rare *sincerity*. There was not a thread of hypocrisy or dishonesty in his nature, which was rich and full to overflowing with the most generous and noble qualities that ever permeated and adorned a son of man.

The following estimate of Johann Wolfgang von Goethe as poet and philosopher, and above all, as the Representative

Modern Man, (written expressly for this work) is from the pen of a scholarly admirer, who, of all Americans, we venture to say, knows best and appreciates at his truest worth

> "The Artist militant,
> Who led mankind from gray philosophies
> And weary gropings in the chilly mist,
> Back to the busy, sober, noontide light,
> And opened human eyes
> And bade them gaze with trust
> Upon the world their home."

It is only as we pass far beyond a mountain range that the comparative height of its peaks appears. So it has been said of Goethe, that as the time widens between him and the succeeding generations, it brings out more clearly his immense height and breadth, and presents him as the most important and enduring, because the most representative and creative man of his century, and indeed of our whole modern life and world.

As a poet his rank has become established as one of the great interpreters and embodiers of human nature, worthy to stand as the last of the line in which only Homer, Virgil, Dante and Shakspere can be properly placed. This position has become his as the result of great and peculiar natural endowments of body and mi d, seconded by the broadest learning and culture, and sustained by indomitable industry and perseverance.

He was born, and lived, moreover, at a period and in a country which furnished a world-wide field for the exercise of his wonderful powers, and helped to make him the representative man of the new epoch of human life and emotion that was born into the world at nearly the same time with him.

The bearing of this last remark will appear by recalling the fact that each of the great poets of our race, above mentioned, became such, because they flourished at what may be called the *formative* periods of their peoples and languages; and that from these poets, and to a great extent through and because of them, new states of mind and feeling came into the world,

out of which grew the Literatures, Civilizations, and Politics of Greece, of the Roman Empire, of Italy, and of England.

Goethe was also born at the opening of a new era, a great formative period, not only of the German peoples and language, but of Europe and of all Modern Civilization. In the same view, his birth-place and residence are noteworthy. He first saw the light at Frankfort, an old half-medieval town of middle Germany, near the centre of Europe, where the old and the new were brought before the boy whose piercing eyes had the poetic faculty of giving as well as receiving light.

His youth was spent in studies at neighboring German cities, and particularly Strasburg and Leipsic.

After November 1775, Weimar became his residence for the remainder of his life, from whence he made visits to other parts of Germany and to Italy. Middle Germany in the center of Europe was his home, and around him he gradually drew, and worked into his own life, the culture and soul-life of Germany, of Europe, and we may almost say of the World. All human nature and culture found its synthesis in him, as the clearest and most universal man of the modern world.

He lived in an age of change, of social revolutions and convulsions. None felt or realized the discords more clearly than he, but he alone of his age had the strength of heart and brain to pass peacefully and healthfully into the new world, then a lava-burnt and barren island, and to live there, quietly clothing it with flowers and harvests, and peopling it with the children of his poetic soul.

By reason of this complete, victorious and fruitful transition his life has become typical, so that he stands forth as the greatest, wisest, and deepest Poet and Prophet of reconstructive Liberalism. His works, wonderful as they are as works of Art, have attained new importance as revelations of a life and state of mind, that mean at once emancipation, and also cheerful, happy, useful reconstruction.

To justify this view by the details of the Poet's life and works cannot be done here. We can only refer to the Biographies in German and English, such as those of Lewes and Viehoff, and the criticisms of Carlyle, Emerson, Austin, Calvert, Duntzer, and others; but above all, would we urge an acquaintance with the

Poet's works, especially his minor Poetry, of which unfortunately but partial and very imperfect translations have appeared. Every Liberal should, if possible, become acquainted with the German language so as to be within reach of the aid, comfort, and inspiration of which his works and life are a constant source.

Of the life itself, so long, busy, and useful, we may note but the opening: The child was the "father of the man," and soon developed the penetration, veracity, and synthetic power that made him master of himself, and of the chaos-world within his reach.

He began to shake off Theology when but a child. The most terrible events, instead of prostrating his intellect, aroused it to inquiry. At six years of age, (1755) when all Europe trembled at the Lisbon Earthquake, in which thousands of human beings were crushed as so many flies, he suspected that the government of a personal God of infinite goodness and mercy was a misapprehension of the facts of the world. When this Thunder-God was placated by "frightful groans and prayers," the boy rebelled against the anthropomorphic God upon which the religion of his family and friends rested.

He was still practical, and to test this Theology he sought its God with prayers and altars and means of grace. His veracity was too great to be deluded with answers that came from his own heart, and these efforts were abandoned.

The boy was set to reading the Bible in Hebrew, and the same invincible veracity made trouble.

He says, "The contradiction between the actual, or the possible, and tradition forcibly arrested me. I often posed my tutors with the Sun standing on Gibeon, and the Moon in the valley of Ajalon, not to mention other incongruities and impossibilities."

The Bible was dangerous to his orthodoxy, but stimulated his love of Poetry and History.

In the outer world he was an admirer of the career and character of Frederick the Great; and learned to frequent the French Theater which the war had brought near him. Thereby he was led to take lessons in French Literature and Art, and in World-history. Thus closed an eventful, happy, and variously educated boyhood.

The youth in his studies away from home thoroughly completed his emancipation from Theology and all its churches and forms. Never during his life did he have relation to or trouble about them. They were wholly in the past to him His emancipation was so perfect that he ceased to strive or deny or oppose. He was reconciled to the Past as the material out of which he could help a better Future to grow. As he says he was no longer an anti-Christian but simply not a Christian — (ein nicht-Christ nicht ein wieder-Christ).

The greater part of those who pass out from Theologic beliefs do so only to meet with some kind of Theosophy or Spiritualistic metaphysics, in which their lives are dreamed away until the second childhood reduces them to Theology again. Goethe lived in an age and country in which metaphysics were in their glory, but his objective, realistic veracity saw through the haze of their sentimentality and meaningless words. He could not be imposed upon by any cloud-world. He cut right down to hard pan, determined to base his life upon what mankind do or can know instead of what they cannot or do not. He studied in the School of the French Encyclopedists, and no iconoclast, before or after the French Revolution, accepted the results of Science more unreservedly than he. Prior to his removal to Weimar at the age of twenty-six (1775) his student life was in harmony with the rebellion of his age against the Past and its religious and social traditions. He became the leader in the "Storm and Stress," (Sturm und Drang) period of German Literature, and as such gave the world "Gotz," "Werther," "Prometheus," the earlier parts of "Faust," and those exquisite lyrics of his youth beaming with love and liberty. He of all men was found the most able to give voice to the oppression that seemed to rest upon every heart, or as his "Tasso" expresses it:—

> Und wenn der Mensch in seiner Quall verstummt,
> Gab mir ein Gott zu sagen was Ich leide!
>
> And when man was silenced in his misery,
> A God gave to me to tell what I suffered.

It is a mistake to suppose that he ever became retrograde, but he took his method and philosophy from biology and the social

sciences, and learned that growth and not destruction is the law of progress. The key-note is found in the epigram he gave to Schiller.

Das Höchste.

Suchst Du das Höchste, das Grösste? Die Pflanze kann es Dich lehren;
Was sie willenlos ist, sei du es wollend, das ist's.

The Highest.

Seekest thou the highest, the greatest? The Plant can teach it thee;
What that unconsciously is, be thou willingly, that is all.

We are thus brought to the most instructive and valuable part of his works and life — that is, their creative and constructive character. He had that synthetic and stereoscopic power which only great Artists possess. By its aid he had expressed the rebellion and desolation of the new world as none others could, for he could analyze and yet combine, and thus present characters, and even states of mind, and phases of feeling as realities before the eye. He could realize a spiritual world, and embody it as a reality to others.

Back of this artist-power lay a heart and brain that could not be controlled or stifled: a demoniac energy, that would play the role of Prometheus and people the new world with life, and live in it, enjoy it, make it enjoyable, and picture it as a new state of mind — a new spiritual world, logically and emotionally arising from the actual world and facts of modern life. His life and works are thus a true revelation of that state of mind — that new home of the soul into which the enlightened part of the human race are advancing. The poet has felt their life beforehand, and can give intimations of its course and destiny. He has been before us and learned to joyfully reconcile and adjust the ideas of man to his new environment. To this end, as he says in the Dedication to his works, which is the story of his consecration, he received

The *Veil of Poesy* from the *hand of Truth.*

Der Dichtung Schleier aus der Hand der Wahrheit.

The removal of Goethe to Weimar was followed by what has been called "the genial period" of pleasure and wild enjoyment,

which his judgment could not approve, but which, in its uncynical nature, expressed his hearty reconciliation with this world. The duties of public office and of practical life to which he was soon called, proved his reconciliation with the labors as well as the pleasures of life, and that his highest aim and satisfaction was to be found in the performance of human duty.

His next great work is the drama of "Iphigenia," which may stand as a symbol of this reconciliation. In it the humanity of Greek culture is brought over and married to that of modern life, while Christianity and all of its belongings are wholly dropped out of sight. Humanity, symbolized in his Heroine, steps forward as the true Savior and Reconciler.

He gave the key-note of this drama, and of his own new life in these words of deepest meaning:—

Alle menschlichen Gebrechen,
Sühnet reine Menschlichkeit,

For all human failings
Pure Humanity atones.

Often afterwards the same thought appears, for instance:

Im höchsten Sinn der Zukunft zu begründen,
Humanität sei unser ewig Ziel.

To found our Future in the highest sense,
Let Humanity be our constant end and aim.

Under this inspiration of Truth and Love, made concrete to him as Science and Humanity in their widest meaning, he went forward to render this world not only tolerable but happy and glorious to mankind. To this end he worked and sang almost to the hour of his death.

His culture and labors were founded upon experience and the practical affairs of life. His attainments and discoveries in science are now gladly recognized by all. His practical life gave him that realism that makes his sayings and proverbs rival those of our Poor Richard. It should be remembered that he was not a poet or author writing for a living, but a business man of the world, and that his writings are expressions by which his heart

was relieved, his mind cleared up, and his observations recorded. He was, even in his longest works, "an occasional poet," with a real event or love or occurrence prompting what he wrote. In this way it comes that his works do not carry their meaning on their face so that "he who runs may read" and understand. Their great value is in their suggestiveness, and in what they create in us. His hints strike deeper than learned treatises, and go to the heart of the matter in hand.

He states general laws by concrete examples, and kills as many birds as possible with every stone. He solves the greatest problems, like mathematicians, with the smallest symbols. The higher we grow the better we can interpret those symbols.

It is only those whose hearts and heads are emancipated from Theology who understand and appreciate him fully. To such there is an unfailing world of delight in his great works, in "Faust," "Wilhelm Meister," "Dorothea," "The Epigrams," and "Zenien," "The Lodge," "The Wondrous Tale," and the inimitable "God and World," and above all, in the smaller lyrics.

It is difficult to leave these works without a word. "Goethe and no end," as Strauss repeats at the end of his "Old and New Faith;" but an end there must be here, so to make it worthy, we venture to add a few extracts from his letters, and with the word of caution that Goethe is only to be really understood from his own works and letters. It is plain that the Eckermanns and "Boswells" who seek to give his conversations, have unconsciously colored them with their views and feelings.

We quote from a little book called "Goethe's Opinions," collected from his correspondence, published in London in 1853, and which we hope ere long to see enlarged, improved, and published in this country:—

"I honor and love the *Positive*, on which I myself take my stand, for each century confirms it more and more, and it is the solid basis of our life and works."

"A truly *liberal* man employs all the means in his power to do all the good he can. He does not rush in with fire and sword to abolish imperfections, which are sometimes unavoidable. He endeavors, by continuous progress, to remove the ills of the body politic; but he eschews violent measures, which

crush one evil but to create another. In this imperfect world of ours, he is content with the good, until times and circumstances favor him in his aspirations after the better."

And again, in reference to Lord Byron, he says:

"His renouncing all traditions and all patriotisms was his ruin, and his revolutionary tendencies and his agitation of mind prevented a proper development of his talents. His eternal opposition and censure is, moreover, highly derogatory to his excellent works, such as they are. For not only does the reader share the poet's discomforts, but all this opposition tends to negation, and negation is nothing. What can be the advantage of saying that bad things are bad? And when I say that good things are bad, I do a great deal of harm. Whoever would do good in the world, ought not to deal in censure; he ought not to pay any attention to what is wrong; and he ought always to do that which is good. We ought not to destroy, but we ought to construct what may be pleasing [*i. e.*, useful] to humanity."

"A mind filled with abstract ideas, and infested with conceit, is ripe for mischief."

"Which is the best government? That which teaches self-government."

"*The object of life is life itself*—if we do not our duty to our own minds, we shall soon cease to do it to the world."

"Love, charity and science can alone make us happy and tranquil in this world of ours."

We add the following from his works:

"The rational human world is to be considered as a great Immortal Individual, who unceasingly works the Necessary, and thereby raises itself to be the Master over the Accidental."

Wer Wissenschaft und Kunst besitzt,
Hat auch Religion;
Wer jene beiden nicht besitzt,
Der *habe* Religion.

Who Science has and Art,
Has also Religion;
Who of them neither has
Let him *have* Religion.

Ihr Gläubigen! rühmt nur nicht euren Glauben,
Als einzigen; wir glauben auch wie ihr;
Der Forscher lässt sich keineswegs berauben
Des Erbtheils, aller Welt gegönnt — und mir!

Ye believers, boast not your Faiths
As the only ones; we believe as well as ye.
The Truth-Seeker is in no way robbed
Of the inheritance granted to all the world—and to me!

Ob erfüllt sei was Moses und was Propheten gesprochen,
An dem heiligen Christ, Freunde, das weiss ich nicht recht.
Aber das weiss ich; erfüllt sind Wünche, Sehnsucht und Traüme,
Wenn das liebliche Kind süss mir am Busen entschläft.

Whether has been fulfilled, what Moses and what Prophets said
About the holy Christ, that, friends, I know not indeed.
But this I know; wishes, longing and dreams are fulfilled,
When the lovely child falls asleep so sweetly on my breast.

Wem zu glauben ist, redlicher Freund, das kann ich Dir sagen:
Glaube dem Leben! Es lehrt besser als Redner und Buch.

In whom to believe, that, honest friend, I can tell thee well:
Believe in Life itself! It teaches better than Preacher or Book.

Schädliche Wahrheit, ich ziehe sie vor dem nützlichen Irrthum.
Wahrheit heilet den Schmerz, den sie vielleicht uns erregt.

Hurtful truth I choose, rather than convenient error,
For Truth heals the wounds which she may perhaps inflict.

Irrthum verlässt uns nie; doch ziehet ein höher Bedürfniss
Immer den strebenden Geist leise zur Wahrheit hinan.

Error leaves us never; yet a higher need ever draws
The striving spirit gently upward towards the truth.

LAPLACE.

This celebrated French mathematician and astronomer,—the propounder of the brilliant "Nebular Hypothesis," was born near Honfleur, in the year 1749. As early as his 19th year he taught mathematics in a military school. He obtained letters of introduction to the celebrated D'Alembert, and went to Paris with the view of seeking an interview with him; but finding no notice taken of his letters, he wrote a short paper on some points of mechanical philosophy, which immediately procured for him the attention to his claims that he desired. D'Alembert sent for him, and about 1769 had him appointed Professor of Mathematics at the Paris Military School. In 1773 he was chosen a probationary member of the Academy of Sciences, and about that time produced a capital "Memoir on Differential Equations and the Secular Inequalities of the Planets." Heroically grappling with the most arduous questions of Mathematical Astronomy, he soon began to demonstrate in detail the principles of Newton. In 1785 he became a titular member of the Academy of Sciences, which he enriched with memoirs on pure mathematics, general astronomy, and the theory of the planets. Napoleon, when First Consul, appointed him Minister of the Interior, thinking, perhaps, that the disturbing forces of the social and political spheres might be regulated by the man who had ascertained the laws of the planetary perturbations. But alas! this was taking the great mathematician right out of his natural sphere; and, of course, he proved a great failure as a politician. In a short time he was removed from that office to the Presidentship of the *Senat Conservateur*. Of him as a Minister, Napoleon afterwards said, —"A mathematician of the highest rank, he lost not a moment in showing himself below mediocrity as a Minister. He looked at no question in its true point of view. He was always searching after subtleties; all his ideas were problems; and he aimed to conduct the government on the principles of the infinitesimal

calculus." However, he was created a count by the Great Emperor, and afterwards a marquis by Louis XVIII. His principal works were "Celestial Mechanics," (1799—1827) "Analytical Theory of Probabilities," (1812) and a "Philosophic Essay on Probabilities," (1814). A complete edition of his writings was published by the French Government in 1843. The capital monument of his genius is his treatise on "Celestial Mechanics," which will doubtless preserve his memory to the latest posterity. It is impossible here to convey a proper idea of the extent and value of this great work. To enumerate the bare contents thereof would require several pages. The intention of the work was to deduce, from the discoveries of the great astronomers who had preceded the author, a complete and harmonious system, and to perfect the marvelous work commenced by Newton, in the discovery of the law of gravitation.

In 1796 he published important discoveries in his "Exposition of the System of the Universe," which is a kind of translation into popular language, without analytical formulas, of his great work. It was this "Exposition" that procured for him the reputation of a pure and elegant writer, and in due time opened to him the doors of the French Academy in 1816. He was for many years a member, and eventually President of the Bureau of Longitudes. He was also chosen an Associate of many foreign Academies. He received the title of Count in 1806. He died in 1827, at the age of seventy-eight, and two years after the appearance of the last volume of his "Celestial Mechanics."

Laplace shares with Lagrange the honor of proving the stability of the planetary system. But he attained a far higher celebrity than the latter, on account of his ranging over a much wider field of discovery. Within this field we need only mention his discovery and demonstration of the theory of Jupiter's satellites, and the causes of the grand inequality of Jupiter and Saturn, and of the acceleration of the moon's mean motion. Few will refuse to admit that he was the greatest astronomer since Newton.

His great work has been translated, in part, by Dr. Bowditch. The popular work of Mrs Somerville — "The Mechanism of the Heavens" — is a selection from it; and no inconsiderable share of what was most attractive in the earlier portions of the pop-

ular "Vestiges of Creation" was based upon the same source. Let it never be forgotten that one of Laplace's last expressions was, "What we know is but little; that which we know not is immense." Compare this with similar expressions of other great men—the greatest which the Race ever produced. And then compare with *these* the superficial and flippant assumptions of theologians, ontologists, transcendentalists, seers, impressionables, scientasters, and other incapables, and arrive at your own conclusions.

This may be the proper place to state that the famous "Nebular Hypothesis," of which Laplace was the propounder and developer, has of late years been ably assailed, on purely scientific grounds, by many able men, who propose as its substitute the apparently much more rational and certainly more optimistic "Aggregation Theory" of the constitution and revolution of at least the members of our Solar System, whatever may be said about the distant stars. This Theory supposes the planets to have been built up of matter constantly falling on them, in the form of meteors, aerolites, "space-dust," and all the well nigh imperceptible matter which attaches itself to them in their passage through space. And thus it is that the planets are constantly growing. The first motions of the young planet, especially, around its own axis, may have been purely owing to the tangential force imparted to a comparatively small mass, by a smaller but not inconsiderable mass attracted to it; all this, of course, long previous to its ulimate *regular* rotation and revolution—as member of a self-perfecting system. According to this theory the great vexed question of Astronomy—pure retrograde motion—as well as several other violent anomalies which the "Nebular Hypothesis" never could account for, seem to be satisfactoriiy explained. And the tendency of this theory is to doubt the "internal fire and dry crust doctrine" of the Earth, as well as the "dead decay" of the Moon, and several other things that we have of late years been taught as well nigh infallible. *Science is ever self-corrective.* Its "theories" may come and go; but its "method" is ever right. We watch with great interest the struggle between the "Nebular" and the "Aggregation" Theories, not caring which wins, only that the Truth may prevail.

STEPHEN GIRARD.

Stephen Girard was a marked and rather eccentric character. He possessed a strong mind, a fixed resolution, and an excellent judgment. He undoubtedly lacked some of the genial, social traits by which the world are so greatly attracted, but in his sternness and unattractiveness he possessed practical and useful qualities. In his way, by his untiring perseverance and industry he produced great results in amassing an immense fortune. In this regard, few men have equaled him.

Stephen Girard was born in Bordeaux, France, in 1750. Captain Pierre Girard, a successful mariner, was his father. He was the oldest of a family of five children, and had much fewer opportunities for acquiring an education than his younger brothers, and in after life he complained of the slight he had received. He was blind in one eye, and suffered much in his boyhood days from the frequent mention of the deficiency made by his companions. This doubtless tended to make his disposition sour and taciturn. He was a wilful, arbitrary and irascible boy. Before he was fourteen he commenced to follow the sea as cabin boy. For nine years he sailed between Bordeaux and the French West Indies, and became lieutenant of the vessel. During this time he studied considerably and made some amends for his earlier neglect. He used often to say in after life that he began the world with a sixpence. In 1773 he was licensed to command a vessel. His father assisted him in starting on his own account as part-owner of the vessel he commanded, and in the purchase of merchandise, with which he loaded the same, and sailed for the West Indies. He was successful in his enterprise; he sold his cargo, bought another, and sailed for New York, where he arrived in July, 1774.

He continued his successful operations as "mariner and merchant," as he always fondly styled himself, for two years, sailing to and trading at different ports; when in May, 1776, his vessel, loaded with a valuable cargo, bound from New Orleans

to a Canadian port, he narrowly escaped capture by a British cruiser near the mouth of Delaware Bay, and his only escape was to sail up Delaware River to Philadelphia. This circumstance gave him to the Quaker City: it was afterwards his residence and the scene of his vast financial operations. It was perhaps the most congenial home the eccentric, cheerless man could have found. He esteemed the Quakers, because of their steady, frugal habits, plain, unostentatious manners, and because they had no priests — a class of men towards whom he cherished a hearty and undisguised aversion. He had no respect for any other religious sect.

Girard commenced business in a small store in Water Street, near the spot which for sixty years he made his home. He commenced as a grocer and a wine-bottler. He attended closely to business, and what he lacked in geniality and affability he made up in economy, application and integrity. He acquired the use of the English language slowly, and to his death spoke with a decided French accent. He was grave beyond his years, so that at the age of twenty-six he was called "old Girard." He was well aware of his inability to please, and demurely bore the derision of his neighbors, quietly plodding on his way.

His judgment in matters of business was deemed almost infallible, and he prospered greatly in all his enterprises, with the exception, perhaps, of his matrimonial enterprise. When twenty-seven, he casually formed the acquaintance of a beautiful, dark-eyed, black-haired servant girl of seventeen, of whom he became enamoured. He visited her frequently, and when he offered her his hand she accepted; but they did not live happily together. They differed in age, nationality, tastes, disposition, and mental characteristics. He was taciturn and exacting, and did not make her a happy husband. They led an inharmonious life together for eight years, when she became insane, and it was found necessary for her to be placed in the Pennsylvania Hospital, where she remained till the year 1815, when death came to her relief. He made all needed arrangements for her comfort during the years she passed in the hospital, but her insanity increased till her death.

As much as his mind was absorbed in the accumulation of wealth, there was room in his heart for kindness and sym-

pathy for the unfortunate of his kind. When the yellow fever visited Philadelphia with such virulence in 1793, when one-half the inhabitants fled, and when, in a population of twenty-five thousand, there were over four thousand deaths in three months. Consternation and terror pervaded the city. There were often not well ones enough to care for the sick. Whole families not unfrequently died without attention. Nurses could not be had at any price. The dead were gathered in carts and buried in a common grave, without ceremony. It is in such emergencies as this that grand self-sacrificing souls show themselves. Girard was one of these. He went to the wretched hospital and devoted his entire services almost day and night as director, manager and nurse. For sixty days he continued to watch over the loathsome objects of disease and suffering that came to the hospital. Help was extremely scarce, and he often met the sick and dying at the gate and carried them in, waited on them carefully, watched over them faithfully, and when death relieved them, he hastily wrapped them in a sheet and carried the bodies out to the dead cart. Many a poor creature did he bend over and receive their dying words as the breath left their bodies. If he ever left the hospital it was only to assist in gathering up the poor wretches that were lying unattended in the infested districts. This he not unfrequently did when his hospital duties would permit. He was the most heroic, self-sacrificing and faithful nurse in the whole city.

Twice afterwards when Philadelphia was visited by the same pestilence in 1797 and 1798 Girard took the lead as nurse and attendant. Besides giving his time and risking his own life, he gave freely of his money to relieve and befriend the sufferers. If he was a cold business man of the world, if he had not as oily a tongue and as prepossessing manners as some men, the noble work he so freely devoted himself to, must commend him to all, as a sympathetic, kind-hearted man, willing to give his life for others. He had very little confidence in medicine and doctors, but an unfailing confidence in nature and good nursing. He was regarded as very successful, and many a poor fellow did he save by his watchful nursing, who had been given up to die.

As soon as he was no longer required as nurse he hastened back to his business, which under his sagacious management

constantly enlarged. He had ships sailing to all parts of the world, carrying out the surplus which this country afforded and bringing in return the products and treasures of other lands. He also sent cargoes to a given port, then another cargo from that to another, and to another, and finally, perhaps, loading with tea at a Chinese port, for home.

He often named his ships after his favorites. Thus his vessels were severally named Voltaire, Rousseau, Helvetius, Montesquieu, etc. As may be inferred from this circumstance, he was a decided Infidel. He utterly discarded all the dogmas of Christianity, which he regarded as the superstitions and errors of darker ages. He was an inveterate foe to priestcraft, and entertained no respect for that class of mankind, which he deemed crafty, designing, indolent, useless, non-productive and an absolute curse to the world. He held the highest respect for honesty, integrity, industry, frugality and simplicity in dress and outward show.

He was thought by his fellow merchants to be a very lucky man, but the remarkable success which he achieved was more the result of sound judgment, watchfulness and untiring industry than luck. Few men were more capable than Girard in calculating natural probabilities and results. He was seldom mistaken in his judgment or in his men, of whom he had large numbers employed. He paid moderate salaries, but they were sure and the labor unfailing. He exacted implicit observance of orders and frequently discharged his captains and other employees for disregarding his orders, though money was made for him by disobedience to orders.

In the war of 1812 Girard made a great amount of money. When the war was imminent he had near a million of dollars in the bank of Baring Brothers in London. It was useless then for purposes of commerce and besides, in the unsettled condition of affairs, was in peril. He invested it in United States stock and in the stock of the United States Bank, both depreciated in England; the charter of the bank had recently expired, and its affairs being in liquidation he easily bought out the entire concern, buildings and all, and he then conducted, with the same cashier, clerks, etc., the Banking business in the name of Girard's Bank.

His financial mangement was most shrewd. In the language of Parton, "he was the very sheet anchor of the government credit during the whole of that disastrous war. If advances were required at a critical moment, it was Girard who was prompted to make them. When all other banks and houses were contracting, it was Girard who stayed the panic by a timely and liberal expansion. When all other paper was depreciated, Girard's notes were as good as gold. In 1814, when the credit of the government was at its lowest ebb, when a loan of five millions, at seven per cent. interest and twenty dollars bonus, was up for weeks and only twenty thousand dollars procured, it was 'old Girard' who boldly subscribed the whole amount, which at once gave market value, and infused life into the paralyzed credit of the nation." Again in 1816 when the subscriptions lagged fearfully for the United States Bank, Girard on the last day quietly subscribed for all the stock that had not been taken $3,100,00. In 1829, when the enormous expenditures of Pennsylvania, upon her canal, exhausted her treasury and involved her greatly in debt, it was Girard who made such advances to the governor that prevented the suspension of the public works, when indeed, it was a matter of uncertainty whether the Legislature would reimburse him.

As Girard became advanced in life and well knew his death could not be far removed, what should be the disposition of his vast wealth, occupied a large share of his attention. He often said, "No man shall be a gentleman on my money," He decided to found an institution for orphans, in which they might be freely educated. He gave to the Pennsylvania Hospital — where his insane wife long resided — $30,000; to the Deaf and Dumb Asylum, $20,000; to the Orphan Asylum, $10,000; to the Lancaster Public School, $10,000; to the Society of Distressed Sea Captains, $10,000; to the Freemasons, $20,000; to his surviving brother and his eleven nieces sums ranging from $5,000 to $60,000 each. To the city of Philadelphia, $500,000; to the State of Philadelphia, for her canals, $300,000. After several other minor bequests, he willed the remainder of his fortune — some $6,000,000 — for the construction and endowment of a College for Orphans.

His will was carefully drawn up by Mr. Duane, an eminent

lawyer in whom Girard had immense confidence. The most remarkable passage in it pertains to the Orphan's College, and is here given:

"I enjoin and require that no ecclesiastic, missionary, or minister of any sect whatever shall ever hold or exercise any station or duty whatever in the said College: nor shall any such person ever be admitted for any purpose, or as a visitor, within the premises appropriated to the purpose of the said College.

"In making this restriction, I do not mean to cast any reflection upon any sect or person whatsoever, but as there are such a multitude of sects, and such a diversity of opinion amongst them, I desire to keep the tender minds of the orphans, who are to derive advantages from this bequest, free from the excitement which clashing doctrines and sectarian controversy are so apt to produce; my desire is, that all the instructors and teachers in the College shall take pains to instill into the minds of the scholars the purest principles of morality, so that, on their entrance into active life, they may, from inclination and habit, evince benevolence toward their fellow-creatures, and a love of truth, sobriety, and industry, adopting, at the same time, such religious tenets as their matured reason may enable them to prefer."

He also directed that the College should be built plainly and substantially; and it is much to be regretted that the injunctions he gave have in many respects been so greatly disregarded. He died two years after making his will, and as the supervision of his munificent legacy passed under the control of the city authorities — mere politicians and tricksters, amenable only to their partisans — the directions of Girard, when he was laid in his grave, were little thought of, and in place of a plain, unpretentious building, the College was erected like a magnificent Grecian temple, surrounded by numerous massive columns towards which Girard felt a special abhorrence. The walls exuded dampness continually. The rooms of the upper story, lighted only from above, were so hot as to be useless in summer, and the lower rooms were so cold in winter as to jeopardize the health of the inmates. Thus was the great gift of Girard culpably misapplied. Far better would it have been

had he seen fit to erect the College under his own plans while he yet lived. It would have saved the waste of hundreds of thousands of dollars and given the orphans a far more comfortable edifice in which to pursue their studies.

In other essential particulars the will of Girard has been shamefully disregarded. It was his express injunction that priests and sectarians should have nothing to do with the Orphan's College, but by the manipulations of Christians and politicians this provision has in effect been set aside, and the express wishes of the generous Girard wholly ignored.

The first class admitted into the College was in 1848, and amounted to one hundred. Since then the number has increased to nearly seven hundred. The estate is constantly increasing in value, and it is expected as many as fifteen hundred scholars will be annually taught there. Thus a permanent benefit is accruing from the labors of this one man.

At his death his estate was estimated to be worth between nine and ten million of dollars. The largest fortune that had then been amassed by any individual in the country. Since that time, with improved facilities, larger fortunes have in a few instances been made, but perhaps not so honestly.

In December, 1831, Mr. Girard was severely attacked with influenza the result, in part, of an accident which happened to him in the street. Notwithstanding his last illness was severe, true to his principles or his prejudices, he refused to be cupped or to take drugs into his system. He preferred to pass away naturally, and not to be drugged out of the world.

Thus passed away this strong-minded, angular and remarkable man. If he had faults and imperfections like other men, he was only human, but he possessed also sterling qualities and commendable virtues.

RICHARD PAYNE KNIGHT.

If the reader turns to an ordinary Biographical Dictionary, even if it be one which pretends to give an exhaustive account of the lives and works of the dead and the living of whom it treats, he will find something to this effect passed as a worthy memoir of the distinguished name which heads this article:—

This English antiquary and Greek scholar, was born in Herefordshire in 1750. The boroughs of Leominster and Ludlow several times elected him to Parliament. He was somewhat noted as a numismatic and art-connoisseur, and made a large collection of Greek coins, bronzes, and various works of art valued at £50,000, (about a quarter of a million of dollars,) which he bequeathed to the British Museum. He contributed to the "Edinburgh Review," and wrote a mediocre poem on "The Progress of Civil Society" (1796). *Among other works* he wrote "An Analytical Enquiry into the Principles of Taste," (1805).

It is precisely these *other works* that will be briefly noticed here. And to commence, he published in 1786 a limited edition of a treatise entitled "An Account of the Remains of the Worship of Priapus [the God of Procreation], lately existing at Isernia, in the Kingdom of Naples, etc.; to which is added a Discourse on the Worship of Priapus, and its Connection with the Mystic Theology of the Ancients." This delicate subject was discussed by Mr. Knight with moderation and remarkable caution. It is true the subject was extraordinary and prohibited from common conversation as indelicate in the extreme, but Mr. Knight took particular care that prudish pruriency should not have occasion to resort to what he wrote for either hypocritical censure or morbid pleasure. "He added engravings, however, from coins, medals, and other remains of ancient art, which he had collected; all of which were genuine and authenticated, but were made a handle by which to misrepresent and vilify him. Having been elected to Parliament, a member who was opposed to him in politics took the occasion in

debate to assert that he had written an improper book. Mr. Knight, long before, in consequence of the clamor and of the calumny to which he was subjected, had suppressed a portion of the edition, and destroyed whatever copies came in his way. But indecency did not constitute the offense of the book. Facts were disclosed in regard to the arcana of religion, which the initiated had before sedulously kept veiled from popular knowledge. Mr. Knight had only endeavored to present to scholars a comprehensive view of the origin and nature of a worship once general in the Eastern World; but it was easy to perceive that many of the elements of that worship had been adopted and perpetuated in the modern faith [Christianity] by which it had been superseded. A philosophical reasoner cannot perceive why it should be otherwise. Opinions and institutions are not revolutionized in a day, but are slowly modified by reflection and experience. Religion, like the present living race of men, descended literally from the worships of former time with like elements and operation. Names have often been changed where the ideas and customs remained. But men often fail to think deeply, and are impatient of any newly-presented fact which renders them conscious of having cherished an error. Instead of examining the matter, they often seek to divert attention from it, by vilifying the persons making the unwelcome disclosures. But the works of Mr. Knight, though covertly and ungenerously assailed, have remained, and are still eagerly sought and read by scholarly and intelligent men."

In 1818, he privately printed his "Symbolical Language of Ancient Art and Mythology. An Inquiry." Afterward, with his consent, it was reprinted in the "Classical Journal." A third time, in 1836, it was published by a London House, having been edited for the purpose by E. H. Barker, Esq., a gentleman of high literary capacity. This is a most erudite work, and bears heavily upon the origin of the Cross, the Virgin-mother, Jesus, the Christ, and the whole body of the Christian Religion. In connection with Higgins' "Anacalypsis" and Inman's "Ancient Faiths," and other such works, this book ought to be read and studied by every Liberal who wishes to dig deep to the bed-rock and thoroughly examine the primeval fossil-monsters of stratified Christianity.

"Richard Payne Knight was one of the most thorough scholars of the earlier period of the present century. His works display profound judgment, discrimination, taste, acuteness, and erudition, united with extraordinary candor and impartiality; and they constitute an invaluable collection of ancient and curious learning, from which the students of such literature can draw abundant supplies." No wonder that, in common with a noble host of investigators, all along the ages, "Mr. Knight suffered, as all men must, for cultivating knowledge and promulgating sentiments at variance with the popular idea. Indeed, while he lived, freedom of thought and speech was restrained in the British Dominions, to an extent which now appears almost incredible. . . . . In religious matters, while open impurity of life incurred little disapproval, there existed an extraordinary sensitiveness in regard to every possible encroachment upon the domain fenced off and consecrated to technical orthodoxy. There was a *taboo* as strict, if not as mysterious, as was ever imposed and enforced by the sacerdotal caste of the Kanaka Islands. To be sure, it had become impossible to offer up a dissentient or an innovator as a sacrifice, or to imprison and burn him as a heretic. But it was possible to inflict social proscription, and to stigmatize unpopular sentiments. The late Dr. Priestley [as we have seen] was one of these offenders, and found it expedient, after great persecution and annoyance, to emigrate to the United States of America, where his property was not liable to be destroyed by mobs, and he could end his days in peace. An exemplary life, embellished with every public and private virtue, seemed to constitute an aggravation rather than to extenuate the offense. . . It is easy to perceive that Mr. Knight, although an exemplary citizen of unexceptionable character, would not escape."

The subjects treated of in his books, and especially in his first, are continuing to attract the almost universal attention of the learned and curious in Europe. "Ever since the revival of learning, strange objects have from time to time been discovered — objects which, although they may amaze or amuse the weak-minded, have induced earnest students to inquire into their origin and true meaning. Various matters and discoveries assisted in clearing up the mystery; the emblems and symbols

gradually explained their full meaning, and the outlines of an extraordinary creed unfolded itself. It was . . . the worship or adoration of the god *Priapus*—the ancient symbol of generation and fertility. The Round Towers in Ireland; similar buildings in India; the May-pole in England, *and even the spires of our churches* [*and the Christian 'cross' itself*] *are now shown to be nothing more nor less than existing symbols of this pagan and strange worship.* Almost all the great relics of antiquity bear traces of this . . . adoration—the rock caves of Elephanta, near Bombay, the earth and stone mounds of Europe, Asia, and America—the Druidical piles and the remains of the so-called Fire-worshipers in every part of the world. Even existing popular customs and beliefs are full of remnants of this . . . devotion."

Mr. Knight has had his worthy successor of late years in the person of one of the most distinguished of English antiquaries—the author of numerous works which are held in high esteem, among which are, "An Essay on the Worship of the Generative Powers during the Middle Ages of Western Europe," which brings our knowledge of the worship of Priapus down to the present time, so as to include the most recent discoveries throwing any light upon the matter. The author was assisted, it is understood, by two prominent Fellows of the Royal Society, one of whom has recently presented a wonderful collection of Phallic objects to the British Museum authorities.

In the ever-growing Phallic literature of to-day we have already tolerably full and satisfactory interpretations of all the chief emblems and symbols and special divinities of the temples, groves, and "mysteries" of the Ancient Worship of the Generative Powers all over the world. We find that to this Worship distinctly and rightfully belong not only all the poor symbol-remnants of which Mosaic Judaism and Primitive and Modern Christianity are made up, but also many of the gods, goddesses, demi-gods, heroes, and "saviors" whom we have been taught as presiding almost exclusively over Heaven, or Olympus, or Hell, as well as Bel, Tammuz, Eros, Astarte, Castor and Pollux, Pan, the Bearded Venus, the Many-breasted Diana, the Amazons, Hermaphrodites, Androgynes, Satyrs, Fauns, Chimeras, the Minotaurs, Centaurs, Griffins, Sphinxes,

Bull-Lions, Goat-Elephants, and other monstrosities; as well as the Father of Gods and Men; the Immaculate Conception of the God-conceiving Virgin; the Incarnation of the Savior of the World (a Priapic figure); the sacred rites of male circumcision and priestly defloration, and of female purification and templar prostitution; of religio-sexual dances, ecstacies, deliriums, frenzies, and orgies in *sanctum* and grove (as, later, in church and "camp-meeting"); of baptismal and initiatory sprinklings and immersions, catechismal confirmations, bread and wine eucharists, flagellations and other penances, holy anointings, consecrations and ordinations into the priesthood, auricular confessions, incense-burning, oracular deliverances, psalm and hymn singing, and the heavenly furors of foot-stamping, fist-striking, and hideous wails and howls in preaching and praying. To this most ancient Worship also belonged most of the grips, winks, signs, tokens, emblems, symbols, instruments, regalia, and ceremonies of every secret conclave and society that has ever since appeared. And to it in particular belonged the double-sexed emblems of the *aidoia*, the *lingam* between two curved serpents, the coiled serpent, the hooded snake, the black beetle, the dolphin, the tunny, the eel, the tortoise, the egg, the myrtle and other evergreens; the male symbols of the *lingam* proper, the *phallus*, the phallic manikin, (1 Kings, xv. 13,) the bull, calf, ram, lamb, goat, deer, horse, lion, leopard and polyp, the fig, vine, pomegranate-flower, olive, oak and oak-leaf, fir, and ivy, the pine-cone, the Tau and Masculine Cross, the cross-road, the horned-crescent, the pyramid, pyramidal stone, column, pinnacle, church-spire and May-pole, heat, fire; and the *Kadeshim*, or men devoted to temple service, and especially to minister to the pleasures of the female worshipers; and lastly, the female signs, symbols and tokens of the *yoni*, *omphe*, *nymphe*, *delphus*, the cow, heifer, mare, doe, rabbit, cat, mouse, owl, sparrow, and tortoise, the lubric fish and oyster, crab, lizard, and frog, the apple, poppy-head, barley-corn, and lotus, the circle, ellipse, delta, disk, and vase, the *cunnus* or ground-fissure, labyrinth, woman's comb, conch of Venus, bells and bell-ringing, the open boat or ark, water, and slippery humidity; and the *kadeshuth*, (or *almas* and *devadasi*) the templar bayaderes and nautch girls of the East, religious dancers, pro-

phetesses, pythonesses, and holy maiden and matron prostitutes of the *sanctum*, the grove, and the "high places." (See Genesis xxxviii. 15, and Kings, Chronicles, Jeremiah, Ezekiel, Hosea, and Micah, *passim*.)

Let none say that the above list is out of place here. It is earnestly hoped that it will incite more than one reader to visit, inspect, and study this primevalest of all the Pantheons down deep to the very granite of its foundation, as well as to the skyey heights of its aspiration. For within its ample roomage is certainly included all of the little corner-*cultus* of Judaism and Christianity in all their various aspects, sects, and schisms; and, of course, *infinitely more*. Indeed, to change the metaphor, both Judaism and Christianity were very indiscriminate in their sacrilegious burglary of these old signs, symbols, doctrines, and ceremonies. They seem to have been compelled, by their innate and consummate stupidity, to have snatched their poor choice of the plunder like an awkward thief of a dark night; whereas, if they had been blessed with the faculty of enlightened discrimination, they would undoubtedly have left unstolen most of what they did steal, and on the other hand stolen a goodly part of what they did not even touch. But alas for the world! parent and son—burglars both—they seem to have been struck judgment-blind; and one result at least is, that we are all cursed and loaded down to-day with a criminal's pack of intellectual and religious lead and tinsel, (whose dullness and glitter make up that ridiculous conglomerate called Theology), and in the blaze of this nineteenth century, are still obliged to consign ourselves to work like grimy slaves in the mines of intellectual and religious gold which had been so long guarded from our diligent search and covered up from our longing sight by the savage hordes of black-cowled, black-frocked, and lynx-eyed Bigotry and Superstition.

To Richard Payne Knight the Liberal world will ever feel deeply grateful for his prospecting pioneership in this New Land of ancient lore. The grand old delver died with his hand on his shovel, in 1824, in the seventy-fourth year of his age.

COUNT RUMFORD.

Woburn, Massachusetts, has the honor of being the native place of this distinguished Philosopher, Scientist and Economist. Benjamin Thompson was born March 26, 1752. After he left school, at the age of fourteen, he served a while as a cle k in a store in Salem. At sixteen he attended a course of lectures on Natural Philosophy at Harvard University. This stirred up his enthusiasm for physical and scientific research, which never afterwards left him. Like some other great men who distinguished themselves in statesmanship, literature, and science, he worked at the shoe bench in his youth, and was the actual inventor of shoe-pegs, now in use all over the world. For two years he taught school at Rumford (now Concord, N. H). In 1772 he married a rich widow, named Mrs. Rolfe, of Rumford, and removed with her to his native place, Woburn.

When the war of the Revolution broke out he joined the American army and took part in the battle of Lexington. Being ambitious, he sought a commission from Congress, but failed from the fact that he was a friend of Governor Wentworth of New Hampshire and others who were friendly to England, and he was thought, therefore, to favor the British cause. This brought him under such suspicion and animadversion that he found it necessary to seek protection within the British lines, and in 1776 sailed for England. His friends claim he was at all times loyal to the American cause.

In London he formed the acquaintance of scientific and military men, and was soon raised to distinction as a member of the Royal Society and Under-Secretary of State, and also as Colonel of the British army. His fondness for travel took him to Strasburg. Here he made the acquaintance of Deux Ponts, afterward king of Bavaria, who introduced Thompson to men of eminence and literary distinction. Munich became his residence and the seat of his subsequent fame. His philosophical and scientific researches and discoveries became celebrated through-

out Europe. His public and domestic improvements were acknowledged and adopted. His scientific investigations were laborious, original, and tended to purposes of practical utility. The two mysterious agencies, heat and light, were special objects of his attention. He experimented on the non-conducting power of the different substances producing heat, that he might bring them to practical use in clothing. He investigated the phenomena of radiation, so that in the modes of producing, retaining, and economizing heat, the greatest results might be brought into use with the smallest expense of combustion. His philanthropic institutions for the support and nourishment of the poor, were among the most fortunate and successful efforts of his genius. He succeeded in relieving society of one of its most unprofitable burdens, and substituting industry and comfort in the place of mendicancy, profligacy and want. In the application of his services in this direction, an expensive monument was erected at Munich, commemorating his efforts in behalf of the poor, and bearing inscriptions to that effect. He was knighted by the kings of Great Britain and Poland, and was raised to the dignity of Count of the German Empire. His title was Count Rumford, taking the name from the place where he first taught school in New Hampshire.

He suppressed mendicity at Munich by the establishment of workhouses in which beggars were compelled to earn their subsistence. He proved that the gases are non-conductors, and the fluids very imperfect conductors of heat. He explained that heat is propagated in liquids only by convection, or by the continuous transposition of the particles of the liquid, and that a flame in open air gives but little heat, except to bodies placed above it. He made improvements in the construction of chimneys, and in the apparatus for heating and lighting houses.

In 1795 he re-visited London, where he published some essays treating upon the above subjects. He returned to Munich in 1795, and was appointed ambassador to London in 1798, but the English Court would not receive him in that capacity, claiming he was a British subject. He formed the plan of the Royal Institution of London, which was founded in 1800. His power and influence at the Court of Munich having ceased in conse-

quence of the death of the Elector, in 1799 he removed to France. His first wife, whom he left in the United States, was now dead, and he married the widow of Lavoisier, the great chemist, in 1805; but they soon separated, from mutual repulsion. Count Rumford died at Auteuil in August, 1814, aged sixty-two.

His Essays, Political, Economical, and Philosophical, were published in three volumes, (1798–1806).

It was he who overthrew the speculative notion of the existence of a caloric fluid, which had prevailed from the time of Aristotle, and he proved that the mysterious so-called "vital force" does not exist. He boldly proclaimed the Materialistic doctrine that the motive power observed in all living beings has its origin in their food, as that of the steam-engine comes from its fuel. This view led him to make his elaborate experiments on the different varieties of food, as to which imparted the largest amount of vital force to the human organization: the great variety of careful and exact experiments he made demonstrating the precise power of heat. He also made similar experiments in regard to hydrogen and other gases.

Professsor Youmans thus speaks of America's two eminent scientists:— "It is a matter of just national pride that the two men who first demonstrated the capital propositions of pure science, that lightning is but a case of common electricity and that heat is but a mode of motion,—who first converted these conjectures of fancy to facts of science,—were not only Americans by birth and education, but men eminently representative of the peculiarities of American character: Benjamin Franklin and Benjamin Thompson."

Thompson was tall in stature, and was considered a model of manly beauty in form and feature. If there were some defects of character, if he was inclined to be aristocratic, or had a partiality to the grandeur and fashion of the Court, he was still a glorious character. He pretty clearly discerned the principle of the correlation of forces, and ably distinguished between true science and the false. Among the latter he distinctly classed mythology and Theology,—regarding them as the figments of the human brain. He left a valuable legacy to the world of scientific and demonstrated facts.

MADAME ROLAND.

THIS woman — one of the most noble, beautiful and gifted that France has ever produced — was the only child of an engraver named Philipon. She was named Marie Jeanne, but was more commonly called Manon Philipon. She was born March 17th, 1754. She early showed a fondness for books, Plutarch being her favorite author when she was but nine years of age. A liberal education was imparted to her while but a mere child, Latin and music being included in the list of her studies.

At quite an early age she became an enthusiastic devotee of the Catholic Church, and at the age of twelve she persuaded her parents to send her to a convent for a year. Later in life her faith in Christianity became greatly shaken; indeed, she became identified with the celebrated French school of skeptics. The following passage from her "Memoirs" indicates her more mature opinions about religion: "I can still attend with interest the celebration of divine worship when it is conducted with dignity. I forget the quackery of the priests, their ridiculous fables, and their absurd mysteries. The woes of mankind, the consoling hope of an all-powerful Remunerator, occupy my thoughts; all other fancies vanish;" etc.

Upon arriving at womanhood she still cherished her youthful taste for study and seclusion, preferring the speechless society of Jean Jacques Rousseau and the old Greek hero-historian to the frivolous pleasures of the great heartless world. Her beauty attracted many suitors; their numbers were such that she speaks of them as a *levee en masse.*

She rejected them all, resolving to marry none but a philosopher. In 1775 she formed the acquaintance of M. Roland, an inspector of manufactures at Amiens, whom she characterizes as "a truly good man." He was a man much older than herself, but one in whom she thought she discovered one of Plutarch's antique republicans. After having considered the

subject for several years he offered his hand; but her father, though he had recently become ruined in fortune by his dissipated habits, refused his consent. It appears that her mother, who was an excellent woman, had died previous to this time.

Her father's house having ceased to afford her a happy or even a comfortable home, she left it for the convent in which she had formerly lived. M. Roland again pressed his suit and his offer was accepted. They were married in 1780. After a brief residence at Paris, Amiens, and Lyons, she and her husband visited England in 1784, and Switzerland in 1787. M. Roland was a man of incorruptible honor and the most rigid rectitude, and he entertained the profoundest love and reverence for the pure and lofty mind of his wife. Both heartily sympathized in the revolutionary movement.

The appointment of Roland to the National Convention by the city of Lyons drew them within the fatal and resistless eddyings of the great maelstrom of blood. He joined the Girondists, and during their day of power served as Minister of the Interior. As an enthusiastic votary of republican liberty, Madame Roland soon became the animating spirit of the party. By her fascinating manners, splendid genius, and unequaled conversational powers, she controlled the councils to such an extent that she became known as the "inspiring soul" of the party. At her house regularly assembled the great Girondist leaders, those masters of oratory and mistaken dreamers of Utopian schemes. She assisted her husband in his official duties while Minister of the Interior. The literary success of his reports entirely depended upon the part she took in their composition. She composed the celebrated letter addressed by her husband to Louis XVI, in May, 1792.

At last the terrible struggle between the Girondists and the Terrorists commenced, and Paris was given up to the saturnalia of blood. Having been proscribed by the Jacobins, Roland retired to the country in May, 1793; but his wife remained in the great frenzy-smitten city, and was ere long compelled to defend herself at the bar of the terrible tribunal. In the first awakening of the September massacres she had expressed the presentiment that she would fall a victim to the red storm of insurrectionary fury. She was confined in various prisons, in

one of which the future Empress Josephine was her companion for six months.

She improved the time of her incarceration by writing her "Memoirs." These are enlivened by anecdotes and portraits of the most famous personages of those troubled times. The style in which they are written are singularly pleasing and graceful. Count Beugnot once said, "I never heard any woman speak with so much accuracy and elegance." Like a true heroine and an Infidel, as she was, she serenely submitted to her last sorrowful prison trials, and with tranquil fortitude and resignation gave her neck to the ghastly knife of the guillotine. On the 6th of November, 1793, she was taken in the terrible death tumbril from prison to the *Place de Revolution* and beheaded, On the passage she had a full view of the house in which she had spent the happy years of her youth. She left one child, Eudora, born in 1771. Her last words were, "O Liberty! what crimes are committed in thy name!"

Thus perished, at the age of thirty-nine, the most gifted and graceful of the Girondists, and one of the noblest and fairest apostles of Freethought and Republicanism that has added a luster to the annals of *la belle* France. Says the *Edinburgh Review* for April, 1865: "Viewed by that strange light of her own time Madame Roland stands out in noble and lofty pre-eminence. Of her greatness, there can be no doubt."

"Peace be with her. She is dead;"

but her memory shall live with those glorious names of females, scattered, like stars, along the pages of history; with hers

"That taught the Sabine how to rule, and she
The foundress of the Babylonian wall,
The Carian Artemisia strong in war.
The Rhodope, that built the pyramid,
Clelia, Cornelia, and with the Palmyrene
That fought Aurelian."

with Sappho, the peasant Joan, Elizabeth, and others who have vied with man in war and art, in government and literature.

TALLEYRAND.

It will be the only aim of this brief biographical notice to simply render justice to one whose political career is perhaps unequaled in the annals of history. It is ever the fortune of supreme genius to be misunderstood and misappreciated by its contemporaries. Standing immeasurably above all others in the altitude of greatness, its feet of clay can only be contemplated by the grovelling multitude below. But the generations increase in stature as the ages roll, the lofty head formerly wrapt in the blinding glare of greatness can be clearly discerned with level faces, and the just judgment of posterity is finally meted out. Time will right all; and tardy justice will at last be rendered each who has not been assigned his proper place in the intellectual development of mankind.

These observations are peculiarly applicable to Prince Talleyrand, a man who without violence, and by the sheer strength of his transcendent intellect, swayed the destinies of France and shaped the policy of the courts of Europe for a generation. Much has been written concerning him upon very questionable authority, while many professed memoirs of him are now known to be scandalous fabrications.

This distinguished individual was born at Paris on the seventh of March, 1754. His full name was Charles Maurice Talleyrand de Perigord. His family was one of the most ancient in France, and among his ancestors were several sovereigns of a country in the south-western part of France, still called Perigord. He was an outcast and an object of dislike from his birth, on account of being what is commonly called club-footed. He was not allowed to live in his father's family; *never*, it is said having slept under the paternal roof. He was educated at the seminary of St. Sulpice, where he became marked as a taciturn and haughty youth, who spent all his time in study. Having been compelled to renounce his birthright and to enter the Church, he took orders at the usual age,

though the profession was very distasteful to him. His splendid talents procured him rapid advancement. When only in his twenty-sixth year, the Abbe de Perigord was appointed general agent of the clergy of France (in 1780) and held this important office for eight years. In 1788 he became Bishop of Autun, and in 1789 a member of the States General. Even at this early period his superior talents had been announced to the world, and the highest dignities of the Church were already opened to him. Mirabeau, in his correspondence with Berlin at this time, designated Talleyrand as "one of the most subtle and powerful intellects of the age."

As a member of the States General the youthful bishop enlisted in the service of liberty and equality. He voted that the clergy should be united with the communes, which had been formed into a National Assembly. As a member of the the Committee of Government to form a constitution he proposed that every citizen should be admissible to public employments; and with a zeal not exceeded by the most violent of his coadjutors, he proposed the confiscation and sale of the property of the Church, which measure was adopted, after a stormy debate of ten hours. In vain did the French clergy, and especially the priests of his own diocese, petition and remonstrate. In surveying the moral and political horizon he clearly perceived that a mighty change was at hand; and adapted for any part in the great drama, he anticipated the progress of events with a calmness inspired by the confidence he felt in his own powers. His future eminence now became apparent to those who could best estimate human nature. Turning a deaf ear to the complaints of the clergy, and unmoved amid the storm which surrounded him, Talleyrand pursued his path unmoved. He foresaw what measures must eventually be passed, and he promptly introduced them.

The numerous reports which he made on the finances and public instruction, and the many reforms and systems of organization he recommended in all the departments of state, proved to the political world the astonishing versatility of his talents. He was appointed by the Assembly one of the Commissioners to examine into the condition of the discount bank established during the American War. In January, 1790, he became a

member of the Committee of Imposts. In February he was called to the chair of the Presidency, and drew up the famous Address to the French Nation. In June of the same year he succeeded in establishing a uniform system of weights and measures. In July he was deputed to officiate pontifically at the imposing religious ceremony for the celebrating of the national federation.

"On the appointed day all Paris moved in a mass to the federation, just as it had moved the year before to the destruction of the Bastile. In a line from the Military School steps had been raised, with a tent to accommodate the king, queen, and court; at the other extremity was seen an altar prepared for mass, where M. de Talleyrand appeared at the head of two hundred priests dressed in white linen and decorated with tri-colored ribands. When about to officiate, a storm of wind took place, followed by a deluge of rain, but, heedless of its peltings, the Bishop of Autun proceeded in the celebration of the mass, and afterwards pronounced a benediction on the royal standard of France and on the eighty-three banners of the departments which waved around it before the altar."

Soon after this he consecrated the constitutional bishops at Notre Dame. This called forth the thunders of the Vatican. The Pope denounced him as "an impious wretch, who had imposed his sacrilegious hands on intruding clergymen," and declared him excommunicated unless he recanted his errors within forty days. Upon this Talleyrand resigned his bishopric, and gave his whole attention to affairs of state.

In May, 1792, he was sent to London to dissuade the British ministry from joining the allies in hostilities against France. He was admitted to several interviews with Pitt and Lord Grenville. He remained in England till April, 1794, when, with many others, he was ordered to leave the country within twenty-four hours. His sagacious mind perceived the blackening of the thunder-cloud in France, and he did not deem it prudent to return. He took refuge in the United States, and thus escaped the fury of Robespierre and his accomplices. Through the interposition of his friends, and more especially Madame de Staël, after the Reign of Terror had come to an end, he obtained permission to return to France, which he did in 1795.

Stopping at Hamburg a few months on his homeward voyage he formed the acquaintance of Madame Grandt, the lady whom he afterwards married.

Not long after his return to Paris, he was chosen secretary of the National Institute. His famous Manifesto soon appeared, in which he set forth with his singular ability, the advantages of the sciences over religion, and recommended the continuance of a Republican Government. Again the ire of Rome was roused against the Infidel Bishop. Pius VII. issued another bull of excommunication against the author, who replied by a scathing and sarcastic, as well as learned letter addressed to the Holy Father, which has become celebrated in Infidel literature. He followed this with several essays and memoirs upon subjects of difficulty and vital public interest, which for the force, clearness, and eloquence of their style, distinguished their author as one of the first writers of the age.

His wonderful talents had now been tested in nearly all the departments of public life; the gaze of Europe was upon him, and France could not afford to have him unemployed. He was next the nation's choice for the portfolio of foreign affairs. In discharging the duties of this appointment, it once fell to the lot of the ex-bishop of Autun, appareled in the blue national uniform, with a sword by his side, to present to the Directory upon the same morning the nuncio of the Pope and the ambassador of the Grand Seignor. He was also called upon to introduce Bonaparte to his masters after the peace of Campo Formio.

The life of Talleyrand was too eventful to attempt to trace the successive steps of his world-famed career in such a biographical summary as this. He became the soul of the consular government under Bonaparte. To him belongs the credit of obtaining peace with Austria at Luneville, and with England at Amiens. Napoleon wished to make him a cardinal, and to place him at the head of ecclesiastical affairs; but his unconquerable aversion to the Church prevented his acceptance of the preferment.

In 1804, when the nation conferred upon Napoleon the title of Emperor, Talleyrand was made the Grand Chamberlain of the Empire; and in 1806, he was raised to the dignity of sovereign prince of Benevento. After the fall of Bonaparte, Talley-

rand was instrumental in the restoration of the Bourbons. When the allied enemies entered Paris, the Emperor Alexander's first inquiry was for Talleyrand. The Russian Czar sent him a message saying he would take up his quarters at his hotel. After the surrender of the French capital he was made President of the Provisional Government. Such was his unbounded influence upon the populace, that when the King made his entry into Paris, "he even obtained," says Madame de Staël, "the cry of *vive le roi!* from men who had voted the death of Louis XVI."

Under Louis XVIII. Talleyrand was restored to his old situation at the foreign office, and created a Peer by the title of Prince de Talleyrand. He represented France at the Congress of Vienna in 1814, and by sowing dissension among the allied powers, obtained more favorable terms of peace than his government had expected. He resigned his office in 1815, because he would not sign the humiliating treaty which had been concluded with the allied powers. Before his retirement he succeeded, after a severe struggle, in obtaining the ordinance by which the list of proscribed persons was reduced from two thousand to thirty-eight. Upon his resignation of the foreign portfolio, he was created King's Chamberlain.

During the reign of Charles X. he took no part in public affairs. Upon the abdication of Charles, he lost no time in giving in his adhesion to the Government of Louis Philippe. Upon taking the oath, he remarked: "This is the thirteenth; pray God it may be the last!" He continued to act on embassies, and in negotiating treaties, till the close of his life. He died in 1838, aged eighty-four years. For thirty-five years his name and genius had made him illustrious over the whole of Europe. The secret of his influence was that he never espoused the cause of any ultra party, but uniformly supported the established government. His constant aim was to direct public opinion, not to oppose it. In a speech in the Chamber of Deputies, he expressed the whole spirit of his policy in this single phrase: "I know where there is more wisdom than is to be found in Napoleon, or Voltaire, or any minister past or present —*in public opinion.*"

His career was unstained by violence or excesses; and while

Bonaparte was wading through blood to attain the object of his ambition, Talleyrand in the foreign office gathered into his hands the reigns of public policy, and like a skillful charioteer, guided the course of all the courts of Europe. In domestic life he was mild and amiable, He secured the devoted attachment of all in his employ. Among his intimate friends he used to indulge in jokes about his ecclesiastical profession. At court he was considered as a sort of controlling satirist. His was that good-humored, yet poignant irony, "which, while it stung, did not poison, and while it pricked, did not wound."

Talleyrand was distinguished for his subtle wit, his exquisite tact, his moderation, *finesse*, and singular self-restraint. He was a profound thinker, and a cool and sagacious reasoner. His penetration was quick and piercing, and he was as daring and decided in action as Napoleon, but without Napoleon's unreasoning impetuosity. His unique genius and the amazing versatility of his talents made him the master-manager of the state affairs of Europe in his generation; and take him all in all, Prince Talleyrand may be considered one of the most wonderful characters that ever appeared upon the political stage of the world. The following is extracted from his famous "Letter to Pius VII.":—

"Then be candid, most Holy Father, and frankly confess that whatever is good or sublime in the religion of your God, was plundered from Plato's works, and that the morality of the Just Man, traced by the majestic pencil of this divine philosopher, ought never to have been called Christian, but Platonic morality, and therefore that your title ought to be 'The Servant of God and Vicar of Plato.' If the apostles had styled themselves Platonicians instead of Christians, or if they had modeled their doctrines on the morality of the 'Grecian Just Man, instead of adopting the gross compound of Jewish ethics, it is more than probable that neither the Roman Senate nor the tribunals would have proscribed their opinions; but these ignorant fanatics compiled a heterogeneous mass of that which was held most sacred in the ethics of the Just Man with all that was gross and licentious in Judaism—and this brought on them the just hatred and ill-will of every moral man. But what enraged above all the Romans and the philosophers

of that time, was the stupidity and impudence of catechumens who sought out of Judea a mean wretch, and in their ravings made him Lord of Heaven, Earth, and the whole Universe. So barefaced was the knavery of these Christian priests that they hesitated not to make their puppet God talk in the most indecorous manner, that thereby they might have an apology for the gratification of their own evil propensities. What audacity! what impudence! Were I sure, Most Holy Father, that there is a Supreme Being to resent such abominations, I would call on his offended majesty to prepare his thunderbolts and to annihilate at one tremendous blow the whole brood of priests! It is a truth now well established by experience, that the only aim of priests is to fatten on the superstition of the grossly ignorant; and this is the reason why enlightened men have denounced the priesthood as a class always ready to avail themselves of the simplicity of their unlearned devotees, so that they might increase and preserve their tyrannical sway over the children of men. It was the priesthood who put its veto on the Platonic morality, and prevented the first catechumens adopting it in all its purity: for the wily priests knew that the works of Plato would tend, not only to enlighten men, but also to expose and confound impostors. Yet, however much they hated Plato's ethics, the holy fathers did not reject them entirely, but were content, as it would still answer their perverse purposes, to sully them with the additament of ridiculous or monstrous Jewish institutions, to which were superadded a host of miracles,

> '——— Aye, sound ones too,
> Seen, heard, attested, everything — but true.' "

VOLNEY.

Constantine Francis De Volney was born February 3d, 1757, at Craon, in Anjou. From his earliest youth he devoted himself to the search after truth. At the age of seventeen, after having studied the ancient languages at the colleges of Ancenis and Angers he proceeded to Paris to perfect his scientific studies, more particularly in physiology and medicine. At this time he was in possession of fifty pounds a year, inherited from his mother; but in 1783, upon suceeding to a larger legacy, he relinquished his school studies, resolved to employ his patrimony in acquiring a new fund of information.

He started on foot for Egypt and Syria, with a knapsack on his back, a gun on his shoulder, and two hundred and forty pounds in gold concealed in a belt. Instead of learning the language of these countries in Europe, he waited till he arrived in Egypt, and then shut himself up for eight months in a Coptic monastery, where he made himself master of Arabic, an idiom spoken by so many nations of the East. He traveled over Egypt and Syria, and after an absence of four years returned to France.

In 1787 he published his "Voyage en Egypte et en Syrie," which was esteemed the best description of those countries that had appeared, and which was acknowledged by the French army, on their conquering Egypt, to be the only book "that had never deceived them." Unlike other travelers, Volney does not interrupt his narrative by personal adventures. He gives no account of his hardships, nor the perils surmounted by his courage. He does not even tell us the road he took, the accidents he met with, nor the impressions he received. This work obtained a rapid and general success in the literary world, and found its way into Russia. The Empress Catharine, in 1787, sent the author a medal as a mark of royal gratitude and esteem; but when the Empress, in 1789, declared against France, Volney sent back the honorable present, saying:— "If I ob-

tained it from her esteem, I can only preserve her esteem by returning it." But the revolution which drew upon France the menaces of the Russian Empress, opened to Volney a political career.

The Government named him Director of Commerce and Agriculture in Corsica, but being elected a deputy in the assembly of the States-General, he resigned the Government appointment, holding that a national deputy ought not in any case to be a pensioner. The first words he uttered in the assembly were in favor of the publicity of their deliberations. He advocated the admission oi the constituents and citizens, and supported the organization of the national guards, and of the communes and departments.

He was made secretary on the twenty-third of November, 1790, and in the debates which arose upon the power of the king to determine peace and war, Volney proposed and carried the resolution that "The French nation renounce from this moment the undertaking any war tending to increase their territory."

At this time, when the question of the sale of the domain lands was being agitated. Volney published an essay in which he lays down the following principles: "The force of a state is in proportion to its population; population is in proportion to plenty; plenty is in proportion to tillage; and tillage, to personal and immediate interest — that is, to the spirit of property. Whence it follows, that the nearer the cultivator approaches the passive condition of a mercenary, the less industry and activity are to be expected from him; and on the other hand, the nearer he is to the condition of a free and entire proprietor, the more extension he gives to his own forces, to the produce of his lands, and to the general prosperity of the State."

In 1792 he accompanied Pozzo di Borgo to Corsica, in compliance with invitations from many influential inhabitants, who sought his information. He there became acquainted with Bonaparte, who was then an artillery officer.

Years afterwards, upon hearing that Bonaparte had obtained command of the army of Italy, Volney remarked, "If circumstances favor him, we shall see the head of a Cæsar upon the shoulders of an Alexander."

He purchased a considerable estate in Corsica for the purpose of making experiments on all the kinds of tillage that could be cultivated in that climate. His success in naturalizing the sugar-cane, cotton, indigo, coffee, etc., drew upon him the notice of government. He was appointed director of agriculture and commerce in the island, where with great difficulty he had introduced his new methods. He spent the most of the years 1792-3 in Corsica. On his return to Paris he published "An Account of the State of Corsica." This work being in part a political review of the condition of a population divided into factions and distracted by party animosities, subjected the author to the reproach and execration of the Corsicans, whose defects and vices he had also boldly denounced. They charged him with heresy. But he was exposed to a more serious charge after his return.

The terrible revolutionary fury was convulsing Paris; and Volney, who, as a worthy citizen, a philosopher, and a deputy in the National Assembly had done so much for the peace and prosperity of France, was accused of being disloyal to that liberty, which then meant anarchy. He suffered an imprisonment of ten months. When he recovered his liberty, after the terrible epoch of blood and crime and political passion, he was appointed Professor of History in the Normal school which was opened in 1794.

Associated with Volney in this celebrated institution were the most illustrious masters of that age in science and literature; men like Monge, Sicard, Laplace, Montelle, Lagrange, and Bernardin de Saint-Pierre. Immense and applauding audiences attended the lectures of Volney, which contributed to the literary glory of France. But having become disgusted with the scenes he had witnessed in his native land, and feeling again the passion for travel, which in his youth had carried him to Africa and Asia, he determined to visit America. When embarking, however, for this voyage, his emotions were very different from those he had felt in his youth when setting out for the lands of the East. Then in the prime of life, he joyfully bid adieu to a land where peace and plenty reigned, to travel among barbarians; now, mature in years, but dismayed at the spectacle and experience of injustice and persecution, it

was with diffidence, as he tells us, that he went to implore from a free people an asylum for a sincere friend of that liberty which had been so profaned in France.

He reached the United States in 1795, and was cordially received by Washington, who publicly bestowed upon him many marks of honor and friendship. While he was absent in America the Institute at Paris had attained the most distinguished rank among the learned societies of Europe; and his name was now inscribed in the illustrious Institute, and new rights and academic honors were conferred on him.

He returned to France in 1798, and gave up to his mother-in-law the property which he had inherited upon the death of his father. Bonaparte sought to win his esteem and assistance, soliciting him as a colleague in the consulship. The office of Minister of the Interior was also urged upon him. But he declined both. It is very seldom, indeed, that men have been found disinterested enough to reject such inducements to accept office as were held out to Volney. It has been observed of him, that "although he refused to work *with* the ruling powers of that day, he never ceased to work *for the people*."

Up to the last year of his life he was occupied in giving to the world that literature which has immortalized his name. The following is a list of his works, with date of publication: "Travels in Egypt and Syria," 1787;—"Chronology of the Twelve Centuries that preceded the entrance of Xerxes into Greece";—"Considerations on the Turkish War"—1788; "The Ruins, or Meditation on the Revolutions of Empires"—1791; "Account of the Present State of Corsica"—1793; "The Law of Nature, or Physical Principles of Morality"—1793; "On the Simplification of Oriental Languages" 1795; "A Letter to Dr. Priestley"—1797; "Lectures on History"—1800; "On the Climate and Soil of the United States of America"—1803; "Report made to the Celtic Academy;" "The Chronology of Herodotus"—1808; "New Researches on Ancient History"—1814; "The European Alphabet"—1819; "A History of Samuel"—1819; "Hebrew Simplified"—1820.

Few have been more respected while living, and esteemed when dead, than Volney, by those whose respect and esteem it is always an honor to possess. He died in Paris, April 20th,

1820, at the age of sixty-three, from a disorder of the bladder, contracted when traversing the Arabian deserts. Laya, Director of the French Academy, pronounced a noble panegyric over his grave; and long after his death the learned and noble Volney was the subject of the highest praise of the most illustrious men of France. His "Ruins" is a book which will immortalize him in the memory of Freethinkers. He was an Infidel, and one whose name honored the list of the French Senate and the House of Peers. He traveled the four quarters of the world, observed the social state of men in different countries, and read the lessons of history amidst the ruins of time and the wrecks of many a splendid dynasty. His public life, his conduct in the French Assembly, his independent principles, the nobleness of his sentiments, the stability of his character, the wisdom of his opinions, and his vast erudition, gained him the esteem of the great and good of every land, and gave a glory to his memory that shall brighten as the ages roll, and the race shall learn to love and honor its Sages, Infidels, and Thinkers.

Few men wrote more on various topics than Volney. The superior merit of his "Ruins," the originality and beauty of its style, its unequaled elegance and eloquence, make it one of the most valued acquisitions to Liberal literature. No Infidel should be without it. Want of space prevents justice being rendered in the necessarily brief extract selected for this place —as follows:

"Impostors have arisen on the earth who have called themselves the confidants of God, and who, erecting themselves into teachers of the people, have opened the ways of falsehood and iniquity; they have ascribed merit to practices indifferent or ridiculous; they have supposed a virtue in certain postures, in pronouncing certain words, articulating certain names; they have transformed into a crime the eating of certain meats, the drinking of certain liquors, on one day rather than on another. The Jew would rather die than labor on the Sabbath; the Persian would endure suffocation before he would blow the fire with his breath; the Indian places supreme perfection in besmearing himself with cow-dung and pronouncing mysteriously Aum; the Mussulman believes he has expiated everything in washing his head and arms, and disputes, sword in hand,

whether the ablution should commence at the elbow or fingerends; the Christian would think himself damned, were he to eat flesh instead of milk or butter. O, sublime doctrines! doctrines truly from Heaven! O, perfect morals, and worthy of martyrdom or the apostolate! I will cross the seas to teach these admirable laws to the savage people, to distant nations; I will say unto them, 'Children of Nature, how long will you walk in the paths of ignorance? How long will you mistake the true principles of morality and religion? Come and learn its lessons from nations truly pious and learned, in civilized countries; they will inform you how, to gratify God, you must in certain months of the year languish the whole day with hunger and thirst; how you may shed your neighbor's blood, and purify yourself from it by professions of faith and methodical ablutions; how you may steal his property and be absolved on sharing it with certain persons, who devote themselves to its consumption.'

"And you, credulous men, show me the effect of your practices! In so many centuries, during which you have been following or altering them, what changes have your prescriptions wrought in the laws of nature? Is the sun brighter? Is the course of the seasons varied? Is the earth more fruitful, or its inhabitants more happy? If God is good, can your penances please him? If infinite, can your homage add to his glory? If his decrees have been formed on foresight of every circumstance, can your prayers change them? Answer, inconsistent men!

"Ye conquerors of the earth, who pretend you serve God! doth he need your aid? If he wishes to punish, hath he not earthquakes, volcanoes, and thunders at command? And can not a merciful God correct without extermination?

"Ye Mussulmans, if God chastiseth you for violating the five precepts, how hath he raised up the Franks who ridicule them? If he governeth the earth by the Koran, on what principles did he judge, before the days of the prophet, so many nations who drank wine, ate pork, went not to Mecca, and whom he nevertheless permitted to raise powerful empires? How did he judge the Sabeans of Nineveh and of Babylon; the Persian, worshiper of fire; the Greek and Roman idolaters: the ancient kingdoms

of the Nile; and your own ancestors, the Arabians and Tartars? How doth he yet judge so many nations who deny or know not your worship; the numerous castes of Indians, the vast empire of the Chinese, the sable race of Africa, the islanders of the ocean, the tribes of America?

"Presumptuous and ignorant men, who arrogate the earth to yourselves! if God were to unite together all the generations past and present, what would be, in their ocean, the sects, calling themselves universal, of Christians and Mussulmans? What would be the judgments of his equal and common justice over the real universality of mankind? Therein it is that your knowledge loseth itself in incoherent mysteries; it is there that truth shines with evidence; and there are manifested the powerful and simple laws of justice and reason—laws of a common and general mover; of an impartial and just God, who sheds rain on a country without asking who is its prophet; who causeth his sun to shine alike on all the races of men, on the white as on the black, on the Jew, the Mussulman, the Christian, and the Idolater; who reareth the harvest wherever cultivated with care; who prospereth every empire where justice is practiced, where the powerful man is restrained, and the poor protected by the laws—where the weak live in safety, and every one enjoys the rights given him by nature and a compact formed in justice."

"Nature has established laws, your part is to obey them; observe reason, and profit by experience. It is the folly of man which ruins him, let his wisdom save him. The people are ignorant, let them acquire instruction; their chiefs are wicked, let them correct and amend; for such is Nature's decree. Since the evils of society spring from cupidity and ignorance, men will never cease to be persecuted till they become enlightened and wise; till they practice justice, founded on a knowledge of their relations, and of the laws of their organization."

CABANIS.

THE founder of the Physiological Method (truly so-called,) in Psychology was CABANIS. Locke merely began to dig a place wherein to lay the foundations of that last and best of methods. "The Experience-hypothesis would *not* suffice to explain all phenomena . . . ; there were forms of thought neither reducible to Sense and Reflection nor to individual Experience. He [Locke] drew illustrations from children and savages; but he neither did this systematically, *nor did he extend the Comparative Method to animals.* The prejudices of that age forbade it. The ignorance of that age made it impossible. Comparative Physiology is no older than Goethe, and Comparative Psychology is only now glimmering in the minds of men as a possibility. If men formerly thought they could understand man's body by dissecting it, and did not need the light thrown thereon by the dissection of animals; the were still less likely to seek psychical illustrations in animals, denying, as they did, that animals had minds. The school of Locke, therefore, although regarding Mind as a property of Matter, ... was really incompetent to solve the problems it had set itself, because its Method was imperfect, and its knowledge incomplete. The good effect of its labors was positive; the evil, negative. Following out this positive tendency, we see Hartley and Darwin advancing still nearer to a true method;—by a bold hypothesis, making the phenomena dependent on vibrations in the nerves; thus leading to a still more precise and *definite* consideration of the organism. These were, however, tentatives guided by no distinct conception of the necessary relation between organ and function; and the Physiological Method, truly so-called, must be first sought in Cabanis.

This eminent philosopher, author, and physician was born at Conac, near Saintes, France, in 1757. His father was an advocate, who introduced valuable improvements in cultivation and rural economy, and wrote a valuable "Essay on Grafting."

Possibly this may, without any far-fetched punning about the matter, have something to do, in the way of heredity, with our author's skill in philosophically grafting the Science of the Mind on the Science of the Body. However that may be, in his youth we find him studying medicine, and then establishing himself as physician at Auteuil, near Paris. There can be no doubt that this profession had a powerful influence in inducing him to make the attempt to physiologize Psychology. By a happy version of some parts of the "Iliad," he gained access to the highest society of Paris, where, in the house of Madame Helvetius, he cultivated the acquaintance of D'Holbach, Franklin, Turgot, Condillac, D'Alembert, Diderot, Condorcet and Mirabeau, which last two he attended in their dying hours. Having become the personal and political friend of Mirabeau, he assisted him with his pen, and when he was no more, wrote an account of his illness and death, (1791). In 1796 he was chosen a member of the Institute, and next year professor of clinical medicine in Paris. He married a sister of General Grouchy. In 1802 he produced his most important work, "The Relation between the Physical System and the Mental Faculties of Man," which soon made him celebrated throughout Europe, and which is very valuable to the philosophic student even at this day. In his youth, and until about the beginning of the present century, he held to the *dogmatic* atheism so prevalent at the time of the French Revolution. Among other doctrines he maintained that "the brain secretes thought as the liver secrets bile." But he afterwards materially modified these views. He died in 1808.

"A disciple of Condillac, he nevertheless saw, more distinctly than any man before him, one radical vice of Condillac's system, namely, the limitation of mental phenomena to sensations, and the non-recognition of connate instincts. . . . Cabanis had no difficulty in showing that Condillac's limitation . . . was a contradiction of familiar experience, *e. g.*, the manifold influence exercised by the age, sex, temperament, and the visceral sensations generally."

"As a specimen of inductive Psychology, we must not pass over in silence his experimental proof of instinct being developed by certain organic conditions. He takes one of the most marvelous of instincts, that of maternal love, and having ana-

lyzed its physiological conditions, he says, 'In my province, and some of the neighboring provinces, when there is a deficiency of sitting hens, a singular practice is customary. We take a capon, pluck off the feathers from the abdomen, rub it with nettles and vinegar, and in this state of local irritation place the capon on the eggs. At first he remains there to soothe the pain; soon there is established within him a series of unaccustomed but agreeable impressions, which attach him to these eggs during the whole period of incubation; and the effect is to produce in him a sort of factitious maternal love, which endures, like that of the hen, as long as the chickens have need of aid and protection. The cock is not thus to be modified; he has an instinct which carries him elsewhere."

The conception of a possible Psychology, establishing it as one branch of Biology, and thus making Life and Mind correlatives, is of itself enough to stamp Cabanis as a great Philosopher. The novelty of this conception, and the interest attached to many of his illustrations, made his work very popular for a time. But there soon came a reaction against his system as well as against the whole eighteenth-century Philosophy. "Instinct was no longer regarded as determined by the organism, changing with its changes, rendered abortive by mutilation, and rendered active by stimulation; but as a 'mysterious principle implanted' in the organism; a 'something' which, although essentially mysterious and unknowable, appeared to be perfectly well known to the metaphysicians."

But still another doctrine was soon to arise, based on and vindicative of Cabanis' method, and destined to sweep off more than any other instrument, the cobwebs of the Metaphysical School. "Taking Physiology as its avowed basis," it has "succeeded, in spite of vehement opposition, in establishing itself permanently among the intellectual tendencies of the age." That doctrine—true, false, or "mixed" as it may be—is Phrenology.

GALL.

Francois Joseph Gall, born in a village of the Grand Duchy of Baden, March 9th, 1758, was one of the most remarkable men and profoundest philosophers the world has ever known.

His father was the Mayor of Tiefenbrunn, and his first destination, as his parents were Catholics, was to the service of the Church; but his inclination led him in another direction, and we may remark that one of the surest tests of intellectual *greatness* is the ability to escape in early life from the hereditary trammels of every form of superstition. His studies were pursued at Baden, at Brucksal, at Strasburg, and finally at the medical school of Vienna, which then had a high reputation, and his life was devoted to the medical profession, in which he attained distinguished success.

At an early period his mind was actively engaged in those inquiries, the prosecution of which in his riper years attracted the world's attention and made a new era in science and philosophy. He observed that his schoolmates were distinguished by peculiarities of mind and character, which were constant, as for example, arithmetical capacity, verbal memory, talent for natural history, or composition, for reasoning, for carving, for painting or drawing, while others were addicted to noisy sport, or to useful industry. The students who excelled him greatly in verbal memory, he observed, had in all cases very prominent eyes. Finding this rule to hold good in the schools that he attended, he believed it to be a correct sign, and thought it probable there might be other signs for other faculties, and pursuing his observations, thought he discovered peculiar forms of head which were associated with talents or inclinations for painting, for music, and for the mechanical arts, and with firmness of character. These forms he ascribed not to the skull, but to the brain; yet in referring the moral sentiments to the brain, he found that he was contradicting the opinions of his predecessors, some of whom gave principal locations to our faculties in the thorax or in the abdomen, in the heart, the head,

the liver, etc., but the majority of whom regarded men as creatures of education without any natural character, being born with equal capacities.

In his researches he found books of little value, for instead of speaking of men's real capacities and passions as found in musicians, mechanics, poets, travelers, philosophers, linguists, soldiers, misers, thieves, etc., they spoke of abstract powers, such as perception, conception, sensation, imagination, judgment, etc., which he found it impossible to associate with any natural sign. Giving up these metaphysical theories, he became an industrious observer of men, not only in the lunatic asylum to which he had been chosen a physician, but in schools, courts, prisons, and society generally, wherever especially he could meet with persons distinguished by any peculiar traits of character. Having thus arrived at the outline of a theory of cerebral development, and the traits of character indicated by the form of the head, he found it urgently necessary to obtain a more correct knowledge of the brain itself than was to be obtained from the anatomists of that period, who merely sliced it up as an amorphous mass, knowing nothing of its true place and structure as a fibrous organ.

His general plan or theory was outlined in a brief publication in 1791, and in a letter to Baron Retzer in 1798, the coincidence of which with his subsequent publications is a sufficient refutation of the *recent* rather *fanciful* charge of Mr. Lewes that the doctrine underwent fundamental changes in its progress. Certainly Dr. Spurzheim would have known it if such had been the fact. In 1796 he commenced giving lectures in Vienna, which he continued until the ninth of January, 1802, when the Austrian Government prohibited their continuance on the pretense that they were *dangerous to religion!*—thus feebly imitating the action of the Papal authority against Galileo.

During this period his doctrines had been brought before the public by the publications of Walter, Froriep and Martens at Leipsic and Zurich, and he obtained the valuable aid of Dr. Spurzheim, who came as a pupil in 1800, and after 1804 became his public colleague, and was his constant companion for nine years, giving great aid in dissection and in lectures. From 1804 to 1807 they were before the public in Germany, visiting all the

principal cities, and received with great honor in the Royal courts and the universities, giving many striking illustrations of the power of his system to reveal character, as when he visited the prisons of Berlin and Spandau. In 1807 he established his residence in Paris, where he remained until his death in 1828. Here he came into contact and collision with the most eminent savans of the day, who were inspired by the hostile feelings of Napoleon, and therefore unwilling to do justice to his discoveries. They were not only jealous and unfriendly toward the man assailed by the hostility of the rulers of Austria and France, but were scarcely *competent* to pronounce upon his anatomical discoveries, developed in a "Memoir on the Anatomy of the Nervous System," addressed by Gall and Spurzheim to the French Institute in 1808. In common law it is the right of every man to be tried by a jury of his peers; but in the *progress* of science this right is seldom conceded. Kepler, Galileo, Newton and Gall were men *without peers*, condemned to be judged by their inferiors, and have justice withheld or tediously postponed.

The anatomy of the brain was in as chaotic a condition before the time of Gall, as astronomy before the time of Copernicus or Physics before Galileo, while its physiology was totally unknown. The novelty, the extent, the value and the revolutionary character of his discoveries are more remarkable than those of any other intellectual achievements from the days of Hipparchus and Archimedes to the nineteenth century. They were nothing less than the *creation of the new science*, or rather the twin sciences of Cerebral Anatomy and Phrenology—the sciences of the mind and of the master organ of the body. We may rightly say that these sciences were new creations by the genius of Gall, for there was nothing analogous to the new mental science then in existence. It was an absolute contrast to all the notions of psychology that were current in the writings of Plato and Aristotle, Descartes, Leibnitz and Kant. If Gall was a discoverer, all these metaphysical systems belonged to the rubbish of the past, and the consciousness of this roused the vigorous hostility of the universities, which were occupied by the speculative metaphysics derived from the Greeks, as in the days of Galileo they were occupied by the speculative

physics of Aristotle. To the medical profession Gall introduced a new anatomy of the brain, showing that it was not a pulpy mass of unknown functions, but the master-piece of creation, having the highest functions of life, and exercising them not by a homogeneous pulp, but by a most intricate fibrous arrangement, which he traced from the *Medulla oblongata* to the reunion of the white fibres in the *corpus callosum*. Even the now familiar fact of the decussation of fibres in the *medulla oblongata*, which connects each half of the brain with the opposite half of the body, was first definitely established by Gall.

All this was new; but what was most astounding was that he actually unfolded the brain according to the method that nature sometimes exhibits in cases of hydrocephalus, and thus exhibited its natural formation in the embryo, which was long afterwards confirmed by the elaborate researches of Tiedemann in embryology. This new dissection not only gave a new theory of the cerebral structure, but solely puzzled some of his contemporary antagonists, who, being unwilling to take lessons from him, were unable to dissect the brain like his pupils. The leaders of the Institute were really but little acquainted with the brain, and Cuvier could have become a private pupil of Gall if the Emperor had smiled upon him. But Gall was not lacking for friends and admirers. Conisant, Napoleon's physician, did his best to overcome the blind hostitity of the Emperor; Fossati, Broussais and Andral were among his followers, the latter two really standing at the head of the profession. The most eminent anatomists of Germany—such men as Reil, Loder and Bischoff—recognized Gall's preëminence, and their voluntary testimony was worth more than that of all the French Institute, for they really knew more of the brain by their own elaborate dissection. Reil declared that he "found more in Gall's dissections of the brain than he could have believed it possible for any one man to discover in his whole life." The illustrious Hufeland spoke of Gall as a man "entirely exempt from prejudice, charlatanism, deceit and metaphysical reveries," whose doctrines ought to be considered as "one of the most remarkable phenomena of the eighteenth century, and one of the most important and boldest advances that have been made in the study of Nature."

A noble tribute to the wisdom of Gall was the great work of Dr. Vimont on the brains and crania of animals. His researches were undertaken without any definite knowledge of the system of Gall, and even with a prejudice against it, but really constitute a valuable contribution to phrenology. Another noble tribute was the popular and admirable treatise by George Combe of Edinburgh, a profound and beautiful exposition of the doctrines of Gall and Spurzheim, which in its way has never been equalled.

To such men as Gall, contemporaries cannot do justice. His system of science was above and beyond the limited sphere of institutes and universities—it appealed to posterity. The future of phrenology will doubtless be worthy of its origin. The discoveries of Gall have been substantially confirmed by the progress of physiology and pathology, by the experiments of S. Ferrier on animals, and the experiments of Dr. Buchanan on the living brain, which although they correct the errors and enlarge the scope of the science, show that in the main Gall was right. While criticising the Gallean system for its incompleteness, Prof. B. remarks, "No one has a higher appreciation than myself of the majestic thought and originality of Dr. Gall, to whom posterity will probably give the title of *Father of Philosophy*. His claims to such a title rest on the fact that he first dissipated the darkness enveloping the master organ of the human body, the brain, and having thus contributed vastly more to physiology than any other individual, he also gave us the first practical science of human nature and superseded the worthless systems of metaphysics. Upon this science of human nature as founded by Gall, must rest our hopes of a true philosophy for education, morals and social progress."

MARY WOLLSTONECRAFT.

This celebrated English authoress and reformer was born in 1759. The place of her birth is not unquestionably known; but when she was about sixteen years old her parents removed to the vicinity of London. The family was quite poor, with but very few of the comforts of home. Her father's temper, moreover, was violent, and she suffered severely on that account. Her early training was very defective. But this thrust her on her own native resources of head and heart, which were great and unique. She determined to be free from all unjust restraint. Having by her own exertions fitted herself to be a teacher, she opened a school at Islington in 1783, in which she was assisted by two sisters and an intimate friend. In 1786 she published her first work, entitled "Thoughts on the Education of Daughters." Then followed her translation into English of Salzmann's "Elements of Morality" and Lavater's "Physiognomy." In 1791 appeared her reply to Burke's "Reflections on the French Revolution," which was soon followed by the very able and suggestive work by which she is best known — her "Vindication of the Rights of Woman." Of this more anon. In 1792 she visited Paris, where she wrote "A Moral and Historical View of the French Revolution." While in France she formed an unfortunate attachment to an American named Imlay, who soon deserted her; in consequence of which she twice attempted to commit suicide. In 1795, having business in Norway, she traveled in that country and in Sweden, and on her return, published "Letters from Norway." This work shows great shrewdness and powers of observation, and contains many fine descriptive passages.

In 1796 she was married to Godwin, the celebrated novelist and philosopher. The next year she died, after giving birth to a daughter, who became the wife of the poet Shelley.

Mary Wollstonecraft will ever stand in history as the modern pioneer of "Woman's Rights," political and social. The argu-

ments which she adduces in her celebrated book, the "Vindication of the Rights of Woman," are, most of them, excellently put. No wonder that, in these days of "Woman's Suffrage" agitation, her book has become one of the Classics of the Campaign. Her life—filial and wedded—naturally led to her stern self-asserting theories. Her native common sense and strong natural logic clothed those theories with very respectable proofs and illustrations. And her somewhat romantic and adventurous career lent a halo to both theory and argument, which possibly had more to do with their almost wide-world diffusion and pretty general acceptance than even their intrinsic merit.

We always naturally associate her name with that of her illustrious husband, Godwin, the author of "Political Justice," the novels "Caleb Williams," "Saint Leon," "Mandeville," and "Cloudesley," and the "Treatise on Population," "History of the Commonwealth of England," and "Lives of the Necromancers." Shelley also, with all the associations conjured up by his name, is resuscitated to head and heart the moment the subject of our memoir is mentioned. To him and his wonderful career, the reader will be ere long introduced.

This sketch of a historical woman will, it is hoped, act as an incentive to the diligent reading of Mary Wollstonecraft's works, especially her "Vindication." This is not the place to descant on her doctrines. Her life has been fully incorporated among those men and women who stand as the highest of our Race, and her name will ever be a source of high inspiration to all classes, and especially to woman struggling for her indefeasible rights.

ROBERT BURNS.

THE collection of the World's Thinkers and Lovers of Humanity would be imperfect with the name of ROBERT BURNS omitted. Though he had the failings incident to humanity; though he was guilty of some excesses which his fastidious admirers might wish had never taken place, he was indeed one of the sweetest singers the world has ever produced; his warm, generous, impulsive heart welled to overflowing with the most genial, humane sentiments, and he evinced that love of liberty, equality and human welfare that will cause his name to be revered and loved so long as his language is spoken among men.

Robert Burns was born in the town of Ayr, Scotland, January 25th, 1759. His father was a poor man, a gardener and farmer, who married rather late in life. Bobert was the eldest of seven children, and as his father's strength gave out he was compelled to early assume the lead in the work of the farm. He was an active, athletic lad, and as a ploughman was not surpassed among the farmers in his vicinity. When he was fifteen his father gave up the farm near Ayr in consequence of the insolence and exactions of the factor with whom he had to deal, and towards whom Robert felt little else than indignation. They removed into the parish of Tarbolton. A little before Robert was sixteen, as he says, he "first committed the sin of rhyme." In his case as in that of Sappho, and in fact of the most brilliant poets of the world, "it was love that taught him song." A "bonnie sweet sonsie lass" had been assigned him as a partner in the field, and he was charmed with the sweetness of her songs and the rich tones of her voice. It was the lass who first inspired him with the idea of composing songs. After this he attended a school some distance away to learn mensuration, surveying, etc., where he made good progress in his studies until another charming girl in the neighborhood drove trigonometry and mathematics entirely out of his head. Poor Robert was particularly sensitive to these captivating

influences. He says himself: "My heart was completely tinder and was eternally lighted up by some goddess or other."

Burns' verses and songs, which he now produced, soon made him exceedingly popular in all the adjacent country, and he was eagerly sought for at all parties and gatherings among the young people and unfortunately the examples that were sometimes placed before him on these occasions were not of the best character. To this source is to be attributed much of the irregularities and excesses with which he has been charged.

When he was about twenty-five he formed a *liaison* with a young woman named Jean Armour, somewhat above his rank in life. She bore him twins. He had previously given her a written acknowledgment of marriage, but the anger of the girl's father was excited to that extent, and the scandal was so current in the neighborhood, that he resolved to leave the country. But before doing so, he was induced to publish a little volume of the poems he had written. They were favorably received, and paid him a clear profit of twenty pounds. This so encouraged our young author, and he was patronized so cordially by those in higher stations, that he abandoned going to America and was almost irresistibly drawn into the company of the learned, the gay, and sometimes the dissolute. Among his warm admirers was Lord Glencairn, whose friendship and kindness to him the poet never forgot. In 1787 he brought out a new edition of his poems, from which he derived a profit of five hundred pounds. Every house and cottage in the land had a copy of them; but the intoxication of his fame, with the gay, convivial circles it brought him into, tended seriously to confirm him in the irregularities and indulgences begun some years earlier.

In 1788 he openly declared his marriage with Miss Armour, and soon after was appointed an officer of Excise with a miserable salary of fifty pounds a year, which was afterwards increased to seventy pounds. In 1791 he removed to Dumfries, where he lived till his death. He did not get along well with his diminutive salary, and he knew well what it was to drink the cup of poverty; and alas! that was not the only cup of which he drank. The taste for intoxicating liquors became fixed, and it must be confessed he sometimes indulged to excess, though

rarely to the extent to render him incapable of discharging the duties of his miserable office.

He died in 1796 at the age of thirty-seven years. His funeral was attended by many thousand persons, including many of high rank, several of whom came from a considerable distance. Twenty years after his death a costly mausoleum was erected in the churchyard at Dumfries, whither his remains were transferred in 1815. Great honors were done to his memory, and money enough was expended, which, could it have been afforded him when living, would have made his family comfortable and happy, and saved his sensitive nature many a bitter pang.

"The most striking characteristics of Burn's poetry are simplicity and intensity,—an intensity not limited to feeling or passion merely, but belonging equally to his imagination and his thoughts,—in which quality he is scarcely, if at all, inferior to any of the greatest poets that have ever lived. Some of his expressions are like brilliant flashes of light; in an instant the thought or sentiment is impressed upon the mind, never to be forgotten. His power of concentration is perfectly marvelous. In two short lines

'The rank is but the guinea's stamp,
The man's the gowd for a' that,'

he says more than many able men could do in an elaborate essay. His "Tam O'Shanter" is truly an epic, and one of a high order. As an amatory poet, Burns has no equal among British bards." As a lyric writer, the world has hardly produced a greater. His songs are to-day in every cottage in his own loved Scotland, and they are also widespread over the entire civilized world. The sweetness and exquisiteness of Burn's songs are everywhere admired.

In religion Burns was a skeptic—an unbeliever. Few men had a more utter contempt for the cant and hypocrisy of the priesthood than he entertained and avowed. While he possessed an active regard for true excellence and worth, his whole soul abhorred the baseless claims that the church and the black-coated gentry possess all the goodness and virtue that exists in the world. He had little confidence in the dogmas by which sectarians are governed. His better nature rebelled

against everything which sought to place fetters upon the intellect and to compel a submission to the dicta of a privileged class.

The attention of the reader is especially requested to the following extracts from Burns' Poems. They present in unmistakable guise, some of his "Thoughts on Religion:"—

EPITAPH ON A CELEBRATED RULING ELDER.

Here souter Hood in death does sleep—
To hell if he's gane thither,
Satan, gie him thy gear to keep,
He'll haud it weel taegither.

HOLY WILLIE'S PRAYER.

Oh thou, wha in the heavens dost dwell,
Wha, as it pleases best thysel',
Sends ane to heaven, and ten to hell,
A' for thy glory,
And no for ony guid or ill
They've done afore thee!

I bless and praise thy matchless might,
When thousands thou hast left in night,
That I am here afore thy sight,
For gifts and grace,
A burnin,' and a shinin' light
To a' this place.

* * * *

O Lord! thou kens what zeal I bear,
When drinkers drink, when swearers swear,
And singin' there, and dancin' here,
Wi' great and sma',
For I am keepit by thy fear
Free frae them a'

But yet, O Lord! confess I must,
At times I'm fash'd wi' fleshly lust,
And sometimes too, wi' warldly trust,
Vile self gets in;

But thou remembers we are dust,
Defil'd in sin.

O Lord! yestreen, thou kens, wi' Meg—
Thy pardon I sincerely beg!—
O may't ne'er be a livin' plague,
To my dishonor,
And I'll ne'er lift a lawless *
Again upon her.

Besides, I further maun avow,
Wi' Leezie's lass, * times, I trow;
But, Lord! that Friday I was fou,
When I came near her,
Or else, thou kens, thy servant true,
Wad ne'er had * her.

Maybe thou lets't this fleshy thorn,
Beset thy servant e'en and morn,
Lest he owre high and proud should turn,
Cause he's sae gifted;
If sae, thy han' maun e'en be borne,
Until thou lift it.

Lord! bless thy chosen in this place,
For here thou hast a chosen race:
But God confound their stubborn face,
And blast their name,
Wha bring thy elders to disgrace
And public shame.

Lord! mind Gaw'n Hamilton's deserts,
He drinks, and swears, and place at cartes,
Yet has sae mony takin' arts,
Wi grat and sma',
Frae God's ain priests the people's hearts
He steals awa'.

And when we chastened him therefor,
Thou kens how he bred sic a splore,

As set the world in a roar
O' laughin' at us:—
Curse thou his basket and his store,
Kail and potatoes.

* * * *

O Lord my God! that glib-tongu'd Aiken,
My very heart and soul are quakin',
To think how we stood groanin', shakin',
And swat wi' dread,
While he wi' hingin' lips and snakin',
Held up his head.

Lord! in the day of vengeance try him;
Lord! visit them who did employ him;
And pass not in thy mercy by 'em,
Nor hear their pray'r;
But for thy people's sake destroy 'em,
And dinna spare.

But, Lord! remember me and mine,
Wi' mercies temp'ral and divine,
That I for gear and grace may shine,
Excell'd by nane,
And a' the glory shall be thine,
Amen! Amen!

In reading the above, it really seems as if the "Great Bob" was writing in a special vein of prophecy, describing almost in detail what was to happen a little less than a century afterwards in the vicinity of the great and wicked metropolis of America! The very characters of the *cause celebre* are pre-produced nearly to the very letter!

EPITAPH ON HOLY WILLIE.

Here holy Willie's sair-worn clay
Takes up its last abode;
His soul has ta'en some other way,
I fear the left hand road.

Stop! there he is, as sure's a gun,
Poor, silly body, see him;

Nae wonder he's as black's the grun',
Observe who's standing wi' him.

Your brunstane devilship, I see,
Has got him there before ye;
But haud your nine-tail cat a wee,
Till ance you've heard my story.

Your pity I will not implore,
For pity ye hae nane:
Justice, alas! has gi'en him o'er,
And Mercy's day is gaen.

But hear me, sir, deil as ye are,
Look something to your credit:
A coof like him would stain your name,
If it were kent ye did it.

Fare thee weel, Robert Burns! "With all thy faults we love thee still!" Indeed, of those very faults thou madest thee a veritable Augustine's ladder of experience and poesy, whereon thou hast ascended into the very heights of humanitary glory —a ladder far more serviceable than that of Jacob of yore, for along it the angels of Mirth and Pathos, Common Sense and Freedom, Free Thought and the Higher Life are ever alternately ascending and descending, and bearing us, in whatever plight we may find ourselves, their blessed messages of good cheer and consolation!

THOMAS THORILD.

THOMAS THORILD, a noted Swedish independent thinker and heretic, was born in Bohnstän, in the year 1759. After some years of study at Lund he removed to the capital, and made his entrance into the literary world by the advent of two poems, which he sent to the *Utile Dulce Society*. The judgment of the Society, as given by Kellgren, though highly complimentar, was followed by adverse remarks, and Thorild took only the second prize. Besides some minor faults, he had used an unrhymed dactylic verse-foot, "an equally dangerous and useless novelty, at war with the general accepted good taste in *belles lettres*." This criticism made a marked impression upon Thorild, and with his strong self-feeling and his original and accurate conception of a *belles lettres* critic's vocation, produced a partial estrangement between Kellgren and himself. He attacked what he deemed the arbitrary powers of the Society, and engaged in a conflict with Kellgren, and afterwards with Leopold, in which Thorild displayed peculiar critical abilities, and became one of the most important agents in the evolution of the nation's literature. His "Critic of Critics" (1791) has been aptly styled the result of a "seer's view." It is not a little remarkable that the French esthetics of our day, as held by Taine and others, have in many instances come upon the same ground which the young Swede occupied nearly a century ago.

His tastes appear to have been not exclusively literary. According to his own language, he even aspired to reforming the whole world.

In 1786 he wrote his "Common Sense on Liberty," the object of which was to influence the king, Gustavus III., to extend the freedom of the press. It contains manly thoughts in glowing language. But as it failed to produce the desired effect, he decided to leave his country for England, believing he would there find a more appreciative field of labor. He made the

voyage in 1788, and his ambition seems to have been to build up in England a "World-Republic," composed of the world's brightest geniuses who would be able to beat down their worldly oppressors and to introduce a new law, a new religion, and new customs, when the "golden age" of pure humanity could be realized. With this incentive, he published several works in English, among others his "Poem on Cromwell," but it failed to produce the result he fondly expected. It was at this period he published his "Sermon of Sermons," of which the following extract may serve as a specimen: "It is evident that all the horrors and miseries of earth rest upon the heads of the priests; and that they are literally, as are their followers, but *Christian Heathens*. For Satan himself is a most nice and admirable divine, and all the devils are great theologians, and the least of them could out-preach all the preachers of Great Britain."

Thorild returned to Sweden in 1790 and resumed his former position as a literary and political author. He was soon drawn into a second controversy with Leopold, which was soon terminated in consequence of the death of the king.

About this time the destiny of Thorild took an unexpected turn. He published a book termed "Honesty," in which he vehemently attacked the monarchy and the then existing systems of representation. For this he was arraigned before the Supreme Court and sentenced to imprisonment and a diet of bread and water for fourteen days, and the entire edition of his work was condemned to be destroyed. He appealed to the King's highest court, which increased the sentence to four years' banishment from the country.

This harsh sentence was not wholly a disadvantage to Thorild, for by the intervention of Reuterholn, he received a kind of traveling stipend, and within two years he was appointed Professor and Bibliothekaire of Greifswald. Here his lively literary ability was displayed to the best advantage. He wrote in Latin several important works of a philosophical and literary character. He also lectured on "Sweden's Scientific Men," and historical memoirs, but it may be said he scarcely gained the measure of approbation justly due him. He was in advance of his time. In his "Philosophical Investigations in Sweden," he gave utterances to many important truths which were reserved

for a Fichte, a Schelling, and a Hegel to afterwards bring to the notice of men.

He wrote a work on "Hygiene," and a remarkable one on "Woman's Natural Highness," (1793,) in which, with a clearness and sharpness, comparable with John Stuart Mill, he maintained Woman's Rights.

He has been called the Thomas Paine of Sweden, but he was not as radical nor as outspoken as the brave son of Thetford.

Thorild's last days were turbulent with vexations which followed from being compelled to house foreign warriors when the French overran Pommern. He died in Griefswald, October 1st, 1808, before he had reached fifty years, and he lies buried near the city, in Neuenkirchen's grave-yard, where a tasteful monument is erected to his memory.

Subjoined is Thorild's "Confession of Faith":—

"Have I Religion? Yes. Which? The true, unchangeable, general, all peoples', all times'. The eternal religion which no other religion dares derogate, and which all are content to have for foundations.

"In what consists its power? In high and active thought for all truth and all virtue. In a living feeling of all that is beautiful, noble and just. Its effects are order, good will, peace, of which are born happiness and thankfulness to man, to God. See here the spring of Humanity, good, the terms of joy and calmness.

"Its *means* are experience, reflection and enlightenment; its conditions a sound organization.

"*Saints* and faithful ones abound in my religion—the most enlightened and virtuous men and women—mankind's ornaments and benefactors—Socrates and Marcus Aurelius—they that work for the highest, noblest and most lasting happiness and bliss.

"My *Heretics* are, 1st. All stupid and raw souls. 2nd. All bad and corrupted and vicious.

"My religion has only one *commandment:* Be good and be happy.

"My *Heaven* is the soul's peace and delight.

"My *Symbolic Books* are the wisest men's works. High, divine religion. It is there that ignorance and superstition have

deformed into so many thousand fictions and absurdities. It is these that Christianity vainly boasts of.

"My *God* is the infinite beautiful, infinite powerful, infinite rich, infinite beneficent Nature.

"My *Hell*, the soul's anguishment and provokement.

"My *Immortality* is the image and pre-sensibility in my soul of posterity's admiration and blessings.

"My *Unblessed Eternity*, the image and pre-sensation in my soul of coming generations' curses.

"My *Pope* is ignorance,—the positive orthodoxy.

"My *Reformation*, the beginning of freethinking and philosophy.

"My *Luther* is Lord Herbert Cherbury.

"My *Jerusalem*, J. Thorild, (a noted Swedish preacher).

"My *Temple* is Nature, or my soul in its tender and sweet condition.

"My *Sabbath*, every pathetic and blessed moment.

"My *Devotional Exercises*, enthusiastic and burning blessings to Nature, or my soul enjoying its beauty and goodness.

"My *Bible* is experience.

"My *Theology*, reason."

Among other things, as conducive to social amelioration, Thorild wanted the big cities burned down and mankind armed to beat down their spiritual and worldly oppressors. But it should not be inferred that Thorild wanted to use violence, for in his letters he declares that his philosophy is the opposite of all violence. The great revolution Thorild would bring about was a clear and well-nigh unanimous understanding in a nation to enable it to say aright "No" and aright "Yes." All other revolutions he considered as nothing but political somersets, "which change not even a blockhead."

We might fill several pages with Thorild's excellent thoughts on "Art," on "Critics," on "Religion and the Priests," and on "Truths and Men in advance of their time." But we shall close with the following beautiful sentiment from his utterances on "Marriage and Woman:"—"The nobler a man is the more womanly he becomes in mildness of manner and very being; on the contrary, the worse a woman is the more she begins in all bad habits to resemble a man."

SAINT SIMON.

The reader will not, of course, confound the above name with the *alias* of the Apostle Peter, of olden time. *This* is Claude Henri, Count Saint Simon, a famous French philosopher and socialist. He was born in Paris in October, 1760, and was a nephew of Charles Francois, Bishop of Agde, and a relative of the Duc de Saint Simon.

"He was endowed with great energy of character. Having entered the army young, he served under Washington during the War of Independence. At the end of this war he spent several years in travel. He took little part in the French Revolution, but in partnership with Count de Redern, speculated in confiscated property. They realized a large fortune; but Redern appropriated all of it except $30,000. Saint Simon entertained or professed a conviction that his mission was to be a social reformer, for which he qualified himself by various studies. In 1801 he married Mlle. de Champgrand, whom he divorced in 1802 because he wished to marry Madame de Staël; but she declined his offer." He soon dissipated his money in projects, experiments, etc., looking towards the thorough "study of the march of the human spirit," in order, eventually, to labor for the advancement of "human civilization," and the introduction of a "physico-political reformation." In order to qualify himself for the task, he took up his residence near the Ecole Polytechnique, where he gave his whole attention, during three years, according to his own methods, to the study of mathematics, astronomy, general physics, and chemistry. He then removed to the neighborhood of the Ecole Medecine, in order, in a similar manner, to add to his stock of ideas regarding organized beings. Here he traversed the whole field of physiological science, and then contemplated a scheme of universal travel. He then "experimented" on "novel situations," "the confusion of good and evil," "alternate play, discussion, and debauch," "artificially realized old age," and even "self-

inoculation with loathsome diseases." Truly a most stupendous preparation for his "physico-political reformation"!

In 1807 he published a very valuable work—an "Introduction to the Scientific Labors of the Nineteenth Century." In 1814, with the aid of his able disciple, Augustin Thierry, he produced "The Reorganization of European Society," in which he elaborated his scheme of hierarchical communism, that is, a form of communism directed and regulated not by the principle of democracy, but by that of *natural leadership* in its different departments. The spirit of his grand scheme is not by any means dead yet. Indeed, not only are there very successful communes in this country whose success is a proverb *owing to the working out of this principle*, but this same principle bids fair to be the great modern factor in all successful business enterprises, combinations, co-operations, and communities. The Church, the State, and Social Life are also fast becoming thoroughly inoculated by it, at the expense of the mere voting and discussing method which has so generally but unworthily prevailed since the French Revolution.

In 1825 he published his most remarkable work—"New Christianity," in which he maintains that Christianity is progressive, and that therefore it ought, in these modern times, to be the *all-including institution*—government, church, school, grand industrial association, &c., all in one. His doctrines exerted great influence in France, and attracted many eminent disciples, among whom were Auguste Comte, Michel Chevalier, Hyppolite Carnot, and O. Rodrigues. His death occurred in 1825. After his decease, Bayard, Rodrigues, and Enfantin were chief priests of the Saint Simonian sect—a sect which became and continued very numerous for a time, until its dissolution was brought about by the inevitable diverging tendencies of those troublous times.

FICHTE.

In Berkeley the subjective nature of Knowledge led to Idealism. Hume carried out the arguments of Idealism into Skepticism. Condillac referred the origin of Knowledge to Sensation by the confusion of Thought with Feeling, and thereby created the famous Sensational School. Then Reid became the incarnation of Common Sense—the natural reaction produced by Idealism, Skepticism, and Sensationalism. No wonder that such a man as Kant, next on the scene, violently reacted from all this by recurring to the fundamental question respecting the Origin of Knowledge; and no wonder that this prepared the way for the advent of just such philosophers as Fichte, Schelling, and Hegel, in whom Pure Ontology once more, but for the last time, re-asserted its claim for a while, and led to rampant Idealism and Transcendentalism.

Johann Gottlieb Fichte, the second in order of the four great philosophers of Germany, was born near Bischofswerda, in Upper Lusatia, in 1762. He became a student of three universities—Jena, Leipsic, and Wittenberg. He afterwards spent several years as a private teacher in Zurich, where he became acquainted and formed a friendship with the celebrated Pestalozzi. Leaving Zurich, after a very profitable stay, he visited Leipsic, Warsaw, and finally Königsberg. Here he made the acquaintance of Kant, who at once recognized a brother philosopher of the true stamp, and who also gave him great encouragement to publish the result of his speculations. His first important work—the celebrated "Attempt at a Critique of every possible Revelation"—soon appeared, anonymously published. The attention which it attracted was very great, partly, perhaps, because it was at first generally attributed to Kant. The fame of this work produced for Fichte a call to the chair of philosophy at Jena, where he developed his metaphysical system, to which he gave the name of "Doctrine of Science," ("Wissenschaftslehre"). In this he endeavored to construct *a*

priori all knowledge. "Fichte, who thought himself a true Kantist, although Kant very distinctly and publicly repudiated him, declared that the materials for a science had been discovered by Kant; nothing more was needed than a systematic co-ordination of these materials; and this task he undertook in his famous 'Doctrine of Science.'"

In Fichte's system, "the ground of all certitude being in the *a priori* ideas, an attempt was made to construct *a priori* the whole system of human knowledge. The Ego was the necessary basis of the new edifice. Consciousness, as alone certain, was proclaimed the ground upon which absolute science must rest. Fichte's position is here clearly marked out. His sole object was to construct a science out of consciousness, and therein to found a system of morals. . . . 'I have found the organ,' he says, 'by which to apprehend all reality. It is not the understanding; for all knowledge supposes some higher knowledge on which it rests, and of this ascent there is no end. It is Faith, voluntarily reposing on views naturally presenting themselves to us, *because* through these views alone we can fulfill our destiny, which sees our knowledge and pronounces that *it is good*, and raises it to certainty and conviction. It is no knowledge, but a resolution of the will to admit this knowledge.' "

As to our conception of Deity, "God," says Fichte, "must be *believed* in, not *inferred*. Faith is the ground of all conviction, scientific or moral. Why do you believe in the existence of the world? It is nothing more than the incarnation of that which you carry within you, yet you believe in it. In the same way God exists in your Consciousness, and you believe in him. He is the Moral Order of the world; as such we can know him, and only as such. For if we attempt to attribute to him Intelligence or Personality, we at once necessarily fall into anthropomorphism. God is infinite: therefore beyond the reach of our *science*, which can only embrace the finite, but not beyond our *faith*."

Fichte had also a very original and profound, however incorrect a Philosophy of History. According to him, as interpreted by one of his best students, " the historian only accomplishes half of the required task. He narrates the events of an epoch,

in their order of occurrence, and in the form of their occurrence; but he cannot be assured that he has not omitted some of these events, or that he has given them their due position and significance. The philosopher must complete this incomplete method. He must form some idea of the epoch — an Idea *a priori*, independent of experience. He must then exhibit this Idea always dominant throughout the epoch — and manifesting itself in all the multiplicity of facts, which are but its incarnation. What is the world but an incarnation of the Ego? What is an epoch but an incarnation of an Idea? . . . History may thus be divided into two principal epochs. The one, in which man has not established the social relations on the basis of reason. The other, in which he has established them, and knows that he has done so. . . . But Humanity does not pass at once from the first to the second epoch. At first Reason only manifests itself in a few men, the Great Men of their age, who thereby acquire authority. They are the instructors of their age; their mission is to elevate the mass up to themselves. Thus Instinct diminishes, and Reason supervenes. Science appears. Morality becomes a science. The relations of man to man become more and more fixed in accordance with the dictates of Reason.

"The entire life of Humanity has five periods. I. The denomination of Instinct over Reason: this is the primitive age. II. The general Instinct gives place to an external dominant Authority: this is the age of doctrines unable to convince, and employing force to produce a blind belief, claiming unlimited obedience: this is the period in which Evil arises. III. The Authority, dominant in the preceding epoch, but constantly attacked by Reason, becomes weak and wavering: this is the epoch of skepticism and licentiousness. IV. Reason becomes conscious of itself; truth makes itself known; the science of Reason develops itself: this is the beginning of that perfection which Humanity is destined to attain. V. The science of Reason is applied; Humanity fashions itself after the ideal standard of Reason: this is the epoch of Art, the last term in the history of our species."

MADAME DE STAEL.

Anne Louise Germaine Necker, commonly called Madame De Stael, was born in Paris on the 22d of April, 1766. She was the only daughter of Necker, the eminent financier before the revolution. Her precocity was extraordinary, and she received a careful education from her mother, who made great efforts to regulate her daughter's vivacity and vehemence, both of intellect and temperament. She appears to have been the very incarnation of genius and impulse. Her father's house was frequented by many famous French Freethinkers and *literati*, and in her early youth she listened with interest and delight to the conversation of such authors as Raynal and Marmontel. Her health becoming impaired by hard study at about the age of fourteen, she was sent into the country to reside. At this period of her life her favorite author was Rousseau. Her first literary production was "Letters on the Writings and Character of J. J. Rousseau."

In 1786 she was married to the Baron De Staël Holstein, ambassador from Sweden, and received from her father an immense dowry. It appears that she, or rather her parents, preferred De Staël, who was a nobleman much older than herself, to other suitors, not because she loved him, but because he was a Protestant, and intended to reside permanently at Paris.

Upon the outburst of the Reign of Terror her parents retired from France; but as the wife of the representative of a friendly power, she was allowed to remain. At the outset her sympathies were entirely with the revolution; but the sufferings of the royal family at length awakened in her a horror of the abuses being everywhere perpetrated under the name of liberty. She even had the heroism to publish a defense of Marie Antoinette, under the title of "Reflections upon the Trial of the Queen." She made courageous and successful efforts to save the lives of those proscribed by the terrorists, but at last was

compelled to seek safety in exile. In 1793 she retired to England. She made her residence near Richmond, with Talleyrand, Count de Narbonne, and other French exiles.

Upon the establishment of the Directory, in 1795, she returned to Paris, and passed her time happily for the next four years. She was an advocate of constitutional liberty, and became the leading spirit of a party whose chief orator was the celebrated Benjamin Constant. Commanding a large circle of influence in political circles, she, from the first, divined and denounced the ambitious designs of Bonaparte. A mutual and invincible antipathy arose between her and the First Consul, who, jealous of her influence and affronted at her constant refusal to offer him homage, not only persecuted her but banished others because they sympathized with her.

In 1800 she published her work "On Literature considered in its Relations with Social Institutions." In 1802 Bonaparte banished her from Paris, declaring that he left the whole world open to the eloquent and ambitious lady, but reserved the French Capital for himself. By this edict she was forbidden to reside within forty leagues of Paris, the social charms of which she deemed indispensable to her happiness. She thereupon set out upon a course of travel through Switzerland and Italy, the results of which were given in her novels entitled "Delphine" and "Corinne." In 1803–4 she visited Germany, where she associated with Goethe, Schiller, and Schlegel. It is said that her brilliant conversation was listened to by those great Germans "with vast admiration." Says Goethe: "To philosophize in society means to talk with vivacity about insoluble problems. This was her peculiar pleasure and passion. More than once I had regular dialogues with her, with no one else present."

Her last novel, "Corinne," established her celebrity as a writer. More than her other works, it displays remarkable insight and sensibility. Its immense success irritated Napoleon, and he renewed his persecution by ordering her to leave France. She settled in Coppet, Switzerland, where many friends came to console her. Among these were Sismondi, Schlegel, Constant, and Madame Recamier.

In 1810 her great work on Germany appeared, "De l'Allemagne," which, Goethe observes, "ought to be considered a

powerful battery which made a wide breach in the sort of wall raised up between the two nations by superannuated prejudices." "This work," says Sir James Mackintosh, "for variety of knowledge, flexibility of power, elevation of view, and comprehension of mind, is unequalled among the works of women, and in the union of the graces of society and literature with the genius of philosophy is not surpassed by many among those of men."

In this production she portrayed the habits, literature, and political tendencies of the German people. Napoleon's police seized ten thousand copies of this book as soon as published. From her retreat on the beautiful banks of Lake Geneva, Madame de Staël protested against this dastardly act. The Minister of Police made this answer: "Your last work is not French, and I have stopped its publication. Your exile is a natural consequence of your constant behavior for years past. I have thought that the air of France was not suitable to you, for we are not yet reduced so low as to seek for models among the nations you admire."

In order to escape the galling system of espionage to which she was subjected by the French detectives, she repaired for a time to Russia, and afterwards to England. Upon the abdication of her imperial foe in 1814, she returned to Paris, and was allowed to remain even after his return from Elba. At the restoration of the Bourbons, she retired to Switzerland, and never again interfered with politics.

After the death of Baron de Staël, she married M. Rocca, a young Italian officer, in 1812. In her retirement she composed her famous "Considerations sur la Revolution Francaise," a work which gives a graphic account of the stormy period when France was torn by faction and delivered over to Republican fury. In addition to the above-named books, are her "Ten Years of Exile," and a number of admirable essays, on the "Influence of the Passions," on "Suicide," and one on "Fiction."

She died in Switzerland in 1817. She had two sons and one daughter. One of the sons, Auguste Louis, born at Paris in 1790, became distinguished as Baron de Staël, the famous philanthropist, and an earnest and eloquent advocate of the aboli-

tion of the slave trade. The daughter became the Duchess de Broglie.

Madame de Staël was one of the most remarkable personages of a remarkable age. The most serious defect in her character was her unwomanly and insatiable love of fame. Even the great Napoleon became apprehensive of her political scheming, and jealous of her ascendency among the old nobility of the empire. Her personal attraction chiefly consisted in her eyes, which are said to have been magnificent. Aside from them she could not be termed a beautiful woman. But if she was not beautiful, like Marie Antoinette, she was lovely. No woman was ever a more perfect apparition of queenly grace and majesty. She possessed that rare and winning attraction which charms the heart and causes the rules of beauty to be forgotten.

Her numerous works still maintain their reputation, and will preserve hers as long as the French and English languages shall be read. Her brilliant, vivacious style, her vivid and varied description give her a prominent place in the great republic of letters. Hers is among the most illustrious female names that brighten the constellation of genius. One thing, however, she lacked — Christian superstition — faith in the Pauline doctrine of the silence and subjection of woman. But this want of faith appears to have been common to all the truly great and gifted. Such names as Madame de Staël's are never found in the annals of the Church: but they appear in immortal groups wherever the Goddess of Reason has been enthroned, as in France near the close of the eighteenth century.

HUMBOLDT.

Great men come in groups, and no period in the history of man is so luxuriant in illustrious names as the eighteenth century. No year in the whole course of chronology is so memorable as being the birth-date of the world's great prodigies as 1769. Wellington, (May 1st,) Bonaparte, (August 15th,) Humboldt, (September 14th,)—a triad of names that will make 1769 forever glorious among the years. Humboldt was not great in the sense that Bonaparte and Wellington were. His victories were bloodless ones—were all achieved in the arena of thought. He led no armies to blood and butchery; he fought no Waterloos; but he was the chief great leader of the world's vanguard of investigators, the serene grand general of the hosts of intellect. He shed light, not blood; he destroyed ignorance, not armies; he was a conqueror for the sake of science, and not of glory.

Friederich Heinrich Alexander, Baron von Humboldt, was the most illustrious savant and traveler that Germany, or indeed this earth, has ever produced. He stands in isolated grandeur among the great thinkers of his time.

He was born near Berlin, in the old romantic castle of Tegel. He was born to wealth and nobility. His genius and his talents triumphed over these obstacles to intellectual development, and in spite of all the allurements of riches and pleasure, he became truly and grandly great. He received a most thorough education in natural science and political economy at the University of Frankfort-on-the-Oder. In 1788 he went to Gottingen, where he became the pupil of Heyne and Blumenbach. Under the tuition of these, and the distinguished Knuth and Campe, the philologist and critic, he acquired the most thorough education at that time possible.

From his youth he had felt a great desire for travel. He had an irrepressible longing to visit various lands, to study Nature in every clime, and the laws that govern the Universe. He

early resolved to devote his life to the investigation of the physical phenomena of the world. In 1790 he traveled through France, Holland, and England, and published a book "On the Basalts of the Rhine."

In 1791 he studied mineralogy under the famous Werner at Freiberg, and was appointed director-general of the mines at Anspach and Baireuth the next year. In 1796 he resigned this office, determined to gratify his long-cherished passion for visiting far-distant and unexplored regions of the globe. After passing some time at Jena, where he formed friendships with Goethe and Schiller, and published a work "On the Irritability of Muscles and Nervous Fibres," he joined Bonpland in a voyage to South America.

Europe was too small for his investigations. Visiting the tropics of the New World, he sailed along the gigantic Amazon, the mysterious Oronoco, and climbed the crags of Chimbarazo until blood flowed from his eyes and lips. He pursued his investigations for five years in the wilds of the Western World, enduring innumerable hardships, and braving countless dangers for the sake of science. Accompanied by the intrepid Bonpland, he passed a year in the exploration of Mexico, visited the United States, and in July, 1804, returned to Europe with a rich collection of plants, minerals, and animals. He returned to Europe as the scientific Columbus—as the revealer of an unknown world. Paris became his place of residence. He resided there for twenty years, the greater part of which time he spent in publishing the results of his discoveries.

Between 1807 and 1817 he (assisted by Bonpland, Cuvier, and others) published, in French, a "Journey to the Equinoctial Regions of the New Continent," (3 vols.) "Astronomical Observations and Measurements by the Barometer," (2 vols.) "View of the Cordilleras, and Monuments of the Indigenous Peoples of America," "Collection of Observations on Zoology and Comparative Anatomy," (2 vols.) and "General Physics and Geology." In 1810 he was chosen a member of the French Institute. He was welcomed to Berlin in 1826 with many marks of royal favor.

Not satisfied with his discoveries in America, at the request and expense of Nicholas of Russia, in 1829, he made a scientific exploration of Asiatic Russia, crossing the wastes of Siberia

and the great range of the Ural mountains, serving the cause of science at every step. The result of this expedition was his work entitled "Central Asia" (3 vols). Between 1830 and 1848 he was sent to Paris by the King of Prussia on several political missions. During this time he published a "Critical Examination of the Geography of the New Continent" (5 vols). When he was more than seventy-four years old he composed his celebrated work entitled "Cosmos," the first volume of which appeared in 1845, and the fourth in 1858. This work consists of sixty-one free addresses, delivered at Berlin, for the benefit of the people at large, upon the following subjects: Five upon the nature and limits of physical geography. Three were devoted to a study of natural science. Sixteen were on the heavens. Five on the form, density, latent heat and magnetic power of the earth, and on the polar light. Four were on the nature of the crust of the earth, on hot springs, earthquakes and volcanoes. Two on mountains and the type of their formation. Two on the form of the earth's surface, on the connection of continents, and the elevation of soil over ravines. Three on the sea as a globular fluid surrounding the earth. Ten on the atmosphere as an elastic fluid surrounding the earth, and on the distribution of heat. One on the geographic distribution of organized matter in general. Three on the geography of plants. Three on the geography of animals, and two on the races of men.

These lectures present a grand picture of Nature, and establish the sublime fact that the Universe is governed by law. Says Humboldt himself in the first volume: "It contains a general view of Nature, from the remotest nebulæ and revolving double stars to the terrestrial phenomena of the geographical distribution of plants, of animals, and of races of men,—preceded by some preliminary considerations on the different degrees of enjoyment offered by the study of Nature and the knowledge of her laws, and of the limits and method of scientific exposition of the physical description of the Universe."

No other man in Europe ever undertook and accomplished such a work as the "Cosmos;" and no man in the scientific world ever more justly merited the distinctions and honors he received than Baron von Humboldt. He became a member of

almost every scientific body in the world; an associate of the Academy of Sciences of Paris and Berlin; was decorated with many orders, and was a grand officer of the Legion of Honor. By the labors of his long and valuable life he earned the title of creator of the science of comparative geography, and reviver of the study of the natural sciences. Perhaps no man, living or dead, contributed so much to the advancement of science and the real prosperity of the world, as Humboldt. It has been truly said of him, that he was the most learned man of the most learned nation. He died at Berlin, May 6, 1859, in his ninetieth year.

"Humboldt adopted none of the soul-shrinking creeds of his day: wasted none of his time in the stupidities, inanities, and contradictions of theological metaphysics; he did not endeavor to harmonize the astronomy and geology of a barbarous people with the science of the nineteenth century. Never, for one moment, did he abandon the sublime standard of truth; he investigated, he studied, he thought, he separated the gold from the dross in the crucible of his grand brain. He was never found on his knees before the altar of superstition. He stood erect by the grand tranquil column of reason. He was an admirer, a lover, an adorer of Nature, and at the age of ninety, bowed by the weight of nearly a century, covered with the insignia of honor, loved by a nation, respected by a world, with kings for his servants, he laid his weary head upon her bosom — upon the bosom of the universal mother — and with her loving arms around him, sank into that slumber called death.

"History added another name to the starry scroll of the immortals.

"The world is his monument; upon the eternal granite of her hills he inscribed his name, and there upon everlasting stone his genius wrote this, the sublimest of truths:

"'THE UNIVERSE IS GOVERNED BY LAW.'"

SCHELLING.

Friedrich Wilhelm Joseph von Schelling was born in Leonberg, Würtenburg, January 27th, 1775. He first became acquainted with Hegel at the Tübingen University. Their friendship was mutually advantageous and lasting. At Leipsic he studied Medicine and Philosophy, the latter under the tutorship of Fichte, whose vacant chair at Jena he afterwards filled, lecturing there with immense success. In 1795 he had published a treatise "On the Possibility of a Form of Philosophy," and another "On the Ego as the Principle of Philosophy." At Jena, where he associated with Fichte and Hegel, he produced, in rapid succession, "Ideas for a Philosophy of Nature," "On the Soul of the World," a "First Sketch of a System of the Philosophy of Nature," and a "System of Transcendental Idealism."

In 1803 he was appointed Professor of Philosophy at Würsburg. In 1807 he was made a member of the Munich Academy of Sciences, (of which he was subsequently appointed President,) and next year he became Secretary to the Academy of Arts at the same place. Here, honored, rewarded, and ennobled, and filling the Chair of Philosophy to the University for fifteen years, he remained until 1842, when the King of Prussia seduced him to Berlin. While at Munich, his celebrity as a lecturer attracted multitudes of students from home and abroad. And here, in Berlin, in the chair once held by Hegel, he opened a series of lectures, in which he exhibited the ripe fruits of a life's meditation before an admiring and knowledge-hungry crowd of students from various countries of Europe.

"His appearance at Berlin was the signal for violent polemics. The Hegelians were all up in arms. Pamphlets, full of personalities and dialectics, were launched against Schelling, apparently without much effect. His foes at length grew weary of screaming; and he continued quietly to lecture."

Among his works, besides those already mentioned, are

"Bruno, or the Divine and Natural Principle of Things," "Philosophy and Religion," "Philosophical Researches on the Essence of Human Liberty," and "On the Relation of Art to Nature," in which latter work he elaborated his theory of Art as the perfect union of the Real with the Ideal. He died in Switzerland, August 20th, 1854, with his intellectual vigor unimpaired, and the respect with which he continued to inspire all who knew him, undiminished. He left several sons and daughters. His collected works were published in fourteen volumes, 1856-61.

Schelling is often styled the German Plato. Were we to call him the German Plotinus we should perhaps be nearer the truth. There is a great and evident similarity, in historical position, between the modern German speculations and those of the Alexandrian Schools. "In both, the incapacity of Reason to solve the problems of Philosophy is openly proclaimed; in both, some higher faculty is called in to solve them. Plotinus called this faculty *Ecstasy*. Schelling called it the *Intellectual Intuition*. The ecstasy was not supposed to be a faculty possessed by all men, and at all times; it was only possessed by the few, and by them but sometimes. The Intellectual Intuition was not supposed to be a faculty common to all men; on the contrary, it was held as the endowment only of a few of the privileged; it was the faculty for philosophizing.

Alas! Alas! how the same forms of error reappear in history! How the labors of so many centuries have utterly failed to advance the human mind one single step in this direction! Alexandria and Rome in the third century reproduced in Munich and Berlin in the nineteenth! Ancient and Modern Transcendentalism and Spiritualism almost exact counterparts! But courage, gentle reader! Wait a little longer, and we shall hail the Modern Scientific Method bravely coming to the rescue in Philosophy, as in everything else, and annihilating by ignoring all the vagaries of Theology, Mysticism and Metaphysics! Until then, "*Omne ignotum pro magnifico,*" of course! But—"*Credat Judæus Apella!*"

A few words, and then a long last farewell to Schelling the Magnificent. For really magnificent he was in subtlety, ardency, audacity, and a unique form of what may be termed philosoph-

ical poesy. But being all this, he necessarily disregarded precision, and stood in striking contradiction to Kant and Fichte, in the absence of logical forms.

We have seen that Fichte's Idealism was purely subjective. Schelling's was as purely objective. According to the latter, "Philosophy has two primary problems to solve. In the *Transcendental Philosophy* the problem is to construct Nature from Intelligence—the Object from the Subject. In the *Philosophy of Nature* the problem is to construct Intelligence from Nature—the Subject from the Object." Both Fichte and Schelling assert that the Object is but the arrested activity of the Ego. In what then do they differ?—"In this: the Ego in Fichte's system is a finite Ego—it is the human soul. The Ego in Schelling's system is the Absolute—the Infinite—the All, which Spinoza calls Substance; and this Absolute manifests itself in two forms: in the form of the Ego and in the form of the Non-Ego—as Nature and as Mind."

If we divest Schelling's speculations of their dialectical forms, we shall arrive at the following results: "Idealism is one-sided. Beside the Subject, there must exist an Object; the two are identical in a third, which is the absolute. This Absolute is neither Ideal nor Real—neither Mind nor Nature—but both. This Absolute is God. He is the All in All; the eternal source of all existence. He realizes himself under one form as an objectivity; and under a second form as a subjectivity. *He became conscious of himself in Man:* and this Man, under the highest form of existence, manifests Reason; and *by this Reason God knows himself.* Such are the conclusions to which Shelling's philosophy leads us."

In view of all this, we cannot for a moment see the justice of the declarations, made by certain eminent Christian reviewers of Schelling, that his doctrines are those, or nearly those which may be said to form the philosophic basis of Christianity, and that he was destined to deliver Philosophy from the logic of Pantheism and lead her back to Christ! The fact is, these Reviewers are either consummately stupid or outrageously dishonest. But for all that, Schelling, as well as his three great compeers, "builded better than he knew" in the Temple of Philosophical Infidelity.

HEGEL.

Georg Wilhelm Friedrich Hegel was born at Stuttgart in 1770. At the age of eighteen he entered the University of Tübingen as student of theology. It was here that he formed an intimate acquaintance and friendship with Schelling, although the two friends became subsequently rival candidates for the leadership of German Philosophy. On leaving the University, he engaged as private teacher, first at Berne, and afterwards at Frankfort-on-the-Main. In 1801 he became a lecturer in the University of Jena. In the same year appeared his first important work, "On the Difference between the Philosophical Systems of Fichte and Schelling." In 1805 he became professor-extraordinary of philosophy at Jena; but that town having soon after been taken by the French, he was thrown out of employment. For some time he edited a political paper at Bamberg. Here, in 1807, was published his "Phænomenology," the first part of his "System of Knowledge." In 1808, he was appointed rector of the gymnasium at Nuremberg, where he finished his "Science of Logic." In 1811 he married Marie von Tucher, a lady of strong religious convictions and rare moral virtues. He was devotedly attached to her, and their union was eminently a happy one. He was called in 1816 to the chair of philosophy at Heidelberg, and while here published his "Encyclopædia of the Philosophical Sciences," in which his whole scheme of philosophy is comprised. In 1818 he succeeded at Berlin to the professorship of philosophy, left vacant by the death of Fichte. He died of cholera in 1831. Soon after his death his works were collected and published at Berlin, in eighteen volumes.

It should not be forgotten that while at Jena, Hegel published a dissertation "On the Orbits of the Planets," directed against the Newtonian system of astronomy. It was an application of Schelling's Philosophy of Nature, and in it Newton was treated with that scorn which Hegel never failed to heap

upon *empirics*, *i. e.*, those who trusted more to experience than to logic!

At Jena he enjoyed the society of Goethe and Schiller, where the three may be said to have formed a very pleasant little society of mutual admiration. And it was here he finished writing his "Phænomenology" on the very night of the ever-memorable battle which has gone down to history by the name of that city. "While the artillery was roaring under the walls, the philosopher was deep in his work, unconscious of all that was going on. He continued writing, as Archimedes at the siege of Syracuse continued his scientific researches. The next morning, manuscript in hand, he steps into the streets, proceeding to the publisher's, firmly convinced that the interests of mankind are bound up with that mass of writing which he hugs so tenderly. The course of his reverie is somewhat violently interrupted; bearded and gesticulating French soldiers arrest the philosopher, and significantly enough inform him that, for the present, the interests of men lie elsewhere than in manuscripts. In spite of French soldiers, however, the work in due time saw the light, and was welcomed by the philosophical world as a new system—or rather as a new modification of Schelling's system."

How far did he modify Schelling's "unsystematic system?" The position he was to occupy became very clear. Either he must destroy Schelling's ideas and bring forward others; or he must accept them, and in accepting, systematize them. Difficult as it was, he chose the latter task. His glory is nothing less than the invention of a new Method; and the invention of a Method has always been considered the very greatest effort of philosophical genius. "A method is a *path of transit*. Whoso discovers a path wherein mankind may travel in quest of truth, has done more towards the discovery of truth than thousands of men merely speculating. What had the observation and speculation of centuries done for Astronomy before the right path was found?"

This is not the place, even if we had the time, to describe and discuss Hegel's method. But what did it lead to? It led to the bold assertion of the absolute identity of Subject and Object, of Mind and Matter, of Thought and Thing, of Real

and Ideal, of Being and Non-Being, of Something and Nothing, of Force and Impotence, of Light and Darkness, of Dictum and Contradiction! He declared that the true Philosophy was Absolute Idealism! That Absolute Idealism may be thus illustrated:—"I see a tree. Psychologists tell me that there are three things implied in this one fact of vision, viz., a tree, an image of that tree, and a mind which apprehends that image. Fichte tells me that it is I alone who exist; the tree and the image of the tree are but one thing, and that is a modification of my mind. This is *Subjective Idealism.* Schelling tells me that both the tree and my Ego are existences equally real or ideal, but they are nothing less than manifestations of the Absolute. This is *Objective Idealism.* But, according to Hegel, all these explanations are false. The only thing really existing (in this one fact of Vision) is the Idea—the *relation,* The Ego and the Tree are but two terms of the relation, and owe their reality to it. This is *Absolute Idealism.*—Of the three forms of Idealism, this is surely the most preposterous; and that any sane man—not to speak of a man so eminent as Hegel—should for an instant believe in the correctness of the logic which 'brought him to this pass'—that he should not at once reject the premises from which such conclusions followed—must ever remain a wonder to all sober thinkers—must ever remain a striking illustration of the unbounded confidence in bad logic which distinguishes metaphysicians—truly, 'a race mad with logic, and feeding the mind with chimeras.'"

The philosophy of Hegel is regarded by his followers as by far the most logical, complete, and comprehensive of all the pantheistic systems. It is generally regarded as the completion of the great philosophic edifice which Kant founded and to which Fichte and Schelling contributed important materials.

As to the relation which Hegel's philosophy bears to Christianity, Dr. Hedge says "the theological and phil sophical controversies of the day rage around it. It is reputed to be the most comprehensive and analytic of pantheistic schemes. Its author and some of his disciples have asserted that it is the same system, in the form of philosophy, which Christianity gives us in the form of faith. But its present position is that of hostility to Christianity."

ROBERT OWEN.

This man, who has exercised such a remarkable influence in this century, an influence that will grow as mankind becomes wiser and better through all the centuries to come, was a native of Newtown, in Montgomeryshire, Wales, where he was born in 1771. Though his parents were quite poor, they enabled him to acquire such an education as was afforded by the school of his native town.

He must have been an extraordinary child, for we learn from his own account of himself that he acted as teacher in this school at the age of seven years. At nine he was under-master. He left the school at the age of ten. The precocious and enterprising youth afterwards maintained himself for a few years as a shopman, being treated with uncommon consideration and liberality by his patrons.

At this time Arkwright's machinery was coming into use; and at the age of eighteen, Robert became a partner in a cotton-mill where forty men were employed. He was prosperous, and, the architect of his own fortunes, he rose from one lucrative position to another, until he became co-proprietor along with his wife's father of the "New Lanark Twist Company's" works near Glasgow. He there presided over four thousand operatives in his employ with a sort of patriarchal care and benevolence, building new schools and dwellings, and generally exhibiting a great interest in the welfare of all connected with him. The New Lanark establishment included a farm of one hundred and fifty acres, and supported two thousand inhabitants. Robert Owen was a consummate business man, making many fortunes himself, and enabling others to make them. If he had been selfish and worldly he might have died a prodigious landed proprietor and one of the wealthiest of cotton lords.

His ability in the conduct and economy of this association was truly wonderful. His arrangements for the health, the diet and comfort of a multitude; his management of the mill

and the farm, the school and the ball-room of his successive establishments in Scotland, England, and America, proved his rare economic and administrative faculties. The Lanark mills were set up in 1784 by Arkwright, when Owen was a boy. Ten years after he became the manager of them, and while all the world was expecting his ruin from his new-fangled scheme, he bought out his partner for eighty-four thousand pounds. During the next four years he and his new partners realized more than one hundred and fifty thousand pounds. He finally bought out his partners for one hundred and fourteen thousand pounds.

He was thus at liberty to try his own methods with his work-people, and so striking was his social and educational success, that the great ones of the earth came to learn his system. Kings and emperors went to Lanark, or invited Owen to their courts. In spite of his notorious infidelity, statesmen, prelates and clergymen, dissenters, and bigots, came to inspect his schools. Territories were freely offered him in various parts of the world, in which to try his scheme on a large scale. The great Metternich held a succession of interviews with him with a view of establishing his system of society in Austria, employing many government clerks in registering conversations and copying documents. He was brought into terms of intimacy with all the European celebrities of his time.

In 1823 he came to the United States, where he purchased a large tract of land in Indiana, on the banks of the Wabash, and founded a community called by him New Harmony, where he carried the co-operative theory into effect. He created a furor for social amelioration all over the country, electrifying Conventions and Legislative Assemblies with his powerful arguments and personal influence.

On the Fourth of July, 1826, exactly half a century previous to the day of our writing, Mr. Owen delivered his celebrated *Declaration of Mental Independence*, the radical character of which may be learnt from the following extract:—

"I now declare to you [at New Harmony] and to the World, that Man, up to this hour, has been in all parts of the Earth a slave to a Trinity of the most monstrous evils that could be combined to inflict mental and physical evil upon his whole

race. I refer to Private or Individual Property, Absurd and Irrational Systems of Religion, and Marriage founded on Individual Property, combined with some of these Irrational Systems of Religion."

Among his several other claims to the gratitude of the Race, let us not forget that he was most certainly the father of the infant school system, and also started the reform-schools and houses of refuge, which have so amply proven themselves to be reformatory institutions of great beneficence.

He returned to England in 1827, and established a community in the parish of Bathwell. In 1828–9 he was again in this country, preaching his gospel among the people, arguing with "Rev." Alexander Campbell, treating with the Mexican government for a vast territory on which to develop Communism, establishing intimate relations with Martin Van Buren, then Secretary of State, and having important interviews with Andrew Jackson, the President, laboring with these dignitaries on behalf of national friendship and his new social system. New Harmony, Yellow Springs, Nashoba, "Coöperative," Franklin, Blue Springs, Forestville, Haverstraw, Coxsackie, and Kendall, were communities gotten up on his plan. They grew, flourished a while, but alas! decayed and died while in their teens. After expending a large fortune in the promotion of his benevolent but unsuccessful social establishments, he died in 1858. The following account of his death was published from the pen of Mr. Holyoake in "The Reasoner" of December 5, 1858—:

"A National Association for the Advancement of Social Science stirred the pulses of the venerable propagandist. It was the child of his own genius and labors. At the end of his journey to Liverpool he had to take to his bed. On the day of the meeting—the last public meeting at which he was destined to appear—he ordered Mr. Rugby to dress him. His feebleness was such that the operation took two hours. He was then placed in a sedan chair, and carried to the hall. Four policemen bore him to the platform. It is now a matter of public history how kindly Lord Brougham, as soon as he saw his old friend, took him by the arm, led him forward, and obtained a hearing for him. Then Mr. Owen, in his grand manner, proclaimed his ancient message of science, competence, and goodwill to the

world. When he came to the conclusion of his first period, Lord Brougham, out of regard to his failing strength, terminated it. He clapped his hands, applauded his words, then said 'Capital, very good, can't be better, Mr. Owen! There, that will do.' Then in an undertone, 'Here, Rigby, convey the old gentleman to his bed.' He was carried back. As soon as he reached his bed he became unconscious. That scene on the Liverpool platform will not soon die out of recollection. Lord Brougham and Mr. Owen, the two marvelous men who stood there was a sight not soon to be beheld again. Lord Brougham's vivacity at eighty was as wonderful as Mr. Owen's undying ardor at eighty-nine. For two weeks he kept his bed at the Victoria Hotel. One morning he exclaimed:—

'Rigby, pack up, we'll go.'

'Go where, Sir? To London?'

'Go to my native place—I will lay my bones whence I derived them.'

"Dressings, delays, and carryings brought him to the Mersey. He was conveyed over. He took the rail to Shrewsbury. Thence a carriage to travel thirty miles into Wales. When he came to the border line which separates England from Wales, he knew it again. It was more than seventy years since he had passed over it. He raised himself up in his carriage and gave a cheer. He was in his own native land once more. It was the last cheer the old man ever gave. With brightened eyes the aged wanderer looked around. The old mountains stood there in their ancient grandeur. The grand old trees under whose shadow he passed in his youth waved their branches in welcome. What scenes had the wanderer passed through since last he gazed upon them! Manufacturing days, crowning success, philanthropic experiments, continental travel, interviews with kings, Mississippi valleys, Indiana forests, journeys, labors, agitations, honors, calumnies, hope and toil—never resting; what a world, what an age, had intervened since last he passed his native border! He took up his residence at the Bear's Head Hotel, in Newtown, the place of his birth. During a week he only took sugar and water. Mr. Owen, though never an abstainer from wine, was most temperate in his habits; and though most essential to him in his exhausted state, declined to

take stimulants now. Climatic disease is the explanation Dr. Slyman gave me of the immediate cause of his death. . . . . It was about seven in the morning, as his son held his hand, and a friend stood near him, that he said, 'Relief has come—I am easy and comfortable,' and he passed away. Death, which commonly beautifies the features, re-imprinted his perennial smile upon his face. His lips appeared as though parting to speak, and he slept the sleep of death like one whose life had been a victory."

The name of Robert Owen should be dear to all Freethinkers, and indeed to all lovers of humanity. He spent a long life and a great fortune in the pursuit of human improvement. Although the name and services of the once popular reformer are now scarcely known except to a small circle of old Socialists, yet to Robert Owen's earnest and patient efforts to ameliorate the social condition of the people may be clearly traced that widely-spread coöperation which has taken deep root in the north of England, and which bids fair to work a complete social revolution. He probably created a far greater desire amongst the rich to assist the poor, and amongst the poor to seek after their own social salvation, than was possible to any other man of his epoch. He propounded the utility of association instead of division, in all the departments of human industry. He declared his invincible hostility to every existing or pre-existent form of religious faith. He stigmatized every species of theology as a hindrance to human progress; because all of them operated as deterrents from freedom of thought, and promulgated the monstrous doctrine that man can control and determine his belief, and is therefore morally responsible for it to God. His protest against superstition and intolerance effected incalculable good. That Freethinker is unworthy of the title who, when he hears the name of Robert Owen mentioned, feels no stirring of reverence and love for the benevolent and noble old man who lived stainless in character and independent in mind, with his eye ever on the one aim of emancipating his fellow men from the tyranny of ignorance and error, and from the galling oppressions of social injustice.

FOURIER.

Our notice of the founder of the famous socialist system of "Fourierism" must be brief. He was born at Besancon, in France, in 1772. He was the son of a merchant. After receiving his education in his native town, he was employed a few years in a counting-house in Lyons. In 1793, during the Revolution, he was compelled to take arms, and served in one or two campaigns on the Rhine. His leisure time while in the army, however, was employed in study and reflection upon the social and political theories which then abounded in France. And after leaving the army, while employed in various other situations, his active mind was busily engaged on the same subjects. He also acquired proficiency in the exact sciences, not neglecting political economy He passed several years as a commercial traveler for mercantile houses of Marseilles and Lyons, diligently engaged in the problem whose solution should remedy the miseries of the present social system.

In 1803 he published, in a Lyons journal, an article on European policy which attracted the favorable notice of Bonaparte. At length, having, as he thought, made the important discovery of which he was in search, he published, in 1808, his "Theory of Four Movements and General Destinies," designed ss the prospectus of a more complete work, which appeared in 1822, entitled a "Treatise on Domestic and Agricultural Association." A late edition was entitled "Theory of Universal Unity," (4 vols. 1841). These works were coldly received by the public and by the reviewers: but for all that, they have exerted great influence in the world, and at the present moment, in Europe and America, the doctrines of Fourier are sensibly felt even to the finger ends of bodies politic. Numerous experiments of his system of attractive industry and social harmony have been made in the Old and New Worlds. These experiments proved and achieved much, but the times did not seem to be ready for them, consequently they have not been suc-

cessful, except when considerably modified, as in the case of the very successful *Familistere*, or "Social Palace" at Guise, France, projected and superintended by M. Godin, of which a fair, suggestive, and illustrated account may be seen in "Harper's Monthly" for March, 18—, and which has been beautifully Americanized in that enticing novel "Papa's Own Girl," and by means of Kate Stanton's grand lecture on "The Uncrowned Kings."

The following is a full and correct list of the "Fouriestic" Phalanxes, Phalanstenes, or Associations which appeared, from time to time, in the United States:—

Fore-runners:—Brook Farms *Community;* Hopedale; The Northampton Association; The Skaneateles Community.

Phalanxes Proper:—Sylvania; Peace Union; Mc Kean County; One-Mentian; Social Reform; Goose-Pond; Seraysville; Clarkson; Sodus Bay; Bloomfield; Ortan's Union; Mixville; Jefferson County; Moorhouse Union; Marlboro; Prairie Home; Trumbull; Ohio; Clermont; Integral; Alphadelphia; La Grange; Columbia; Spring Farm Bureau County; Washtenaw; Garden Grove; Iowa Pioneer; Wisconsin; North American; Brook Farm *Phalanx*.

All these "Phalanxes," after various good and ill fortunes, in time failed. "Fourier himself would have utterly disowned every one of them. . . . . He vehementiy protested against an experiment in France, which had a cash basis of $100,000, and the advantage of his own possible presence and administration. Much more would he have refused responsibility for the whole brood of unscientific and starveling 'picnics,' that followed Brisbane's excitations. Here then arises a distinction between Fourierism as a theory propounded by Fourier, and Fourierism as a practical movement administered in this country by Brisbane and Greeley. The constitution of a country is one thing; the government is another. Fourier furnished constitutional principle; Brisbane was the working President of the administration. We must not judge Fourier's theory by Brisbane's execution."

MARY SOMERVILLE.

This eminent astronomer and scientific writer was born at Jedburgh, in Scotland, about 1780. She was instructed in the mathematical and physical sciences by her father, Sir William Jedburgh, an officer in the Royal Marrines. After becoming the wife of Dr. Somerville, she distinguished herself by making some experiments on the magnetic influence of the solar rays of the spectrum. But it was to Lord Brougham that her introduction to scientific literature was chiefly due. That enlightened nobleman engaged her to supply the "Society for the Diffusion of useful Knowledge" with a popular summary of Laplace's "Mecanique Céleste," which appeared in 1832 under the title of "Mechanism of the Heavens." She subsequently produced a treatise "On the Connection of the Physical Sciences," and "Physical Geography." Her services to literature and science were acknowledged by an honorary membership of the Royal Astronomical Society, and a pension of £300 per annum from the Civil List Fund. In her admirable works, such abstruse subjects as gravitation, the figure of the earth, the tides, heat, electricity, and comets were ably treated.

This estimable lady had great confidence in the Universe and the unchangeable laws which control it, and but little in the *dicta* of priests and the dogmas of superstition. It was easy for her to comprehend the reality, the permanence, and the eternality of matter and its forces; of the revelations which Nature makes in the starry worlds and their ceaseless motions; in the rock strata of our earth; of the formation of soils from these; of the almost endless gradation of vegetable and animal life from the minutest green mould of cheese to the tallest monarch of the forest, and from the microscopic *infusoria*, hundreds of which sport in a drop of water, to the whales that people the Arctic seas, and the elephants and mammoths that have trod the earth's surface, but she could comprehend but little of the myths and absurdities which priests and monks spend their lives in promulgating.

GODFREY HIGGINS.

All along the past ages great and gifted souls, emerging from comparative obscurity, have, by force of inherited instincts, quickened energies, and heroic life purposes, left behind them records that must necessarily be as enduring as the races and countries that their lives honored. The man of will—the man that *does* is King. Most of us are ardent admirers of all such brave men as dare to investigate—to speak—to write—to defend their honest convictions of truth. Such a man was Godfrey Higgins.

Rocky, mountainous regions, in all latitudes, tend to freedom and intellectual development. Accordingly, if Greece gave the world a Socrates, and Sweden a Swedenborg, rough, uneven Yorkshire, England, has produced many noble sterling characters, and among them the subject of this sketch.

Godfrey Higgins was born in 1770, at Skellow Grange, a quiet country seat, in Doncaster, Yorkshire, England. He was an only son. The father, a pleasant gentleman of independent fortune, sent him first to the common school, and afterwards to Trinity Hall, Cambridge. Upon his father's death, which happened when Godfrey was about twenty-seven years of age, he inherited the house and the estate at Skellow Grange. Shortly after this he married, continuing a home-life till the threatened invasion of Napoleon, when he entered the Third West-York Militia, becoming in due time a Major. While in military life his heaith became impaired to such a degree that he never fully recovered. Resigning his commission and returning to Skellow Grange, he devoted considerable time to reform movements, connected with the York Lunatic Asylum, pauper institutions, and other philanthropic work. At this time he was a member of the English Church. But naturally reflective, incredulous, and progressive, the cold, dismal forms—the irrational dogmas of the Church afforded food for neither his affectional nor intellectual nature. He became skeptical. The

clergy failing to meet his arguments, denounced him as an Infidel. This inclined him to turn his whole attention to the study of antiquity and evidences relating to the origin of nations, languages and religions. The subject was almost boundless, and to it he devoted ten hours a day for almost twenty years. The results of this severe application appeared in three massive volumes, the "Anacalypsis"—the "Celtic Druids"—the "Horæ Sabbaticæ"—the "Life of Mahomet"—and sundry pamphlets for private distribution. Long an invalid, he died in 1853.

"Before the Aryan and the Semitic races had made a record in history, aboriginal peoples occupied India, Arabia, and the countries of the Mediterranean. They were not barbarous, for their monumental remains show that their knowledge of architecture, the mechanic arts, and perhaps astronomy, has not been excelled in subsequent times. Their civilization, however, was peculiar: for the religious comprehended the political system, and worship made science and art its ministers. Unconscious of harm or immodesty, they adored the Supreme Being as the Essential Principle of Life; and expressed their veneration by symbols which, in their simple apprehension, best expressed the Divine Functions. The Sun, possessing and diffusing the triune potencies of Heat, Light, and Actinism, was a universal emblem of God; as was the Bull, the zodiacal sign which indicated the vernal equinox and the resuscitation of Time. With equal aptness and propriety the human organs of sex, as representing Divine Love and the Perpetuation of Animated Existence, were also adopted as symbols of the Deity, and models of them employed at all religious festivals. Those symbols were adopted by the Aryan conquerors of India, and incorporated into the Brahmin worship; and we find remains of the prehistorical religion in modern creeds, superstitions, and architecture. The Monumental Shaft, the Cross, the Church-spire, appear to have been derived from the archaic worship just noted, and mean alike the virile symbol and the life everlasting." This olden and apparently universal religion Mr. Higgins lucidly explicated in the works first above mentioned. And what a mine it was for such a patient and conscientious delver as he!

In 1869 an American admirer, J. M. Peebles, visited Skellow Grange, and was most cordially received by the niece of this

distinguished man. The mansion, antique in structure, looked old and weather-worn. A crystal brook rippled musically by the lawn. The hours he spent in that choicely-selected library, remaining nearly as the erudite occupant left it; the unpublished manuscripts and correspondence that he was permitted to examine; and the liberal amount of documents put into his possession by this lady-relative of Mr. Higgins, are treasured as among the sunniest memories of his life.

The family being English churchmen, did not sympathize in the least with his radical views touching the natural origin of all religions, while priests, even to the clergyman of Burgwallis, shamefully persecuted him.

Writing of himself, (preface to "Anacalypsis," p. 8) Mr. Higgins says, "The benefit which I derived from the examination of the works of the ancients in my two journeys to Rome, and one to Naples, produced a wish to examine the antiquity of more oriental climes. . . . I am now turned sixty; the eye grows dim, and yet, if the strictest attention to diet and habits may be expected to prolong health, I may not be unreasonable in looking forward for several years to continue my work, in the expectation of making great discoveries."

While this learned man loathed superstition, despised theological creeds, and abhorred the overbearing priestcraft of his age, he believed in God, and spoke in the most reverent manner of Jesus of Nazareth. Listen again,—"A writer in the 'Bishop's Review' accuses me," says Mr. Higgins, "of being in a rage with the priests. I flatter myself I am never in a rage with anything: but I shall never scruple to express my detestation of an *order* which exists directly in opposition to the commands of Jesus Christ. Priesthoods and priests were called by Jesus 'vipers' and 'hypocrites' that loved to pray standing in the corner of the streets." "Jesus Christ was put to death, *if the four gospel histories can be believed*, merely for teaching what I have no doubt he did teach, that temples, priests, mysteries and cabala were all unnecessary. His moral teachings were so plain that they might be called the *poor man's religion.*"

Only two hundred copies of this wonderful book were published. Mr. Higgins himself says, in the Preface,—"I have

printed only two hundred copies of this work; of these two hundred only a few got at first into circulation. The tendency of the work is to overturn all the established systems of religion, to destroy several notions upon subjects generally considered sacred, and to substitute a simple unsacerdotal worship. Names hitherto looked upon with veneration by the world are stripped of their honors, and others are lifted from opprobrium to a position of reverence." These two large volumes, so rich in the literature of the East, inspired thought, puzzled reviewers, and silenced priests. For its time — half a century since — the "Anacalypsis," though lacking careful, logical analysis, was sufficiently vigorous and scholarly to immortalize the name of Godfrey Higgins. And yet, as no scientist would think of quoting as authority a book upon chemistry written fifty years since, so no scholar in the light of modern discoveries and persistent explorations in the lands of Brahminism and Buddhism would think of referring to the "Anacalypsis" as final authority. Such errors as the following are samples: — "Jesus, the founder of the golden rule." "The old synagogue Hebrews is the oldest written language." But Max Müller, who, as a linguist, has no peer, pronounces the Sanskrit a much older language than the Hebrew. And Leibnitz, the contemporary of Newton, says: — "There is as much reason for supposing Hebrew to have been the primitive and oldest written language of mankind, as there is for adopting the view of Goropius, that the Dutch was the language spoken in Paradise." The excellencies of the "Anacalypsis" so far excel the defects, however, that it may be considered a very sun in the theological sky of the past.

And indeed, as to the comparative antiquity of the Sanskrit itself, it should not be forgotten that once upon a time there existed a superficial school which maintained that the Sanskrit was *never* a spoken, living language, but only an esoteric book-language prepared expressly for the priests and priest-philosophers a little before or about the commencement of the so-called Christian era. One story is that some learned Brahmins about that time were traveling in Greece and Rome, and noticing the convenient, sonorous, and beautiful inflexions of the Greek and Roman languages, which they so much lacked in their native

tongue, betook themselves to *create* a much more highly differentiated and beautiful language still, for the use of their class in subtle dialectics and expressions of abstract thought. And to this intent, it is said, they not only often very closely imitated the inflections of Greek and Latin, but actually rifled their very root-words, to a large degree, for the elementary basis of the new tongue. In opposition to this theory, as before observed, Max Müller and other learned philologists firmly believe the Sanskrit to not only have been a living spoken language, thousands of years ago, but also to have afforded the groundwork for the Greek, the Latin and other more modern languages.

Lady D. Morgan, wife of the late Prof. D. Morgan London, and the personal friend of Mr. Higgins while in college and afterwards, assures us that he was ambitious as a youth, and strictly upright and conscientious as a man; that he was a magistrate in West Riding; that he belonged to the Masonic fraternity: that he was a member of the Royal Asiatic Society; a sincere admirer of Richard Carlile; a frequent guest of the learned Duke of Sussex, brother of King George IV., and was present at the unrolling of the first mummy ever brought from Egypt to England.

The English impression of Godfrey Higgins, in spite of the calumny of anxious competitors and priestly enemies, was, and *is*, that he was an original thinker, a diligent student, and an honest, non-time serving, free-spoken man. He had, in fact, the sterling bravery of a martyr, the energy of an iconoclast, and the self-denial of a moral hero. Truth was the great object of his search, and freedom the key-word to his nature. To interpret the characteristics of this man by his books is to admire and love him for his works' sake.

A new edition of "Anacalypsis," in four volumes, is now being published in London. The reader will do well to thoroughly study it, as well as the related works of Knight, Inman, Westrop, Wake, and others of this class, if he wants to get a clear view of the purely human origin of our highly-vaunted *Divine* Christianity.

ROBERT TAYLOR.

THIS "Modern Apostate" and "Devil's Chaplain," was born at Edmonton, County of Middlesex, England, August 18th, 1784. His family was in affluent circumstances, and highly respectable. But for all that, Robert, being a younger son in a family of eleven children, had to be trained up to follow some profession. His father dying when he was about seven years old, he was left under the guardianship of a paternal uncle. In his seventeenth year he was apprenticed to a surgeon at Birmingham, and afterwards studied medicine under Sir Astley Cooper, and passed with honors the College of Surgeons.

About the year 1807 he became acquainted with the Rev. Thomas Cotterell, a clergyman of the Established Church of England, of high evangelical principles, who induced him to quit physics for metaphysics, and in 1809 he entered St. John's College, Cambridge, and in 1813 took his B.A. degree. He had proved himself an excellent scholar, and was publicly complimented by the Master of the College as a singular honor to the University. On March 14th, 1813, he was ordained by the Bishop of Chichester, and from that time until 1818 officiated as Curate at Midhurst.

It was while quietly following his ecclesiastical duties at this place, that he became acquainted with a person named Ayling, who held Deistical opinions, and who induced him to read certain Freethinking books. The result was that Mr. Taylor ultimately avowed himself a Deist, and resigned his cure. This occasioned great anxiety and alarm among his family and friends, who brought all the pressure they could to bear upon him, in order to have him recant, and we regret to have to state it, with only too much success! But after the temporary recantation, his friends, who procured it, nearly abandoned him to his fate. It was not him, but the holy Church, they cared for; and as long as that seemed to have been vindicated and proved victor, Taylor might as well be shaken off as a sting-drawn and harmless viper! Consequently he soon found him-

self in distress, and shunned even by his family. But the kindness of an old friend obtained him the curacy of Yardley, near Birmingham. His previous apostacy, however, having reached the ears of the Bishop, he was not allowed the necessary license, and the rector who had engaged him was peremptorily ordered to dismiss him. Such harsh treatment as this would naturally produce a reaction of strong feeling in the breast of such a man as Taylor; and this feeling was not long in producing bitter fruit. While his rector was on a journey of discovery, seeking another curate, Taylor preached a series of sermons, by means of which he shook the faith of nearly the whole of his congregation. An abstract of his last sermon at Yardley is here appended:--

"The text was, 'For as Jonah was three days and three nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth.' Matthew xii. 40. He began, 'Then this glorious miracle of the man having been swallowed alive by a fish, and remaining alive for seventy-two hours, undigested and unhurt, in the fish's bowels, and being vomited up unhurt and safe upon the dry land, was as true as the gospel; and consequently the gospel was as true, but not more true, than this sea-sick miracle. He inferred that no person could have a right to pretend to believe in the death and resurrection of Christ, who had the least doubt as to the reality of the deglutition and evomition of the prophet Jonah. As to the natural improbabilities and physical impossibilities of this very wonderful Bible miracle, they were nothing in the way of a true and lively faith. Where miracles of any sort were concerned, there could be no distinction into the greater and the less, since infinite power was as necessary to the reality of the least as to the greatest. We should never forget it that it was the Lord who prepared the fish, and prepared him for the express purpose of swallowing the man, and probably gave him a little opening physic, to cleanse the apartment for the accommodation of its intended tenant; and had the purpose been, that the whole ship and all the crew should have been swallowed as well as he, there's no doubt that they could have been equally well accommodated. But as to what some wicked Infidels objected, about the swallow of the whale

being too narrow to admit the passage of the man, it only required a little stretching, and even a herring or a sprat might have gulped him. He enlarged, most copiously, on the circumstance of the Lord speaking to the fish, in order to cause him to vomit; and insisted on the natural efficacy of the Lord, which was quite enough to make anybody sick. He pointed out the many interesting examples of faith and obedience which had been set by the scaly race, who were not only at all times easy to be caught in the gospel net, when thrown over them by the preaching of the Word, but were always ready to surrender their existence to the Almighty, whenever he pleased to drop 'em a line. That as the first preachers of the gospel were fishermen, so the preachers of the go pel, to this day, might truly be said to be looking after the loaves and fishes, and they who, as the Scripture says, are 'wise to catch soles,' speak to them for no other purpose than that for which the Lord spoke unto the whale — that is, to ascertain how much they can swallow." The moral of this pungent persiflage, aimed to admonish the proud and uncharitable believer, who expected his acceptance with the deity on the score of his credulity, that when his credulity was fairly put to trial, it might be found he was in reality as far from believing what he did not take to be true as the most honest and avowed Infidel. 'Thou then who wouldst put a trick upon infinite wisdom, and preferrest the imagined merit of a weak understanding to the real utility of an honest heart— those who wouldst

> 'Compound for sins thou art inclined to,
> By damning those thou hast no mind to,'

hast thou no fears for thy presumptuous self? Thou believest only that which seemeth to thee to be true; what does the Atheist less? And that which appeareth to be a lie, thou rejecteth; what does the Atheist more? Can we think that God has given us reason only to betray us, and made us so much superior to the brute creation, only to deal with us so much worse than they, to punish us for making the best use we could of the faculties he has given us, and to make the very excellence of our nature the cause of our damnation?'"

Carlile made a tour through England on an Infidel mission,

commencing with a challenge to Cambridge University, visiting this and the other Universities, and the large towns and cities of England, and everywhere challenging the clergy to meet them in argument. A few debates took place, but everywhere an excitement was created and the tourists were triumphant. On Mr. Taylor's return from this tour the "Rotunda," near Blackfriar's Bridge, London, (previously used as a low theatre) was opened with tremendous effect. A second prosecution followed, and on July 4, 1831, he was again tried for blasphemy, and sentenced to two years imprisonment in Horsemongers' jail, where his treatment was as cruel as an English Government and faction dared make it. Mr. Taylor, in a fit of desperation from ill-usage, having threatened the life of the jailer, this fact was made use of even by the government for prolonging his imprisonment. During this prosecution the Society at the Rotunda was partly broken up. He had been the friend and companion of Richard Carlile for several years, but soon after his release from Horsemongers' a want of unanimity between them injured his exertions. His public career was terminated by a marriage with an intellectual lady of some property, who had long been his admirer, and, we are told, paid some of the fines with which he was oppressively mulcted. With his wife he retired to France, and there spent in tranquillity the remainder of his days, and died a few years after at a good old age.

It is difficult to quote from Robert Taylor's works without doing him great injustice. The reader is therefore referred to his works, the full titles of which are as follows:— "The Diegesis; being a Discovery of the Origin, Evidences, and Early History of Christianity, never yet before or elsewhere so fully and faithfully set forth. By the Rev. Robert Taylor, A. B., and M. R. C. S. [Member of the Royal College of Surgeons]."—"Syntagma of the Evidences of the Christian Religion, being a Vindication of the Manifesto of the Christian Evidence Society, against the assaults of The Christian Instruction Society. By Rev. Robert Taylor, A. B., and M. R. C. S., Orator of the Areopagus, Prisoner in Oakham Jail for the conscientious maintenance of the Truths contained in that Manifesto."—

His connection with the Church of England was thus con-

cluded. His brother agreed to make him an allowance of £1 (one pound) per week if he would quit England. He retired to the Isle of Man. But after nine weeks his brother ceased to remit; and to support himself, Mr. Taylor had to have recourse to writing for the press. His articles in the two newspapers then published in the island attracting attention, he was summoned before the bishop, and compelled to quit the island under a threat of imprisonment. In deep distress he went to Dublin, where he joined some gentlemen in forming a "Society of Universal Benevolence" in a small theatre, of which he became lecturer. But even from here he was driven by Protestant bigotry.

In 1824 he arrived in London, lectured and debated in various places, and founded "The Christian Evidence Society." Many of the discourses delivered by him were printed in the "Lion," which was first published in 1828 by Richard Carlile. Others form the volume known as "The Devil's Pulpit," a name given from the circumstance of the author having been dubbed the "Devil's Chaplain" by Mr. H. Hunt. In 1827, the Mayor of London, presumed to be instigated by others, had Mr. Taylor arrested for blasphemy, selecting the matter from the "Devil's Pulpit." This was done in the meanest possible way, the arrest being made so late on a Saturday night as to prevent bail being obtained, and thereby the man of power gained the petty advantage of disappointing the public by preventing Mr. Taylor's lecture on Sunday. A prosecution was now organized. Wright, a Bristol *Quaker* and banker took this opportunity to press a debt, and threw the orator into prison. During the same year a second indictment was preferred, including several of Mr. Taylor's friends, but *they* were never brought to trial. On October 24, 1827, he was tried at Guildhall for blasphemy, convicted by a "Church and King" Jury, and sentenced to imprisonment for one year, in Oakham jail, with securities for good behavior for five years. In Oakham he wrote his "Diegesis" and "Syntagma," and communicated a weekly letter to Carlile's "Lion."

After his release from prison, in 1829, he formed an intimate acquaintance with Mr. Carlile, resumed his lectures, and with "The Devil's Pulpit; or Astro-Theological Sermons, &c.," and

"The Astronomico-Theological Lectures," (second series of above). It may be here stated that Taylor never approved the title "Devil's Pulpit" to the first series, which the London publisher has, nevertheless, affixed to all his lectures. He was for naming both series "Astronomico-Theological Lectures."

Mr. Taylor may have been a little too much given to sensationalism, but for all that, he did a grand work in his time. He *dared* and *devoted his life for us* in a far higher sense than any Jesus ever did or could do; and therefore, for all his few foibles, Freethinkers will forever hold him in holy remembrance. There may be some slight mistakes in his books, but considering where they were written, and taking into account the natural anxiety of his mind when penning most of them *in jail*, it is really wonderful to notice their general acumen and correctness. Indeed, in the Dedication of his "Diegesis" to the Masters, Fellows, and Tutors of St. John's College, Cambridge, he says, "Your assistance for the perfecting of future editions, *by animadversions on any errors which might have crept into the first*, and the feeling with respect to it, which I cannot but anticipate, though it may never be expressed, will amply gratify an ambition whose undivided aim was to set forth truth, and nothing else but truth."

Prison bars and fine did not possess the power to terrify his soul nor to cause him to deny the honest convictions to which he gave his assent. Under the guardianship of the Church he had become thoroughly versed in the romance and the myths which make its system, and in the honesty of his nature he was compelled to discard and abjure them all and to embrace the realities of Nature and Reason which fail not to clearly present themselves to the studious investigator. Having found what his judgment approved as truth he fearlessly made known to others, regardless of the consequences to himself that might grow out of that honest course. His name, we repeat, must ever be held in veneration by lovers of truth and the admirers of freethought and free speech.

WILLIAM JOHNSON FOX.

The subject of this memoir was born on the 1st of March, 1786, near Wrentham, in Suffolk. His parents removed to Norwich when he was three years of age. At the age of twelve he was a weaver boy. He acknowledged this fact with pride when he signed several articles in a newspaper called The League, "A Norwich Weaver Boy." He exchanged the loom and the shuttle for the banker's desk and pen at the age of fourteen. It was then that he commenced the great work of self-education. The young student assiduously struggled upward from commerce, until, with little intermitting help, he acquired a tolerably extensive range of learning, including Latin, mathematics, and a little Greek. Adopting the ministry for his profession, he entered the seminary directed by Dr. Pye Smith, at Homerton; and at the proper time appeared in what he believed his true position as a teacher of the people. He began his duties as a preacher at Farnham, where he remained until 1812. He had been bred among the Calvanistic Independents; but having changed his opinions respecting the doctrine of the Trinity, he separated from the religious body among whom he had been bred, and became the pastor of a Unitarian congregation at Chichester.

In 1817 he removed to London, where he became known to all the world as the lecturer of Finsbury Chapel, and became celebrated as the first pulpit orator of his time. Upon the prosecution of Richard Carlile, in 1819, for the republication of Paine's "Age of Reason," he preached a sermon remarkable for a man who was still a strictly orthodox Unitarian. In his "Last Trial for Atheism in England," Mr. Holyoake mentions that the only pulpit whence he received a word of sympathetic allusion for his imprisonment in 1842 was the pulpit occupied and distinguished by Mr. Fox.

Fox not only preached to the Unitarians, but to a large congregation bound by no creed or formula at all; at the same

time he lent the aid of his pen to the Liberal party in politics. For many years he was accorded the post of honor at the great Free-Trade gatherings in Drury Lane and elsewhere, among such men as Cobden, Bright, Thompson, and O'Connell as his fellow-workers. He generally delivered the concluding address at these meetings, the audience always remaining to hear him.

In 1847 he was elected to Parliament from Oldham. Mr. Holyoake, writing in 1855, says: "Mr. Fox has admirably sustained the reputation of the people in Parliament, both by good taste and good sense. He has set an example which might redeem the House from Carlyle's stigma, of being a 'House of Palaver.' With that inimitable tact with which he so often turned the flank of an enemy on the platform, and caught by intuition the temper of an audience, he has mastered the attention of the Commons—a most unusual achievement in one entering the House so late in life. There is one work which we hope will yet be given to the world—that is an edition of Mr. Fox's Orations. They would stand side by side with Burke's and Macaulay's. They would not only enrich our literature, but advantage the political and oratorical student.

"When we speak of Fox, we speak of one who has wedded art to the advocacy of liberty—one who has made the cause of freedom graceful as well as strong—who has advanced and extended the liberties of humanity. As a writer, and as a critic, especially as a dramatic critic, an art in which so few excel, Mr. Fox has achieved a reputation; but oratory is his strength. He speaks as a Garibaldi fights; daring is natural to him. It is in the presence of the people that the inspiration is in Mr. Fox. He has never thought so well as on the platform; there he is the wit, the poet, the man of genius, as well as the orator. It is his element to move the people—there is no inheritance of genius so glorious as this. His name makes the fortune of a placard calling a meeting. You listen to Lord John Russell—he is so 'constitutional;' you hear Cobden—he is so full of his subject; you hear Bright—he shakes the enemy with his teeth; but a speech by Fox is a work of art."

During the interval between 1845 and 1849 were issued his "Lectures addressed to the Working Classes." Mr. Holyoake thus characterized them in the "People's Press:" "Some of

these lectures are upon eminent men in science, such as Copernicus and Watt, others upon living poets, in which the iron strength of Ebenezer Elliott, the lark-like songs of Tennyson, the satirical melodies of Moore — with their great associates in song, Wordsworth, Leigh Hunt, Mrs. Norton, Joanna Baillie, pass over the stage in honor. Thomas Campbell, Poland's ardent and intrepid poet, with others, are considered in reference to their powers and claims, and the award made which their merit demands, and the people's gratitude dictates. Great questions, moral, philosophical, political, and ecclesiastical — the reciprocal duties of electors and their representatives, and the lofty philosophy of Death, are discussed with fullness, freedom, and power. These lectures, sixty in number, make three neat volumes. The study of the whole would make an attentive person a moralist, a politician, and a critic.

"The reader is enchanted as he reads these 'Lectures,' but as Æschines said of the orations of Demosthenes: — 'What would you have thought had you heard him deliver them?' Perfect in articulation and clear in tone, his words descend on the ear, not with the trumpet's tone or the torrent's roar, but his tones break forth with the pure clang of a bell struck by a lady's hammer. His perspicuity of style equals the clearness of his enunciation — the stream of meaning is transparent — the light of sense

> 'Shines like stars in the sea,
> Where the blue waves roll nightly o'er deep Galilee.'"

Fox died in 1864. His was the task to spread knowledge, to uproot error, and to destroy superstition. And while we do battle with the noxious evils of an worn-out religion to-day, let us gratefully remember the pioneers who went before, who toiled weary and footsore where we now travel so easily, who bore the first shattering brunt of war, and left for us the defeat of an already half-conquered foe.

As a fair average specimen of the opinions and style of Mr. Fox, the following passage is presented from his "State Establishment of Religion: — "A priesthood has almost always been the enemy of public liberty. Philosophical historians trace the connection between different forms of religion and of govern-

ment, discriminating them by this very circumstance, and showing, either that in proportion as governments grow despotic, there are modes of religion on which they look with peculiar favor, or else that there are modes of religion which tend to make governments more despotic than they would otherwise become. The world's peace — what has broken it like established religion? What has made enemies of those that belong to the same household, and should have been brethren? What has extended animosity, as it were, from this world to the next, and made a Deity a party to human antagonisms, and infinity and eternity the sum and the extent of their full gratification? The peaceful current of life, in its most secluded scenes and with its most unobstrusive tendencies, has thus been dashed with bitterness. As effects different nations, their several religions have mingled largely with the causes of war, the excitement to war, and the honors rendered to warlike exploits; and sometimes the contagion has spread from nation to nation, until the whole world seemed to be only one vast mass of hostility. Knowledge — knowledge must ever be dreaded by those who have petrified what is deemed saving truth into some peculiar, specific, and defined form. They must ever be afraid lest this should be impaired or enlarged. In science they see a deadly enemy; for when have priests and priesthoods, and the advocates of established religions, or of religions that have attained a sort of half-way to establishment, embodied in creeds and articles — when have they not been jealous of science? when have they not had, at least, a latent hostility towards, and suspicion of, the progress of scientific discovery? It has been thus in modern times, and in the great days of scientific advance."

BENJAMIN OFFEN.

Was born in England in the year 1772. He was a shoemaker and brought up his sons to the same trade. But having devoted all his leisure hours to self-improvement, and being naturally of an independent turn of thought, he became in time a very well-informed man, and, as every *thorough*, self-taught student is very apt to become, a decided Infidel. In course of time (we have not the date), he emigrated to New York city, where he became lecturer to the "Society of Moral Philanthropists," at Tammany Hall, and in which capacity he continued for twelve years, giving great satisfaction, producing a deep impression, and sowing the good Liberal seed, whose full harvest is yet destined to be the moral and physical salvation of the commercial metropolis of America. Being well built, with striking and intelligent features, blest with a powerful voice and good enunciation, and, moreover, being a master of pointed logic, unsparing wit, and telling humor, he always fixed the attention of his auditors. In all his dealings he was very conscientious. He was also of a very kind and benevolent disposition, and very sensitive to exhibitions of cruelty to man or animals.

Mr. Offen was the author of "A Legacy to the Friends of Free Discussion: being a Review of the Principle Historical Facts and Personages of the Books known as the Old and New Testament, with Remarks on the Morality of Nature." This little volume is quite well written on the whole—the arguments and deductions good—and the conclusion very happy. In this conclusion he recapitulates the pernicious effect of religious faith, its failure to moralize the world, and its intolerance and persecution. He then shows that Infidel morality is founded in reason and the laws that govern human beings, and that it is far superior to faith in promoting good works, inducing correct conduct, and insuring human happiness and improvement. After a life of great usefulness in the field of Freethought, Benjamin Offen died in New York City, May 12th, 1848.

ABNER KNEELAND.

This brave independent thinker was born in Gardner, Massachusetts, April 7, 1774. His father was of Irish descent and his mother English. He worked at the carpenter's trade up to 1803. In 1801 he joined the Baptist Church and commenced preaching in the following July, and continued to do so till March, 1803, when he became separated from the denomination in consequence of his believing in the doctrine of the "restitution of all things." After this he united with the Universalists. He served as a minister in that denomination till the Autumn of 1811. The Universalist Church in Charlestown was erected for his use, and the one in Callowhill street, Philadelphia, was erected under his direction. He held a debate on one occasion with the Rev. McCalla in Lombard street church, where he preached seven years.

In 1825 he removed to New York City and becoming convinced that the system of Christianity is founded upon Pagan dogmas, he boldly renounced it and no longer preached its doctrines even in the modified form of Universalism. This of course caused the estrangement of the friends of years, and many who had taken him warmly by the hand now turned a cold shoulder towards him. But his was too brave a heart to give back or yield what he conceived to be the truth, whether friends were estranged or foes were confirmed.

In 1829 he removed to Boston, and in 1831 he commenced the publication of "The Boston Investigator," a noted Liberal paper and one that has continued longer in existence that any other paper of the character in the world.

In 1833 he was arrested, indicted and tried for blasphemy, for presuming to say openly, that he "did not believe in the God which the Universalists did." The verdict was confirmed in the Court of Appeals in 1836, and he was sentenced to two months' imprisonment. This unjust and oppressive sentence was carried out near the cradle of American liberty; and it is

indeed a shame to the glorious old commonwealth of Massachusetts, which she would to-day erase from her history had she now the power to do so.

Kneeland was so earnest in the investigation of the Scriptures that he willingly submitted to the labor of learning the Hebrew, the Greek and the Roman languages to enable him to obtain their original meaning. He published a "Greek Testament according to Griesbach," also "A Greek and English Testament with notes." In 1829 he delivered in Broadway Hall, New York, a series of lectures, entitled "A Review of the Evidences of Christianity," which were afterwards published in one volume, and has since passed through several editions. He also wrote and published a review of his own trial, conviction and imprisonment.

Kneeland was also among the first orthographic reformers of this country, and proposed a new alphabet with a distinct letter for each element of the human voice, and of spelling, writing and printing languages according to the sound of the words and the letters.

In consequence of the persecutions which the Christian powers of Boston visited upon him, he found it necessary to sever his connection with "The Boston Investigator" and it passed into the hands of Josiah P. Mendum and was edited by Horace Seaver, who for nearly forty years have continued its publication to the full satisfaction of the Liberals of the United States.

Mr. Kneeland subsequently moved to Iowa and settled on a farm, passing the remainder of his life in quietude and comparative seclusion, respected and esteemed by his neighbors and acquaintances. He peacefully died but a few years ago at an advanced age. He was a man of moral worth and would have had the friendship of all who became acquainted with him had he not had the temerity to avow his honest convictions upon theological subjects.

GILBERT VALE.

The best biographer of Thomas Paine was born in London, England, October 28, 1788. The persecutions of the Dissenters or Non-conformists by the Established Church, caused him, early in life, to identify himself with Freethinkers. In 1827, dissatisfied with both the Church and the Government, he emigrated to the City of New York, where he established himself as a teacher of navigation and the higher mathematics. For forty years none stood higher than he as teacher of these important branches of study—specially important in a large seaport city.

In 1834 he published the first Sunday paper ever issued in this country—"The Citizen of the World." This was followed by "The Sunday Reporter" and the "Beacon." In all of these sheets he freely discussed all political, scientific, and religious subjects alike, without fear or favor.

In order, while living witnesses could yet be obtained, to correct certain evident falsehoods which had been promulgated concerning Thomas Paine, Mr. Vale undertook to write a new Life of the "Author-hero of the Revolution," interspersed with critical and explanatory observations on his writings. When he commenced his task, there were already four lives of Paine extant, that of Oldys, a tool of Lord Liverpool; that of Cheetham, a sycophant of the British Government; that of Rickman, a good but vain Boswell-friend; and that of Sherwin, very friendly, but somewhat incorrect, and almost exclusively adapted to a London reader. Cheetham, in his biography had charged Paine with being the paramour of Madame Bonneville, with being drunken and dirty in his person, etc. Mr. Vale thoroughly examined into these and other charges, and found them to be a tissue of falsehoods, gotten up on purpose to glorify Christ and Christianity by means of vilifying Paine and Humanity.

Cheetham's miser ble scandal about Madame Bonneville was virtually disproved by the libel fine of two hundred and fifty dollars imposed upon him by a court of justice, the jury being composed of men of different political sentiments, who returned in a few minutes a verdict of guilty.

Mr. Vale's Book contains a great mass of valuable and very readable information about Paine not to be found elsewhere; and it is hoped that the reader will always avail himself of bright and effective weapons from this full armory whereby to manfully meet any attack that may be made on him on this ground by the slander-poisoned darts of wily and dishonorable Christians.

Besides the above, Mr. Vale also published "Fanaticism—a History of the Matthias Imposture," "Maria Monk," and "Astronomy and Ancient Worship," with some other brochures. He also invented a new "Planisphere," and published many new astronomical problems.

In 1836 he publicly discussed with Dr. Sleigh the authenticity of the Scriptures. In 1839 he originated and completed the erection of a monument to the memory of Thomas Paine, near New Rochelle, N. Y. It is a chaste structure, of purely Grecian character and simplicity of form. The summit is twelve and a half feet above the level of the road, with a wreathed bust of Paine in *alto relievo*, and the words "Thomas Paine, Author of Common Sense," inscribed thereon.

In 1848 Mr. Vale visited Europe, meeting in London and Paris with many of the leading revolutionists. It was a critical year, and, doubtless, with his well-prepared mind, he received impressions and information about peoples and governments, which furnished him choice food for reflection during the remainder of his life. It is to be regretted that he did not publish full reminiscences of that period from his peculiar point of view.

Mr. Vale died July 17, 1866, at the ripe age of seventy-eight. As long as the memory of Thomas Paine will last, that of Gilbert Vale will also be held in grateful commemoration.

GEORGE COMBE.

Among the bright moral and intellectual lights which Scotland has produced, George Combe stands in the front rank. Few countries have produced nobler and better men. He was born in Edinburgh in 1788. He was one of the oldest sons of a family of seventeen children. He studied law and practised it in his native city some twenty-five years. In 1816 he heard Spurzheim lecture upon Phrenology and soon became a convert to the new science. In 1819 he published his "Essays on Phrenology" a later edition of which was called "System of Phrenology." In 1823 he established "The Edinburgh Phrenological Journal." He was frequently engaged in warm controversy with those opposed to his views. One of these was with Francis Jeffrey in 1823, in consequence of an article condemnatory of phrenology, which had appeared in the *Edinburgh Review*, and one later with Sir William Hamilton. His principal work, and one which is scarcely surpassed by any volume of equal size in the English language is his "Constitution of Man considered in relation to external objects," (1828). This work was attacked in all conceivable ways from every conceivable point of view, by every variety of antagonists. The more it was assailed the better it sold. It attained such popularity that it soon passed through ten editions and no less than thirty editions have been published in the United States; not less than 500,000 copies of this great work have been sold, It has been translated into several languages. The work proves clearly that the world is governed by unchangeable, natural laws and that the chimeras of "special providences" and "the efficacy of prayer," are mere idle fallacies, the result of ages of ignorance and superstition. In May, 1829, W. R. Henderson executed a deed of settlement, by which he conveyed to certain trustees such funds as he might die possessed of to be used in furnishing "Combe's Constitution of Man" at a moderate price to the laboring classes. This fund was used and large num-

bers of the work were in this way placed within reach of the poor.

Mr. Combe married a daughter of the actress Mrs. Siddons in 1733 and about the same time delivered in several places, "Lectures on Popular Education," which were published, 3rd edition in 1848.

In 1838 he visited the United States and passed two or three years in this country, giving a large number of lectures upon his favorite theme of Phrenology. He was probably the ablest mind who embraced that science after Spurzheim and he took great delight in expounding it to the people. He made many converts to the system, both in Great Britain and in the United States.

He published his "Notes on the United States of America" in 1848 which was followed by other works.

He died in 1858 in Iron Park in the South of England, at the age of seventy years. He was a genial, estimable, highly moral man, his intellectual faculties largely predominating over the animal propensities. He is admitted on all hands to be the ablest writer that ever advocated the science of Phrenology. His valuable writings upon the necessity of studying and observing nature's laws the world will not soon forget.

Andrew Combe, M. D., was a younger brother (born in 1797), who practiced medicine in Edinburgh for several years. He also became a strong believer in Phrenology and was a distinguished writer on Physiology and other Scientific Subjects. His "Principles of Physiology applied to the preservation of Health" was first published in 1834 and subsequently passed through some twenty editions. In 1836 he was appointed consulting physician to the King of Belgium. Among his principal works are "Observations on Mental Derangements," and "Physiology of Digestion." He died in 1847 aged fifty years.

The two were a pair of brothers, great in intellect and great in their desires to benefit the human race. Their superiors have been seldom seen.

SIR WILLIAM HAMILTON.

One of the greatest metaphysicians of modern times saw the light of Glasgow, March 8, 1788. Sir William Hamilton was a descendant of the ancient Scottish family of the Hamiltons of Preston. He received his education at Balliol College, Oxford, where he obtained first-class honors. In 1821 he received the appointment of Professor of Universal History in Edinburgh University, which position afforded him much leisure for the pursuit of his favorite metaphysical studies.

In 1829 he commenced to write for the "Edinburgh Review" on logic, mental philosophy, and other subjects. Among the titles of these essays or reviews are the "Philosophy of the Absolute: Cousin-Schelling," (1829,) "Philosophy of Perception: Reid and Brown," (1830,) and "Logic: the Recent English Treatise on that Science," (1833.) In the essay first named he combated the systems of Schelling and Hegel.

In 1836 he was promoted to the chair of logic and metaphysics in Edinburgh University, which he filled until his death. Previous to this appointment he had acquired a European reputation by his vast erudition and extraordinary acuteness of intellect. "His influence and success as a professor were augmented by a noble person, a sonorous voice, and perfect dignity of manner."

In 1845 he was partially disabled by paralysis, which, however, did not impair his mental activity. In 1846 he published an edition of Reid's works, with notes and supplimentary dissertations; and in 1852, "Discussions on Philosophy and Literature, Education, and University Reform, chiefly from the 'Edinburgh Review,' enlarged, with Notes, and other Additions," (1 vol. 8vo). His last publication was an edition of the Works of Dugald Stewart in nine volumes (1854-56).—He died in Edinburgh, May 6, 1856.

Hamilton combined the power of analysis and generalization in a degree perhaps unequaled since the time of Aristotle. And

we think it may be safely said that in a thorough acquaintance with the history of philosophy he has never been surpassed by any writer. The "Edinburgh Review" declared that he had attained to the very highest distinction as a philosopher, that in some respects he was decidedly superior to any of his illustrious predecessors, Reid, Stewart, or Brown, and that with a remarkable power of analysis and discrimination he combined great decision and elegance of style, and a degree of erudition that was almost without a parallel.

It was for these very reasons that Sir William Hamilton frankly confessed that he could not know the Unknowable or condition the Unconditioned. What a pity he was not some ignorant, flippant, and vulgar Bible writer, or prophet, or priest, or modern preacher! If he was any of these, how easily and how gracefully he could, with his little ecclesiastical tape measure the Infinite to the fraction of an inch, and thereby absolutely solve the Absolute!

Theistic philosophers have been pretty evenly divided on the question of the Cognizability of the Infinite by the Finite —or, in plain English, the possibility of man knowing God. Amongst those who have asserted the affirmative, the theories to account for the obvious paradox of Infinitude being known— *i. e.*, grasped, or comprehended—by the Finite having been various. The following are the chief variations of view which have prevailed among leading metaphysicians of the century. They are given in Sir William's own words, as being "a statement of the opinions which may be entertained regarding the Unconditioned, as an immediate object of knowledge and of thought. . . . These opinions may be reduced to four:—I. The Unconditioned is incognizable and inconceivable; its notion being only negative of the conditioned, which last can alone be positively known or conceived." This was the opinion maintained by Hamilton himself. In other words, although he called on man to believe in God, he admitted that man could not know God. "II. It [the Unconditioned] is not an object of knowledge; but its notion as a regulative principle of the mind itself, is more than a mere negation of the Conditioned." This was the view maintained by Kant. "III. It is cognizable, but not conceivable; it can be known by a sinking back into iden-

tity with the Absolute, but it is incomprehensible by consciousness and reflection, which are only of the relative and the different." This theory was identified with Schelling's name. "IV. It is cognizable and conceivable by consciousness and reflection, under relation, difference, and plurality." This was the view of Cousin.

The following sentence is from one of Sir William's Edinburgh Review articles, in which he very clearly states the impossibility of cognizing "Deity" by man:—"Thought cannot transcend consciousness; consciousness is only possible under the antithesis of a subject and an object of thought, known only in correlation, and mutually limiting each other while, independently of all this, all that we know, either of subject or object, either of mind or matter, is only a knowledge in each of the particular, of the plural, of the different, of the phenomenal. The fair inference from this is, that, as the conditions of thought cannot reduce Deity to any of these categories, *the Absolute is unknowable to man.*" Indeed the whole tenor of the Hamiltonian philosophy distinctly leads to no other goal than this—that the cognizable existence of God being undemonstrable, there is no moral or dutiful obligation on man to recognize his being and make him the object of his worship. In saying this, we are not unmindful of the fact, that while utterly discarding one of the old lines of argument by which the existence of God was sought to be established, he clung with the countervailing firmness of an *inherited personal conviction* to another, which he thought sufficient to effect the demonstration, but which other intellectual giants who have succeeded him esteem as the lamentably weak spot which disfigured and diseased his otherwise magnificent mental calibre.

But for all this, his questionings of received opinions, the daring manner in which he plunged his students and his readers into all kinds of doubt, could not fail to be highly stimulative to Freethought. Except occasionally in the heat of controversy, he never wandered from the beautiful *tolerance* which he was so fond of advocating. As to his attitude towards his students, he even proclaimed himself rather their fellow-learner than preceptor. He boldly told them that the first lesson he had to teach them was to doubt, to doubt daringly, to doubt *everything*

until some satisfactory foothold is gained. True it is that the foothold which he proclaimed to be satisfactory to him is not accepted as satisfactory by the greatest thinkers who succeeded him. But the candor of his course, and the fine healthy encouragement to intellectual skepticism which he inculcated for twenty years at Edinburgh, and which has by this time inoculated the whole philosophical world, are not the less admirable and memorable.

Sir William Hamilton delivered his lectures from a chair, above which the following suggestive motto was inscribed:

> "On earth there is nothing great but man;
> In man there is nothing great but mind."

Doubtless he interpreted the sentiment somewhat metaphysically. Our best thinkers of to-day interpret it *psychologically*, basing their psychology on the bed-rock of physiology, from which they deduce that in man as in the animals, the phenomena of *mind*, in its last analysis, is, after all, but the product of brute necessity. And this psychological materialism, if carried out fully and fairly to conclusions, thus inevitably results in theological Atheism; as it has been well expressed, *nullus in microcosmo spiritus, nullus in macrocosmo deus*—if there be no soul in the microcosm [man], there is no God in the macrocosm [the Universe].

Before parting with Hamilton we may as well state that never, before or since, was there in Oxford such a thorough "examination" of any candidate as his. He triumphed through it all. Of this there is a vivid tradition among Oxford undergraduates to this day.

Another peculiar characteristic of his was the wonderful effect which his grand presence and magnificent eloquence had on his students. Probably no professor ever induced such conflicting emotions of wonder, awe, the eagerest curiosity, the consciousness of strength and dignity, the conviction of littleness and insignificance, in the minds of his disciples.

BYRON.

This brilliant genius and talented poet justly takes a place with the world's Infidels and Thinkers. Few men have lived who at the age of thirty-six years thought so much and wrote so much as did Byron, who, at that early age completed his brief career.

George Gordon Noel Byron was the son of Captain Byron and Catherine Gordon, a Scottish heiress, and was born in London, January, 1788. The father and mother were illy mated, and in 1790 the mother of the poet having been deserted by her husband, took up her residence in Aberdeen, Scotland. Here her son took his rudimentary lessons in education at a day-school. When between six and seven his mother took him with her on a visit to the Highlands, the rugged scenery of which, even at that early age, made an indelible impression upon his mind.

When ten years old he succeeded to the estate and title of William, fifth Lord Byron, his grand-uncle, who had resided at Newstead Abbey, in Nottinghamshire, where he died in May, 1798. Soon after his mother took him to London and consulted distinguished surgeons with regard to the club-foot with which the young lord was born, but it was found the deformity could not be removed, and the proud lord was compelled to endure the mortification of it as long as he lived.

During his school-days Byron exhibited many traits of nobleness and personal bravery. On more than one occasion when he saw a weakly or slender boy imposed upon by a stouter one, he espoused the cause of the former and became his champion. In this way he won the deepest regard of those who had none to defend them. That he was frequently passionate and impetuous cannot be denied.

While attending school at Harrow he formed a romantic attachment for Miss Chaworth, the heiress of Annesley, and would have taken her as a life companion, but she did not

return his affection. He often affirmed in after years that it would have been much better for him had that lady consented to be his wife.

In 1805 Byron went to Trinity College, and two years after left it without a degree. During his stay at the University he published his first volume of poems, entitled "Hours of Idleness" [1807], which was severely criticised in the "Edinburgh Review." By way of retaliation Byron wrote his "English Bards and Scotch Reviewers," a caustic and scathing satire, which created a lively sensation and convinced the critics that Byron's genius was not to be terror-stricken nor silenced.

In 1809, accompanied by his friend, John Cam Hobhouse, Byron set out on a journey over Europe. He was absent two years. On his return he published the first two cantos of "Childe Harold's Pilgrimage," the success of which was so extraordinary and unlooked for, that he said, he "awoke one morning and found himself famous."

In 1811 he took his seat in the House of Lords, with the evident intention of devoting himself to politics. He addressed the House three times. His most important speech was upon the Catholic classes, and was listened to with attention. But he soon lost his taste for a political life. In 1813 he published "The Giaour" (*i. e.*, "Infidel"), an Oriental tale in verse, which contains some of the most exquisite poetry found in the English language. Near the close of the same year he brought out "The Bride of Abydos," which materially increased the poet's reputation. In January, 1814, was first published "The Corsair," of which it is said over fourteen thousand copies were sold in a single day. Other important poems of his brought out soon after, were "Lara," "The Siege of Corinth," "Parisina," and "The Prisoner of Chillon."

On January 2, 1815, Byron married Miss Anna Isabella Millbank, only daughter of the baronet Sir Ralph Millbank, afterwards Noel. She was esteemed a great heiress. The union did not prove to be a happy one. His irregularities were doubtless calculated to destroy domestic harmony. Lady Byron bore him December 10, 1815, a daughter, Ada, who afterwards became the Countess of Lovelace. She soon returned to her father's house, taking her child with her, and he never saw either of them

again. In the spring of 1816 he quitted England with the determination of never again returning to his native land. He passed through Belgium, visited the field of Waterloo and dwelt some time near Geneva in Switzerland. Here he wrote the third canto of "Childe Harold." He afterwards visited Italy and took up his residence in Venice. He next visited Ravenna, and during his sojourn in that city he formed a *liaison* with Countess Guiccioli, whose brilliance and sprightliness greatly attracted him.

During his residence in Pisa he passed much of his time with Shelley and Leigh Hunt, and the three conducted a periodical called the "Liberal." There was a strong feeling of friendship between Shelley and himself, and it is claimed that Shelley exerted a beneficial control over him. On one occasion Shelley saved the life of Byron at the great risk of his own, the perfect unselfishness of which conduct greatly struck Byron.

After the tragic death of Shelley, who was drowned in a squall, or according to later rumors, murdered by some treacherous boatmen, who took him to be a wealthy English lord with money on his person, Byron quarreled with Hunt, and the journal was dropped. He passed a part of the same year in Genoa, and his sympathies soon becoming strongly enlisted in favor of the Grecians who were struggling for liberty against the Turks and he resolved to devote his services to their cause. During his residence in Italy Byron wrote some of his most remarkable poems, viz: the fourth canto of "Childe Harold," "Mazeppa," "Manfred," "Cain, a Mystery," Marino Faliero," "The Two Foscari," "Sardanapalus," "Werner," and "Don Juan."

In the summer of 1823 he left Italy and proceeded to Cephalonia, where he remained some months. In January, 1824, he removed to Missolonghi. The exposure which he incurred while making preparations for the siege of Lefanto, then in possession of the Turks, laid the foundation of the illness of which he afterwards died. About the middle of February he had a severe convulsive fit. During the extreme prostration that followed this attack, a crowd of Suliotes, whom he had engaged to fight under him, rose in mutiny, and bursting into his apartment, brandished their arms furiously and demanded their pay. Byron retained a perfect self-possession, and by his calm and

determined courage, awed them into submission. Count Gamba, (brother of Countess Guiccioli,) who was constantly with Lord Byron during the last few months of his life, says of him: "It is impossible to do justice to the coolness and magnanimity which he displayed upon every trying occasion. Upon trifling occasions he was certainly irritable; but the aspect of danger calmed him in an instant. . . . A more undaunted man in the hour of peril never breathed."

Having caught a severe cold on the ninth of April, he was attacked with fever and violent rheumatic pain. At last inflammation seized upon his brain and terminated his life on the nineteenth of April, 1824.

As a man, Byron certainly was not free from serious faults, but he possessed one of the noblest, bravest, and most magnanimous natures that ever existed. In palliation of his faults, it may be truthfully said that he was reared under most unfavorable conditions. In spite of all the disadvantages of his miseducation and hereditary temperament, he exhibited many admirable traits of character, among which were a princely generosity, and a ready and true sympathy for the sufferings of his fellow beings, even those in the lowest walks of life. Moore says of him: "The inmates of his family were extremely attached to him, and would have endured anything on his account," and that "he was most unostentatious in his charities."

It must be remembered he died when he was still a young man, and his career only lasted while the exuberance of life and passion was at full vigor. Had he lived till the mature years of middle and after-life had produced their beneficial results, it may easily be believed that Lord Byron would have shone with increased moral lustre, and that he would have left such a record behind him as the world has scarcely known.

Among the most remarkable characteristics of Byron's poetry, two are deserving of particular attention. The first, his power of expressing intense emotion, especially when associated with the darker passions of the mind. The other is the exquisite taste and wonderful felicity in the use of language. In these respects no poet has ever surpassed him. Says Macaulay: "Never had any writer so vast a command of the whole eloquence of scorn, misanthropy, and despair: from maniac laugh-

ter to piercing lamentation, there is not a single note of human anguish of which he was not master."

The Christian Pollock thus wrote of Byron:—

"He touched his harp, and nations heard entranced,
As some vast river of unfailing source,
Rapid, exhaustless, deep, his numbers flowed,
And opened new fountains in the human heart.
Where fancy halted, weary in her flight,
In other men, his fresh as morning rose,
And soared untrodden heights and seemed at home,
Where angels bashful looked. Others, tho' great,
Beneath their argument seemed struggling whiles;
He from above descending, stooped to touch
The loftiest thought; and proudly stooped, as tho'
It scarce deserved his verse. With Nature's self
He seemed an old acquaintance, free to jest
At will with all her glorious majesty.
He laid his hand upon the "ocean's mane"
And played familiar with his hoary locks,
Stood on the Alps, stood on the Appenines,
And with the thunder talked, as friend to friend;
And wove his garland of the lightning's wing,
In sportive twist — the lightning's fiery wing,
Which as the footsteps of the dreadful God,
Marching upon the storm in vengeance seemed —
Then turned, and with the grasshopper, who sung
His evening song, beneath his feet conversed.
Suns, moons and stars, and clouds his sisters were:
Rocks, mountains, meteors, seas, and winds, and storms,
His brothers — younger brothers, whom he scarce
As equals deemed."

In theology Byron had no confidence or belief. He spurned the trickery and subterfuges of the priesthood, and they never will forgive him for the scathing things he said of their systems and their practices. Byron's want of faith in the Christian creeds is very conspicuous in his "Cain, a Mystery," and it bristles out in all his poems.

RICHARD CARLILE.

THE subject of this sketch was born at Ashburton, Devonshire, England, in the year 1790. His early opportunities for acquiring an education were limited, and upon leaving school he served a while with a druggist in Exeter, but left him on account of being required to do such menial service as did not comport with his views. He was afterwards apprenticed to the tin plate business, at which he served under a very severe master over seven years. He traveled considerably as a journeyman tinman, and found work in various places, visiting London a number of times.

About this time he formed the acquaintance of a lady seven years his senior, (he being twenty-three) whom, after two months' courtship he married. It proved, however, to be one of those unhappy unions which had better never have been formed. She was a woman of considerable personal attractions, and very fair business capacities. She possessed the merit, too, of remaining, in after years, faithfully by her husband when he was persecuted and imprisoned. Their tempers, however, were uncongenial, and in 1832 they mutually separated, no blame being charged to either.

While he was still working at his trade, he applied himself to study and strove ambitiously to fit himself for public usefulness; but it cannot be claimed that he became a learned man. As a brave, persistent defender of a free press and free discussion, he has hardly had a superior in any age. When Wooller commenced the publication of an outspoken Republican paper called the *Black Dwarf*, but which met with a slow sale, Carlile borrowed a pound sterling from his employer, and invested the amount in the *Black Dwarf*, and walked over the city of London to induce news-dealers to buy it. He followed this several weeks, walking thirty miles a day and realizing but fifteen to eighteen pence profit per day. Mr. Sherwin, who was then publishing the "Republican," seeing Carlile's sterling value,

offered him the publishing of his paper, which he accepted. He guaranteed Sherwin against arrest, he taking the responsibility himself.

Carlile stepped into the ranks of publishers just at the moment when such valor and persistence as he possessed were greatly needed to stem the torrent of oppression that bore down upon those who had the temerity to publish contraband or ostracized books and periodicals. He vigorously applied himself to publishing such works as were under the ban of legal prohibition. He determined to defy the government and to maintain the perfect freedom of the press. After two or three other works, he commenced the publication of Paine's Political Works, and immediately after he reprinted Wm. Hone's suppressed political squibs, called "Parodies on the Book of Common Prayer." This cost Carlile eighteen weeks' imprisonment in the King's Bench Prison.

In 1818 Carlile published the Theological Writings of Paine, followed by the "Doubts of Infidels," "Watson Refuted," "Palmer's Principles of Nature," and "The God of the Jews." In the fall of 1819 no less than six indictments were procured against him. A verdict by a Christian Court and jury was easily rendered against him, and he was sentenced to a fine of £1,500 ($7,500) and to three years' imprisonment in Dorchester jail, to which loathsome place he was driven off hand-cuffed at midnight. Carlile spent this long, cruel imprisonment in study and improvement of his mind, At the close of his trial he published a report of his defense, in which he took good care to introduce much of Paine's "Age of Reason." It met with an immense sale, and to stop it, a prosecution was begun against Mrs. Carlile by the authorities, but which was magnanimously dropped upon her promising to discontinue the sale. She was not, however, long left unmolested. Under pretence of obtaining the fines against Carlile, the Christian Sheriff, with a writ of *levari facias* from the Court of the King's Bench, took possession of Carlile's house, shop, furniture, stock in trade, and closed the place.

By Carlile's desire, however, in January, 1820, Mrs. C. again commenced with the slight means she was able to scrape together, but in February she was arrested. On this occasion

she escaped from a flaw in the indictment; but another trial soon was begun by the Attorney-General, and in February, 1821, she became a fellow-prisoner with her husband in Dorchester jail. She was sentenced for two years, and not one jot was abated by her Christian oppressors, although she was confined in childbed in a most comfortless prison. She was not allowed proper attendance, and the neglect with which she was treated bore heavily upon the heart of Carlile, and he did for her what he never asked for himself -- made a petition to Peel to grant her a release. The petition was not granted.

Upon the imprisonment of Mr. and Mrs. Carlile, his sister Mary Ann was brave enough to attempt to conduct his publishing business. She too was prosecuted and confined in prison with her brother, and fined £500 (or $2,500). Then a Mrs. Wright and seventeen men raised some funds, and attempted to continue the publishing business; but by the same merciful followers of Jesus they were arrested, and tried and imprisoned for periods varying from six months to three years. A second seizure was also made of all the books and stock under pretext of obtaining the amount of the fines.

Carlile's imprisonment was rendered as irksome to him as possible. The utmost indignities were practiced upon him, and upon his wife and sister. The pious chaplain of the prison laughed at their sufferings and complaints, and intimated that no degradation could equal their deserts. He even professed to be fearful that the thieves in the prison would be contaminated by the presence of such vile heretics and republicans. They were often denied fresh air and exercise, and when they were allowed to go out into the yard, they were treated like caged animals and led out by a rope and exposed to the gaze and jeers of the passers by.

Carlile continued to edit the "Republican" during the whole of his confinement, and made it more decided upon theological questions than ever; and to chafe the minds of his persecutors, he dated it in the "Era of the Carpenter's Wife's Son." His other publications still were continued, but under considerable difficulties.

When in 1825 his term of imprisonment had expired, he may be said to have been the victor; the freedom of the press had

been vindicated and established. One brave, unflinching man had contended with the minions of power and beat them in the game, and though he was afterwards annoyed and imprisoned, he had truly accomplished great results. When he again engaged in business he used the precaution to have his shop so constructed that the book wanted by a customer could be indicated on a dial, and the book projected by the same apparatus, without the seller being seen at all. In this way the law was effectually evaded. The sale of his books was quadrupled, and cheering crowds daily assembled around his windows. The number of copies of Paine's works sold were amazing. In one year 20,000 copies were sold. While in prison Carlile's friends kindly contributed to his support. £500 per year were acknowledged in the "Republican." The profits of the business amounted to £50 per week, and one week over £500 were taken over the counter.

When Carlile deemed he had secured the freedom of the press, he at once attempted to secure also the freedom of discussion. In 1829 he organized a Sunday-school for free discussion, and by printed circulars challenged every priest to an open debate. But one priest, Rev. David Thorn, of Liverpool, had the temerity to accept the challenge, and he withdrew at the onset. In 1830, to enlarge the chances for free discussion, Carlile engaged a series of buildings and a theater called the "Rotunda," which was attended by many men of note. The Tories did not attempt to interfere with Carlile and his friends, but when the Whigs came into power, to show their superior piety and zeal, they caused him to be again arrested, and he was sentenced to two year's imprisonment in Horsemonger Jail for preaching in the Rotunda.

In 1834 and 1835 he passed ten weeks more in prison, for refusing to pay Church Rates assessed upon his house in Fleet street. When his goods were seized, he retaliated by placing in his window two effigies — one a bishop, the other a distraining officer. Subsequently the trinity was completed by adding the devil to the group, jointly locked arm-in-arm with the bishop. This amusing sight very naturally attracted large crowds, and Carlile was indicted as a nuisance and was fined forty shillings and compelled to give bonds in £200 for himself

and £100 each for two others, for good behavior for three years. He refused, however, to involve any person in his troubles, and he would not give the required security, saying he would prefer to endure the three years' additional imprisonment. He said: "When the gates are open to me I will walk out, but I will not pay nor do anything to procure a release." His total terms of imprisonment amounted in the aggregate to nine years and four months, and all this for the rights of a free press, a free pen, and a free tongue.

Carlile was an ardent Republican. This was what induced him to find customers for the *Black Dwarf*. He disapproved of Cobbett's "Register," because he thought it "failed to go far enough." He was a great admirer of Thomas Paine. On a certain occasion he said, "I revere the name of Thomas Paine; the image of his honest countenance is ever before me; I have him in bust in full length figure." On another occasion he said: "Liberty is the property of man. A Republic only can protect it. Equality means not an equality of *riches* but of *rights*."

As an editor he was industrious and indefatigable. What he lacked in literary ability he made up in energy and constant industry. He began as a Deist, but as he progressed he became a confirmed Atheist. His habits were marked by great abstemiousness, and he strongly advocated the sentiments of temperance. From Dorchester jail he wrote: "It is important to you Republicans, that however humble the advocates of your principles may be, they should exhibit a clear, moral character to the world." "He never sold a copy of a work that he would not read to his own child."

In 1832, as already indicated, himself and wife mutually separated. Their disparity of age, temper and characteristics prevented their living happily together. In 1819 they agreed to a separation, but did not carry it out till the year just named. He gave his wife a portion of his property, and they separated on good terms and had no quarrel afterwards.

He subsequently formed a union with another woman, whom he would have married could he have obtained a divorce from his wife, but not being able to do this, he possessed the independence to live with the woman, and loved and acted the part

of a faithful husband towards her, who bore him two children. Carlile's death occurred in this way. He removed from Enfield to Bouverie, Fleet Street, to live on the old field of war, and to edit the "Christian Warrior." While his goods were being unloaded, one of his children strayed away, and in searching after him he contracted a cold which settled in his throat and bronchitis supervened. When his medical friend was summoned he pronounced his case incurable. He died on the 10th of February 1843, in his fifty-third year. Wishing to be useful in death as in life he devoted his body to dissection. At his interment a clergyman appeared and insisted upon reading the Church funeral service. His oldest son, Richard, protested against it, but his wishes were not regarded. The clergyman was determined to read the service, whereupon Carlile's family absented themselves.

The Christians in the locality falsely asserted that Carlile recanted his Infidelity upon his death-bed, but it was utterly false. The sturdy, brave warrior for freedom, who had passed so many years upon the inner side of prison bars, did not flinch in the hour of death. He remained steadfast to his honest convictions until his last breath was drawn. The courageous, industrious Richard Carlile laid the world under a heavy debt of obligation to him, which can hardly be fully discharged. He was an ardent lover of freedom and spent his life in its defense.

Carlile wrote many good things, but this page will be filled out with two or three citations from him, only: "Many cry out, if you take away religion, what will you give us as a substitute? What substitute would you have for an error, a vice, a fever, or any other disease? Is it not sufficient to be delivered from it?

"Religion is an error, inasmuch as it is founded upon notions of Deity, of which when we examine ourselves, we all alike find that we know nothing; and pretended divine revelations are the work of men, and not worthy of the least countenance. They are, without exception, gross impositions upon the credulity of mankind."

"Morality is the benevolent action of man towards man, and is the sum of all that is good and delightful among mankind."

HERSCHEL II.

JOHN FREDERICK WILLIAM, the only son of Sir William Herschell, was born at Slough, near Windsor, in 1790. He was educated in St. John's College, Cambridge, where he displayed superior talents for mathematics, and took the degree of B.A. He spent eight years (1825–1833) in reviewing the nebulæ discovered by his father, of which he published a "Catalogue arranged in the order of Right Ascension," (1833), containing observations of 2,306 nebulæ and clusters. He produced in 1830 a treatise on Sound, and another on Light; also an excellent "Preliminary Discourse on the Study of Natural Philosophy," which acquired a great popularity, and is a standard work.

In 1834 he established, at his own expense, an observatory at Cape Town, Africa, where he passed four years surveying the heavens with a reflecting telescope of twenty feet focus and eighteen and one-quarter inch clear aperture. Nine years after his return, he, in 1847, published the results of his labors, under the title "Results of Astronomical Observations made in 1834–38 at the Cape of Good Hope, being the Completion of a Telescopic Survey of the Whole Surface of the Heavens," one of the most important astronomical works of the nineteenth century. His honorable career was appreciated by the learned men of all nations; the Royal Astronomical Society voted him, a second time, its gold medal; he was made D.C.L. of Oxford; and in 1848 he became President of the Royal Astronomical Society. His "Outlines of Astronomy" (1849) was received with favor and has passed through several editions. He edited an important collection of treatises, entitled "Manual of Scientific Inquiry," (1849,) published by the Government. These two works have made the profound science he adored popular with a large section of the reading public.

He was created a Baronet at the coronation of Queen Victoria. In 1850 he was made Master of the Mint, an appointment he was compelled to resign in 1855, on account of ill-

health. The same year he was chosen a foreign associate of the Institute of France.

Among his recent works are "Essays from the Edinburgh and Quarterly Review," (1857,) the articles "Meteorology" and "Physical Geography" in the "Encyclopædia Britannica," (1857-59,) and "Familiar Lectures on Scientific Subjects," (1866.) He died in 1871.

"Sir John Herschel," says the "London Journal of Science" for April, 1868, "combines in his own person the assiduous astronomical observer, the acute mathematician, the deep-thinking philosopher, and the graceful poet. It is not to many that intellectual powers of so high an order have been given; it is not in many men that we find such perfect balancing of those varied powers."

In conclusion, we may here say that every new discovery in Astronomy, by whomsoever made, only confirms the Copernican theory of heliocentrism and the Newtonian doctrine of gravitation — two teachings which are diametrically opposite to the Bible Cosmogony. The Herschels would, no doubt, be surprised to hear themselves called Infidels; but Infidels they were, nevertheless, as well as great Sages and Thinkers. The truth of the matter is, every great worker in every field of true science assists the cause of Freethought and Infidelity. The reader has doubtless noticed long ere this that in our list a great many names appear, who, though Christians in outward profession, like Bacon, Descartes, and Locke, have probably done more than any others to set the current of their age. They have formed a certain cast and tone of mind. They have introduced peculiar habits of thought, new modes of reasoning, new tendencies of inquiry. The impulse they have given to the higher literature has been by that literature communicated to the more popular writers; and the impress of these master-minds is clearly visible in the writings of multitudes who are totally unacquainted with their works. *That* is one reason why so many "Christian Infidels" figure in this volume.

SHELLEY.

Poets have been called the moral regenerators of mankind! They are the creators and preservers of the beautiful, the explorers and revealers of truth, the divine and unacknowledged legislators of the world. It is they who furnish the inspiration, the glowing heat, which changes cold propositions of moral truth into a resplendent ideal capable of evoking aspiration and devotion.

Percy Bysshe Shelley may justly be termed the poet of Freethought; since he was one of the sweetest singers of human emancipation — civil, social, and religious. He was a lover of freedom, mental, spiritual aad political. He was the greatest poet, and therefore the greatest Englishman of modern times.

The son and heir of a wealthy English baronet, he was ushered into the world in the midst of wealth and fashion, at Field Place, county of Sussex, on the 4th of August, 1792. The family from which he derived origin was both ancient and illustrious — having a tradition of the misty times of Charlemagne, and a history which numbered many valorous warriors and men of mighty renown from the period of Edward I. His father, Sir Timothy Shelley, had been left one of the most opulent and wealthy baronets of the kingdom; with three hundred thousand pounds in the funds, and twenty thousand pounds per annum. Elizabeth Pilfold, a lady celebrated for her rare beauty, became his wife, by whom he had a family of two sons and five daughters. Of these children Percy Bysshe was the eldest; and he is described as having been a very beautiful boy, with a snowy complexion, ringlets, and dreamy, deep-blue eyes, exquisite hands and feet, and though "a being all compact of fire," yet of a gentle and affectionate disposition.

When six years of age he was sent to a day school, where he began learning Latin. At fifteen he went to Eton, where his spirit manifested itself by an unflinching opposition to the fagging system, and revolt against the severe discipline of the

school. The coarseness and hard discipline of the principal, and the taunts and persecutions of his unappreciative school-fellows, made his stay at this school a terrible experience to a youth of his intense sensitiveness. But he finally triumphed in this school-rebellion and had his way. His paroxysms of rage into which he was often provoked were generally followed by kindly acts calculated to disarm his school-fellows of their ill-will. Though thrice expelled from Eton in consequence of his ebullitions of rage, he still attained considerable proficiency in several branches of learning.

From Eton, Shelley went to Oxford. There, at the age of eighteen, he published a volume of political rhymes, entitled "Margaret Nicholson's Remains." (Margaret Nicholson was a woman who tried to assassinate George III.) He also wrote at this time a pamphlet in defense of Atheism. He sent a copy of this pamphlet to the head of each of the Colleges in Oxford, with a challenge to discuss and answer. The answer he received was an edict expelling him from Oxford.

His friend and fellow-student, Hogg, shared his expulsion. The two friends went up to London and took lodgings at 15 Poland Street. Shelley's father was greatly displeased, and the young author was obliged to live on his sister's savings of pocket money. Forgiveness was finally proffered Percy by his family on condition that he should relinquish all intercourse with his Atheistic companion, Hogg. This he refused, preferring honorable poverty to disgraceful comfort purchased by the sacrifice of friendship.

He had been persecuted at Eton for the resistance he always offered to despotism. He had been expelled from Oxford, with great injustice, for his conscientious and independent opinions. Thus early in life he found himself excluded from his father's house, and an outcast from the society of his equals for acting in accordance with the dictates of his reason.

The slight affinity existing between him and his few acquaintances was now sacrificed; and it would be difficult to conceive a greater loneliness of the heart than that experienced by the gentle and pure-hearted Shelley for his devotion to truth. Fragile in health and frame; of the most irreproachable habits and morals; full of generosity and universal kindness; glowing

with the poet's ardor and an intellectual love of wisdom; resolved, at every personal sacrifice, to do right; burning with a desire for affection and sympathy — the warm-hearted and sensitive Shelley, ere he was nineteen, was cast forth as a criminal and treated as a reprobate.

At the end of a month his friend Hogg left him, repairing to a conveyancer's office at York. Shelley's school-girl sisters came to his aid at this time, and with their little savings averted absolute want. The young man's food was simply bread, sometimes seasoned with a few raisins; his beverage was generally water. If he drank tea or coffee, he would take no sugar with it, because the produce of the cane was then obtained by slave labor. He was an utter stranger to all sensual pleasures, and to the lax habits of life too common among young men of his age.

Shelley's pecuniary embarrassment was such while living in Poland street that he was often without the means of meeting the necessary expenses of the day; but this did not prevent him from performing acts of charity and munificence. On one occasion he pawned his favorite microscope in order to relieve a case of distress.

The fruits of his sister's loving economy were secretly transmitted to him by a charming young girl, named Harriet Westbrook, a companion of the Misses Shelley at school at Brompton. This girl was an acknowledged beauty, and her visits with remittances to his dingy lodgings were, to the susceptible fancy of the chivalric Shelley, like the advent of a celestial being. The upshot was, that after enduring, like him, considerable parental persecution, she declared her readiness to fly with him and become his mistress. But notwithstanding the young poet already entertained his pet theory of marriage, (which was free-love in the highest and purest sense of the term,) he refused to allow her to become his wife without a legal marriage. They went to Edinburgh in September, 1811, and were duly made man and wife by the laws of Scotland. Shelley was but nineteen at this time, and his noble resistance to the pressing temptations of youth and opportunity, and the sacrifice of his peculiar social theories in this instance, should always be remembered to his credit.

Of course Shelley's aristocratic family regarded this as a *mesalliance*, and had not the bride's father allowed the young couple two hundred pounds a year, they would have been reduced to actual poverty. This proved to be an unfortunate marriage for both. After the birth of two children, disagreements arose, and Shelley and his wife separated. Like all beautiful women in such circumstances, she was attacked by the restless tongue of slander; and unable to bear the taunts of the cruel world, she at last committed suicide by drowning, just four years from the date of her marriage. Shelley suffered inexpressible misery and misrepresentation on this account; and his family added to his affliction by obtaining from the Court of Chancery a decree depriving him of the custody of his children on the ground of Atheism.

Shelley afterwards contracted a second marriage with the daughter of Godwin (the author of "Caleb Williams"), and Mary Wollstonecraft, who died in giving birth to Shelley's wife; and for a time he made Marlow, in Buckinghamshire, his residence. It was there he wrote the "Revolt of Islam." During his residence there he suffered severely from an attack of ophthalmia, which he had contracted in one of his charitable visits in the neighborhood. His attentions to the poor cottagers were indefatigable; and his life-long sacrifices to the sick and needy strikingly attests the sincerity of his poetical pleadings for the oppressed among the human race. De Quincey says, "Shelley would, from his earliest manhood, have sacrificed all that he possessed for any comprehensive purpose of good for the race of man. He dismissed all insults and injuries from his memory." In the winter of 1814–15 Shelley attended a London hospital for the purpose of obtaining a knowledge of surgery, that he might be of service to the poor; and this notwithstanding the delicate and precarious state of his own health.

Upon the death of Sir Bysshe Shelley, Percy was secured an income of one thousand pounds per year. Henceforth he was placed beyond absolute want. But the most brilliant fortune would scarcely have sufficed for his lavish generosity; and he was sometimes reduced to the very verge of destitution.

On Monday, July 8, 1822, while he was returning from Leghorn in a schooner-rigged boat of his own, with one friend and

an English servant, a storm suddenly rose, the boat instantly sunk, and all on board were drowned. Eight days afterwards his body was washed ashore near Via Reggio, in an advanced state of decomposition. In his pockets were a copy of Sophocles, and another of Keat's last book, doubled back at the "Eve of St. Agnes," as if hastily thrust away when the squall burst on the boat. Corpses thus cast ashore were, by the Tuscan law, ordered to be burned, as a precaution against plague. Shelley's body was burned on a funeral pyre, in the presence of Leigh Hunt, Lord Byron, and several others. The ashes were coffered, and soon afterwards buried in the new Protestant Cemetery at Rome — a beautiful open space, covered in summer with violets and daisies — of which Shelley himself had said, "It might make one in love with death to think that one should be buried in so sweet a place." Around the grave his friends planted six young cypresses and four laurels. A Latin epitaph by Leigh Hunt was inscribed on the tombstone, to which were added three of Shelley's favorite lines from Shakspere's "Tempest." Thus perished the divine poet, "beyond all others beloved," in the twenty-ninth year of his age, ere the mid-day sun of life could dispel the clouds that had gathered around the morning of his career; and there at Rome, shadowed by cypress and laurel, covered with fairest flowers, and surrounded by the crumbling ruins of a dead empire, sleeps the sweetest singer that ever thrilled the hearts of men.

As a poet, Shelley has been greatly and justly admired. His "Queen Mab" is an especial favorite with Freethinkers. "Prometheus Unbound" is regarded as his masterpiece.

The critical Rossetti thus writes of this magnificent poem: "There is, I suppose, no poem comparable in the fair sense of that word, to 'Prometheus Unbound.' The immense scale and boundless scope of the conception; the marble majesty and extra-mundane passions of the personages; the sublimity of ethical aspiration; the radiance of ideal and poetic beauty which saturates every phase of the subject, and almost (as it were) wraps it from sight at times, and transforms it out of sense into spirit; the rolling river of great sound and lyrical rapture; form a combination not to be matched elsewhere, and scarcely to encounter competition. 'Prometheus Unbound' is the ideal

poem of perpetual and triumphant progression — the Atlantis of Man Emancipated."

The recent claim that Shelley held any views inconsistent with the most absolute Atheism is utterly unwarranted. He had early graduated in the school of French eighteenth-century Materialism, and in his Queen Mab clearly and unmistakably came out a full-fledged and positive Atheist. Trelawny one time asked him, "Do you believe in the immortality of the spirit?" Shelley replied, "certainly not; how can I? We know nothing; we have no evidence."

In politics Shelley was a republican, a thorough hater of tyranny, whether of priest or king, and a lover of liberty in every possible form.

Concerning his disinterested devotion to others and his wholly unselfish nature, let Landor, who confesses himself to have been once strongly prejudiced against him, bear testimony: "Shelley, at the gates of Pisa, threw himself between Byron and a dragoon, whose sword in his indignation was lifted and about to strike. Byron told a common friend, sometime afterwards, that he could not conceive how any man living should act so. 'Do you know he might have been killed? and there was every appearance that he would be!' The answer was, 'Between you and Shelley there is but little similarity, and perhaps but little sympathy; yet what Shelley did then he would do again, and always. There is not a human creature, not even the most hostile, that he would hesitate to protect from injury at the imminent hazard of his life.' 'By heaven! I cannot understand it!' cried Byron; 'a man to run upon a naked sword for another!'

"Innocent and careless as a boy, Shelley possessed all the delicate feelings of a gentleman, all the discrimination of a scholar, and united in just degrees the ardor of the poet with the patience and forbearance of the philosopher. His generosity and charity went far beyond those of any man, I believe, at present in existence. He was never known to speak evil of an enemy, unless that enemy had done some grievous injustice to another; and he divided his income of only one thousand pounds with the fallen and afflicted. This is the man against whom much clamor has been raised by poor prejudiced fools,

and by those who live and lap under their tables. This is the man whom, from one false story about his former wife, I had refused to visit at Pisa! I blush in anguish at my prejudice and injustice, and ought hardly to feel it as a blessing or a consolation, that I regret him less than I should have done if I had known him personally."

And this was the sensitive and loving poet, who was expelled from Oxford by its bigots and divines, was refused the custody of his children by that hoary old victim of prejudice and port, Chancellor Eldon, and who perished on the sea he loved to ride, when he had just emerged from the morn and pearly dew of youth. "Are you Shelley the Atheist?" asked a follower of the meek Nazarene as he knocked the poet down at a chance meeting upon the Continent. It was thus Christianity commended itself to the veneration and gratitude of humanity a generation or two ago.

Percy Bysshe Shelley was as pure, as disinterested, as noble an enthusiast for the Good, the True, and the Beautiful, as ever lived. To redress human wrongs, to relieve human suffering, to war with injustice and ignorance and falsehood in every form, to leave the world better than he found it, was the one object of his life of suffering and of song. It is as a high-minded reformer, as an unbending lover of truth, as an enthusiastic friend of human improvement, that Shelley's character stands in its fairest light. He sincerely sought to make a heaven of earth; and truly were none but such as he the earth's inhabitants, a heaven here might be realized.

And in this Centennial year, when a brighter morn seems breaking on the future; when vengeance seems departing from our laws, and love seems gradually creeping in; when the fierce voices of hatred which burst in Shelley's time on the man bold enough to question the popular notions of Church and State orthodoxy are faintly heard; when there is a growing conviction that all the inhabitants of the earth, whatever may be their creed, their color, or their clime, should enjoy a fair portion of the gifts of God — it is not difficult to understand the growing interest in the life of him who, self-inspired and self-impelled, from his youth to the day of his death, shrank from no sacrifice in his devotion to the cause of human welfare.

FRANCES WRIGHT.

THE works and career of the subject of this notice afford abundant evidence that women are equally capable with men of becoming the world's great teachers and reformers. FRANCES WRIGHT ranks among the most talented and accomplished of female Freethinkers. Her life and writings tend to confirm the growing conviction of the age, that when females attain their true and independent position in society, there will be far less ignorance among women and more happiness among men.

This remarkable woman was a native of Dundee, Scotland. where she was born on the sixth of September, 1795. Her father dying when she was but two years old, she was taken to England and reared as a ward of Chancery by a maternal aunt. She grew into young womanhood with a tall, erect and queenly figure, with large eyes, a magnificent head, and a face of rare beauty. The graces of her mind fully equaled those of her person. At quite an early age she gave evidence of remarkable intellectual ability. Impelled by a strong desire for knowledge, she diligently applied herself to the various branches of science, and the study of ancient and modern letters and the arts. Surrounded at all times by choice and extensive libraries, and commanding whatever masters she desired, her education was of a very superior kind. She was surprised, while yet a young girl, at the inability of her instructors to answer her questions. Being checked upon one occasion by a learned mathematician, who observed that her question was dangerous, she inquired: "Can Truth be dangerous?" "It is thought so," replied the learned professor. She thus early learned that Truth had still to be found, and that men were afraid of it.

The attention of her early years was given to the sufferings of humanity, as well as to study. She was but fifteen when her sympathies and efforts were enlisted in behalf of the English peasantry; and when she saw their ejectment, under various pretexts, from the estates of the wealthy proprietors, and

witnessed the painful labor of the aged among them, she asked: "Has man, then, no home upon the earth; and are age and infirmity of no care or consideration?" Upon one occasion, after witnessing a case peculiarly distressing to her feelings, she made a solemn oath to wear ever in her heart the cause of the poor and the helpless, and to do all she could in redressing human wrongs.

All acquainted with the life and labors of Frances Wright, know how well she fulfilled her engagement. At the age of nineteen she published her first work, "A Few Days in Athens." Having read Bocca's "History of the American Revolution," she resolved to visit the United States, which appeared to her young imagination the land of freedom and hope.

Her uncle expressed surprise at the preference she gave America over Italy and Greece, which he had recommended as more in unison with her early studies; in reply, she asked if a young country consecrated to freedom, was not worthier attention than realms in ruins, inhabited by slaves? "The sight of Italy, dear uncle, prostrated under the leaden sceptre of Austria, would break my heart."

America was the cherished country of her young enthusiasm, and she determined to adopt it as her own; and after having familiarized herself with its government and institutions, she sailed for New York in 1818. She returned to England in 1820, and published a large volume, "Views of Society and Manners in America." This work had an immense sale. It was translated into nearly all the Continental languages, and became known to all the Reformers of Europe. The appearance of this book changed the tone of the British press, and revived throughout Europe old reminiscences of the country of Washington and Franklin, and a new ardor in the cause of civil and religious rights. General Lafayette read the book, and invited the fair young republican to Paris. She went thither in the spring of 1821. A true Liberal in all her views and hopes, she was highly appreciated by Lafayette and all the eminent Freethinkers in France.

In 1824 she returned to the United States, and immediately undertook a project for the abolition of slavery. She bought two thousand acres of land at Chickasaw Bluffs, Tennessee;

she then purchased a number of slave families, giving them their freedom, and removed them to the farm, residing there herself to direct their labor. After continuing this novel undertaking three years and a half, she was attacked by a severe sickness, which made it necessary to go to Europe for her recovery.

While she was absent her enemies succeeded in frustrating her noble and philanthropic experiment. Through their influence the farm became involved in difficulties, and finally the freedmen were sent off to Hayti at her expense. She had given much time and money for this worthy enterprise; and though, thanks to the efforts of Christian zealots and slave-holders, the experiment proved a failure, still it strikingly served to show her strong sympathy and benevolence for an oppressed and degraded class of beings.

Upon her return from Europe she assumed the proprietorship of the "Gazette" at New Harmony, Ind., previously published under the direction of Robert Dale Owen. In 1828, leaving the paper in charge of Mr. Owen, she made a lecturing tour through the States. Probably no speaker ever met with more furious opposition. She had become generally known through her paper, which had announced her views as extremely radical and "anti-theological." This was sufficient to expose her to the most bitter rancor of religious bigotry.

At a theater in Baltimore she was threatened with the destruction of her life if she attempted to speak; but all the myrmidons of the church could not ruffle the composure of this eloquent and fearless female. She calmly replied, that she thought she knew the American people, and for every riotous fanatic that might annoy her, a hundred good citizens would protect her, and she was not afraid to place herself in their hands. And she judged rightly; for she rose and lectured without disturbance to an admiring audience that crammed the theater from pit to ceiling. In other cities, however, she was not so fortunate; riotous disturbances were of frequent occurrence, while the pious press throughout the country sought by inflamatory leaders to incite the prejudices and passions of the public against her.

This was in the year 1828. The standard of the "Christian

Party in Politics" had been openly unfurled. This party had been long secretly at work, and Frances Wright resolved to expose its undertakings in all sections of the Republic. She had discovered an evident attempt of the clergy to effect a union of Church and State, and with it, a lasting union of Bank and State, and thus subvert the independence and free institutions of the country. Clearly discerning the significance of this move, she determined to rouse the American people to meet it, at whatever cost to herself. And so she, a young woman, raised in the circles of European aristocracy, and whose habits were those of a quiet observer of men and things, with confidence in the cause she advocated, and armed only with the sacred character of her sex, went through the States, encountering the mixed multitudes that crowded the open theaters to hear her, everywhere denouncing the prevalent political and financial corruption, and exposing the gradual aggressions of clerical and sectarian wealth and power.

"Her tall and majestic figure, the deep and almost solemn expression of her eyes, the simple contour of her finely formed head, unadorned except by its own natural ringlets, her garment of plain, white muslin, which hung around her in folds that recalled the drapery of a Grecian statue — all contributed to produce an effect unlike anything I had ever seen before, or ever expect to see again."

About 1838 she was married to a French gentleman, named D'Arusmont.

She died suddenly in Cincinnati, on Tuesday, December 14, 1852, aged fifty-seven years. The previous winter she fell upon the ice and broke her thigh. This probably hastened her decease, though the immediate cause of her death was the rupture of a blood-vessel. She was aware of her situation, knew when she was dying, and met her last hour with perfect composure. One child, a daughter, survived her. Thus closed the career of a woman whose name has become a household word among all lovers of the liberty of the human mind, a name which will ever be held in grateful regard by every lover of Freethought. From girlhood her life was devoted to the sole purpose of advancing knowledge, and the world to-day is enjoying the blessings which her labor did so much to win.

CHARLES LYELL.

THIS eminent British geologist, a son of a Scottish botanist, was born at Kinnordy, in Forfarshire, in November, 1797. In 1821 he graduated at Exeter College, Oxford, and then studied law; but soon left that profession in order to devote himself exclusively to his favorite study—that of geology, his private means enabling him to do so. In 1832 he was appointed professor of geology at King's College, London; but this appointment he soon afterwards resigned. From the commencement of the publication of the Geological Society's "Transactions" (1826) he was a regular and valuable contributor. The papers which he contributed displayed very superior powers of observation and comparison. In 1830 appeared the first volume of his important work, "Principles af Geology." This was completed in 1834, passed through many editions, and attracted the attention of the whole geological world. It reached the fifth edition as early as 1837. He afterwards divided the work into two parts, one of which was published under the title of "Elements of Geology" (1838). In a subsequent edition the name was changed to "Manual of Elementary Geology." These two works have exercised the most marked influence upon geological inquiry since the date of their first publication. They contributed, far more than anything else which had ever appeared, to the placing of geology on a philosophical basis as an inductive science.

Having visited the United States in 1841, he lectured on geology at Boston, and after his return published "Travels in North America, with Geological Observations on the United States, Canada, and Nova Scotia," (2 vols., 1845). He also wrote many treatises on the geology of America, which were printed in the "Transactions" of the Geological Society, and in other journals. In 1845 he made another excursion to the United States, the result of which was his publication of a "Second Visit to

the United States," (2 vols., 1849). Both of these books of travel contain much to interest the general reader.

He also traveled over the Continent of Europe; and described its geographical facts in the "Transactions" of the Geological Society, in reports to the British Association, and in English and American scientific journals. His great services to the cause of geological science obtained for him, in 1848, the honor of knighthood. He was elected President of the Geological Society in 1836, and again in 1850. In 1855 his University conferred upon him the title of D. C. L.

In 1863 he published "The Geological Evidences of the Antiquity of Man, with Remarks on Theories of the Origin of Species by Variation." He was formerly prominent among the opponents of the Darwinian theory of development; but latterly, after a conscientious and prolonged investigation, he changed his views in that respect. He died in 1875.

Sir Charles Lyell, in his geological works, shows that no great catastrophes and cataclysms in the far-off geologic ages were needed to produce any of the changes which the crust of the earth has undergone, from the azoic rocks up to the soil under our feet: but that the ordinary and secular causes that are quietly at work to-day could, and most probably did produce them all. Thus, the cataclysmal as well as the miraculous element of spasmodic wonder was done away with, and the philosophic contemplation of stupendous effects gradually brought out within "the patient cycles of eternal time" was scientifically and beneficently substituted. God and Spasm and Caprice in Geology have been utterly annihilated by Lyell. He actually created a New Earth-World, and deputed its care to Matter and Time and Law—the ever-producing factors of all the phenomena of Geology. He played a conspicuous part in exposing the fallacies taught in the book of Genesis, and showed conclusively the utter absurdity of that story of creation, both as to the age of the world and the order of its coming into existence. It is impossible to believe Lyell and Moses at the same time.

JUSSIEU.

Antoine Laurent de Jussieu, the celebrated discoverer of the "Natural System of Botany," was born at Lyons, France, in April, 1748. He was the most eminent member of a family which has been called "the Botanical Dynasty." The others were the Brothers Antoine, Bernard, and Joseph, born respectively in 1686, 1699, and 1704, and all, in their time, filling important botanical positions, public and governmental. These three brothers were Antoine Laurent's uncles. Bernard was the first to conceive the idea of the classification of plants according to their affinities. His method was perfected by his famous nephew. The uncle, whose advanced age and dimness of sight indisposed him to the labors of authorship, freely communicated his mature reflections to young Jussieu, who zealously enlisted in the important enterprise.

After graduating, getting promoted, and publishing his excellent monograph on "Ranunculaceæ." he met with the highest recognition when in 1774 the arrangement of the plants in the Royal Garden, which was conformed to the system of Tournefort, was exchanged for one proposed by him (Jussieu,) founded on natural affinities. While performing his duties as professor, he continued to digest and perfect his new system, until 1788, when he developed the same in his great Latin work, "Genera Plantarum secundum Ordines naturales disposita," "which," says Cuvier, "forms in the sciences of observation an epoch perhaps as important as the 'Chemistry' of Lavoisier in the sciences of experiment." His philosophical system has gradually prevailed and superseded the artificial method of Linnæus.

He subsequently filled many important scientific posts, and continued to dictate valuable memoirs on botany, characterized by the same merits as his principal work,—profound knowledge, patient observation, a correct estimate of the value of characters, and an admirable sagacity in perceiving affinities. He died in 1836, at the advanced age of 88 years,

GERRIT SMITH.

This distinguished reformer and philanthropist was born at Utica, New York, in 1797. At an early age he entered Hamilton College, Clinton, New York, from which he graduated with great honor. He adopted the law for his profession, at the practice of which he was eminently successful. He became especially celebrated as an advocate, and his name is connected with some of the most important cases in the history of the New York bar.

Upon the death of his father, he inherited one of the largest landed estates in the country, nearly two hundred thousand acres of which he distributed among the poor and homeless, without distinction of creed or color.

He was early identified with the movement for the abolition of American slavery, and became one of the most prominent and active leaders. He was present at the meeting of the State Abolition Society at Utica in 1835. Upon its being broken up by a mob, he came fearlessly forward and invited them to his own house at Peterboro, and fed them, and from that time led them. He was one of the founders of the Liberty Party, and in 1852 he became the candidate of that party for United States President, with Samuel R. Ward, the popular colored orator, for Vice-President. He was afterwards elected to Congress.

When the Anti-Slavery Society was unable to hold its Anniversary in New York City on account of mob-violence, he arranged for a meeting of the Society at Syracuse, where he welcomed its members in a speech, in which, after paying the highest encomiums to Garrison, he specially eulogized and welcomed the great English Abolitionist, George Thompson, whom Lord Brougham pronounced the most eloquent man in England. From being a Presbyterian church member he became successively Liberal, Unitarian, and finally a pronounced Infidel. Defending Universalism upon one occasion, he said:

"Nobody can *believe* in eternal hell — the world would be frozen with horror." Though Mr. Smith was a decided disbeliever in the divinity of the Bible, and in all the dogmas of Christianity, he was in the practice of observing a beautiful sort of family worship, generally repeating one of his favorite Psalms and a brief prayer. A number of years previous to his death he published a series of radical discourses delivered by him at Peterboro. These sermons on "The Religion of Reason," were a direct and damaging attack upon the inspiration and authenticity of the Christian Scriptures, and thereby exposed him to much pious censure. These sermons first appeared in the "New York Tribune," he paying one dollar per line for their publication in the advertising columns.

He was also a prominent leader in the temperance reform, being a powerful advocate of prohibitory political action. One of his favorite mottoes was, "Keep Government within its limits." He died while on a visit to his nephew, in New York, December 27, 1874. His remains were taken to Peterboro, agreeably to his dying request, and interred with unostentatious, but impressive funeral obsequies.

By his death the Empire State lost one of its most honored and distinguished citizens, an accomplished scholar and distinguished jurist, a man who achieved a world-wide reputation as a reformer, a philanthropist, a statesman, and an orator. He was a firm and consistent unbeliever in revelation, and was bitterly denounced by the superstitious for his Infidelity; still it is a well-known fact that his life-labors were rather directed towards the maintenance of great philanthropic and reformatory movements than in the destruction of religious systems.

MICHELET.

This eminent French historian was born in Paris in 1798. Having devoted himself with brilliant success to historical studies, he became a public teacher, and, after a sharp competition, was called, in 1821, to a chair in the College Sainte-Barbe, where he taught the ancient languages and philosophy until 1826. In 1826 he was appointed teacher of history and languages at the College Rollin. He commenced his literary career by the composition of several elementary works on the study of history, which obtained considerable popularity, attracting the attention of the government towards him as a writer of research. Shortly after the revolution of 1830 he was appointed chief of the historical section of the archives of the realm; and about 1832 M. Guizot, unable, on account of his political duties, to continue his lectures on history to the Faculty of Literature in Paris, named M. Michelet as his substitute. In 1831 he published "Roman History: The Republic," and in 1833 the first volume of "History of France." In 1838 he succeeded M. Dumon in the chair of History in the College of France, and was elected member of the Institute. In 1845–6 great attention was directed towards two works of his, under the titles, "The People;" and "Priests, Women, and Families." In consequence of the attacks made in these works upon the ecclesiastical party, Guizot, the prime minister, interdicted his lectures.

In 1847, he commenced his "History of the French Revolution;" upon which, and the "History of France," he was mostly engaged during the latter period of his life. Mr. Michelet's style as a historian is marked by great vehemence and pictorial power. He was of a very poetical turn of mind, and is strongly given to generalize. His more recent works are "The Bird," "The Insect," "The Sorcerer," and his famous "Love" and "Woman," all of which are marked by exquisite beauty of style, grace of imagination, and suggestiveness of

sentiment. The two latter have been translated into English, and often reprinted. In these beautiful works Michelet seems to have struck the right path of research and contemplation in reference to the grand passion and lovely woman. He bases his remarks on the evident and eternal differences—physiological and psychological, between the sexes. Eliza Farnham, in this country, wrote a book attempting to show the superiority of woman to man, mostly basing her conclusions on false premises deduced from an unscientific comparison between certain active organs in woman and their non-active or rudimentary counterparts in man. According, however, to the now accepted doctrine as regards *such* rudimentary organs, Mrs. Farnham's facts would seem to point unmistakably the other way, namely, to the superiority of man over woman. Michelet makes woman, on account of her catamenial function, and all that that implies, always an invalid, and therefore naturally looking up to and feeling dependent on man as protector and provider, and having her "desire" to him as lover or husband. And it really seems that this is the true doctrine, and that after the "woman's rights" question from a mere metaphysical and political standpoint shall have been finally settled in favor of woman, then the sexes, in perfect equality before the law, will gradually find their respective natural spheres, and those spheres will be mainly determined by purely physiological considerations.

But it was as an adversary of the Jesuits and of Romanism that Michelet mostly distinguished himself. As late as 1864 he published "The Bible of Humanity," which distinctly exhibits his cosmopolitanism in religion as well as on most other subjects. This excellent work is on the eve of appearing in English dress, and it may confidently be said that no Freethinker can well afford to be without it.

Michelet, especially in his later works, has, in his own peculiar way, "fought the good fight" of Liberalism, and was a Sage and Thinker of no mean order. He died February 10, 1874.

AUGUSTE COMTE.

THE founder of the "Positive Philosophy" and its resulting "Polity" and "Religion of Humanity" was born at Montpellier, France, in January, 1798. His father was a tax-treasurer. He entered the Polytechnic School in 1814, and gave much attention to mathematics and the physical sciences. About 1818 he became a disciple and coadjutor of Saint-Simon, and joined the band of brilliant disciples which the genius and ambition of that distinguished social reformer gathered around him. His connection with Saint-Simon continued about six years, and they separated in 1824, mutually disgusted and completely estranged. Before 1824 he had discovered his law of Social Evolution. In 1825 Saint-Simon died, and Comte deserted the Saint-Simonian School, to found one of his own; and during the next twenty years devoted himself to the elaboration of an original system of scientific philosophy, which was developed in his "Course of Positive Philosophy," (6 vols., 1830–42) a work which, according to all critics, exhibits intellectual powers of a very high order. During the production of this course he led a quiet, scientific life, as professor of mathematics in the Polytechnic School of Paris. His new system of philosophy soon attracted great attention, and was adopted by numerous disciples.

Comte had married in 1825; but, on account of an irrepressible incompatibility, the union proved to be unhappy. About 1842 he was finally separated from his wife, and two years later he formed a "passionate friendship" with Clotilde de Vaux, of whom he speaks as "having inspired him with a happiness of which he had always dreamed, but which he had never hitherto experienced." His pure and elevated relation to this accomplished and *spirituelle* lady was the immediate cause of the grand provision in his philosophy for the religious element in man, which provision he made by projecting the new cultus of "The Religion of Humanity."

Besides his "Positive Philosophy," Comte's most important other works are his "System of Positive Polity, or a Treatise on Sociology, instituting The Religion of Humanity," (4 vols., 1851–4) and his "Catechism of Positivism, or a Summary Exposition of the Universal Religion," (1852). "The General View of Positivism," being the Introduction to the "Polity," was published by him separately, and has been translated into English by Dr. Bridges. The "Subjective Synthesis," "Appeal to Conservatives," and the Treatises on Geometry and Astronomy are minor works, but of great importance as elucidating several points in his System. A condensed translation of the "Positive Philosophy" was published by Miss Martineau; and the "Polity" is now being translated by several of his English disciples. Comte died in Paris in September, 1857.

Professor Lewes, in his "Biographical History of Philosophy," thus writes of Comte's "Positive Philosophy:"—

"In the present state of things the speculative domain is composed of two very different portions,—general ideas and positive sciences. The general ideas are powerless because they are not positive, the positive sciences are powerless because they are not general. The new Philosophy which, under the title of Positive, M. Comte proposes to create—and the basis of which he has himself laid—is destined to put an end to this anarchy, by presenting a doctrine which is *positive*, because elaborated from the sciences, and yet possessing all the desired *generality* of metaphysical doctrines, without possessing their vagueness, instability, and inapplicability.

"Besides this general aim of the new 'Great Instauration,' we have to notice three initial conceptions which Comte advances, two of which relate to Method, and one to History.

"The first is the conception of Philosophy, which, in its widest sense, is identical with Science; consequently one Method must be followed in all investigations, whether the investigations relate to Physics, to Psychology, to Ethics, or to Politics. Every special science, no matter what its subject-matter, is but a branch of the one Positive Philosophy.

"The second conception is that of Classification, whereby all the special sciences will assume their proper place in the hierarchy of Science, the simpler being studied first, and thus

becoming instruments for the better prosecution of those which succeed. Thus Mathematics becomes the instrument of Astronomy and Physics; Chemistry becomes the instrument of Biology; and Biology becomes the instrument of Sociology.

"The third conception is that of the fundamental law of evolution. This conception sets forth that Humanity has three stages, the Theological, the Metaphysical, and the Positive. Whether we examine the history of nations, of individuals, or of special sciences, we find that speculation always commences with supernatural explanations, advances to metaphysical explanations, and finally reposes in positive explanations. . . .

"In the Theological stage, the mind regards all effects as the productions of supernatural agents, whose intervention is the *cause* of all the apparent anomalies and irregularities. Nature is animated by supernatural beings. Every unusual phenomenon is a sign of the pleasure or displeasure of some being adored and propitiated as a God. The lowest condition of this stage is that of the savages, viz., Fetishism. The highest condition is where one being is substituted for many, as the cause of all phenomena.

"In the Metaphysical [Transcendental] stage, which is only a modification of the former, but which is important as a transitional stage, the supernatural agents give place to abstract forces (personified abstractions) supposed to inhere in the various substances, and capable themselves of engendering phenomena. The highest condition of this stage is where all these forces are brought under one general force named Nature.

"In the Positive stage, the mind, convinced of the futility of all inquiring into causes [efficient or final] and essences, applies itself to the observation and classification of *laws* which regulate effects: that is to say, the invariable relations of succession and similitude which all things bear to each other. The highest condition of this stage would be, to be able to represent all phenomena as the various particulars of one general view. . . . .

"The Positive Philosophy, therefore, resolves itself into five fundamental sciences, [see above,] of which the succession is determined by a necessary and invariable subordination founded on a comparison of coresponding phenomena. The first

(Astronomy) considers the most general, simple, and abstract phenomena—those farthest removed from humanity: they influence all others, but are not influenced by them. The last (Sociology) considers the most particular, complex, and concrete phenomena—those most directly interesting to man: they depend more or less upon all the preceding classes, without exercising on the latter the slightest influence. Between these two extremes the degrees of speciality and of complication of phenomena gradually augment according to their successive independence.

"*The foundation of a comprehensive Method is the great achievement of Comte, as it was of Bacon.*"

Positive Philosophy is the philosophy of the *Knowable*, as distinguished from Theology, which is the Philosophy of Myths, and from Metaphysics, which is that of "Entities"—both the Myths and the Entities being *really* unknowable to man.

The Positive Polity is a Polity based neither on the nature or injunctions of a Myth or Myths, direct or indirect, nor yet on metaphysical abstractions or "glittering generalities" about "liberty," "equality," "rights," etc., etc.; but upon positive knowledge (ever growing) of the relations of human beings to things and to each other.

The "Religion of Humanity" is the flower and fruit of the "Polity." It is simply the devotional and practical direction of *the highest emotions of man* to the *Highest Known Being*, which Being the "Positive Philosophy" has amply proved to be none other than the Highest *Organized* Being, to wit: HUMANITY, which, in Mr. Mill's words, "ascends into the unknown recesses of the Past, embraces the manifold Present, and descends into the indefinite and unforeseeable Future, forming a Collective Existence without assignable beginning or end, appealing to that feeling of the Infinite, which is deeply rooted in human nature, and which seems necessary to the imposingness of all our highest conceptions." This new direction of the religious emotions and life (with more or less, or even no rites or ceremonies) means that

"Diis extinctis, Deoque, successit HUMANITAS."

"The gods being extinct, also God, Humanity has succeeded" them in the hearts and minds of the Religious Positivist, who

nevermore has any love or life to bestow on said gods or God, or on metaphysical "entities," or yet on "the cold and careless Cosmos" or "Nature," "which acts with such fearful uniformity; stern as fate, absolute as tyranny, merciless as death; too vast to praise, too inexplicable to worship, too inexorable to propitiate; having no ear for prayer, no heart for sympathy, no arm to save." The Positivist sees, and loves, and worships *positive goodness* and *moral greatness* only in the Human Race and some of the superior animals, which latter he boldly incorporates with Humanity. Outside of this all is, *relatively to us*, but "brute indifferent force," not worthy of human love or hatred, and much less of worship, because, as far as we can see, beneath them all, as being very lowly organized, or not organized at all. Those men and women who have done and are doing Humanity great and grand service, are the saints of the New Religion, and the Higher Providence of the Race. All, however, who do willing service to the Race, are true members of Humanity. But the mere worthless or cynical destructives—(the wild beasts and vermin of the Race)—no matter what their position in society may be, will either utterly die out of its contemplation, or be held in everlasting contempt.

Auguste Comte condensed all human morality into the sublime rule, "Live for others," and coined a new word—*altruism*—(*otherishness* as against *selfishness*,—to express this noble sentiment. All the best previous rules, to wit: the negative and affirmative "Golden Rules," or "Love thy neighbor as thyself," or "Do all for the love of God," do not by any means compress egoism, but rather implicitly sanction it. Positivism alone holds at once both a noble and true language when it urges us to *live for others*. Among its other great mottoes are the following:

"Act from affection, and think in order to act."

"The Intellect should always be the servant of the Heart, but never its slave."

"Family—Country—Humanity."

"The materials are disorder—with it we must organize order."

"Reorganization without God or king, by the systematic *cultus* of Humanity."

JOSIAH WARREN.

Among the honored names of those to whom the world should acknowledge a debt of gratitude, is that of JOSIAH WARREN. He was a man of recognized eminent ability, and one of America's staunchest supporters of true social science and the doctrine of fundamental human rights. He was born at Brookline, Mass., June 26, 1798. Early in life he went to the West, and united himself with Robert Owen in his communal enterprise at New Harmony. The failure of this great social experiment determined Mr. Warren to develop an idea the very opposite of Owen's—that of Individuality. That was thenceforth his life's mission. The details of his life are scanty and trivial, and this brief biographical notice would scarcely afford an occasion to enumerate his literary and reform labors. He is known to the world as the discoverer, formulator, and propounder of the Sovereignty of the Individual and the principle of cost, the limit of price, as his contribution to the requisite solutions of social science; and concentrated in these doctrines were all the life and masterly power of the man.

In person, Mr. Warren was rather short and thick-set, homely-featured, plain, sombre, and a very common-place looking individual. But under his rough exterior was a heart as tender as a woman's, and as pure, and simple, and loving as a child's. He was a great lover of music, and his eyes have been known to frequently brim and overflow at the effects of some pathetic piece. He was generally of a quite genial disposition, and sometimes playful, but at times terribly severe and caustic. His style of expression was remarkable for its terseness. This aphorism of his affords an illustration: "You can't make a general rule of anything, *not even of that.*"

The following reminiscence has been furnished for insertion here by one of his distinguished associates in the cause of reform. It shows the shrewd and unexpected simplicity with which he could overwhelm an antagonist. "At one of his public

meetings in Boston, many years ago, he had been stating the small amount of industry it would require of every individual to supply his own wants, in a well-regulated society. Many objections had been raised and hit on the head, one after the other, as fast as they came up, by his expert answers, when a dignified person arose in the midst of the audience, evidently heavily-freighted with the conscious importance of his new objection, which proved to be this: He said he was entirely and decidedly opposed to any such state of society as Mr. Warren had sketched, because in such a state of things people would leave off work and spend their time in all sorts of idleness. Mr. Warren quietly inquired of the speaker, and with some seeming surprise, "Why would the people leave off working?" "Because," said the other, with an air of triumph, "in such a society there would be no use in working." "*Well,*" said Mr. Warren, with an inimitable simplicity of manner, "*if there would be no use in working, what would be the use of it?*" The look of blank confusion on the objector's face for a moment, the sudden plumping down into his seat, the storm of laughter and applause which burst out the moment after, made a scene such as rarely occurs in the presence of the best humorists."

For forty years Josiah Warren untiringly labored in the cause of an unpopular reform; and though the intrinsic merits of the man and his work passed unrecognized in his generation, the future will give him his proper place in the history of social evolution, and the whitest marble for his monument.

From having been a radical Atheistical Materialist, he became a rejoicing believer in the realities of spirit life, in his latter years. The prospect of death was a source of intense pleasure to him, as he neared the event. He died at Boston, on Tuesday, April 14, 1873, aged seventy-five. And thus passed away one of the great and good men of the world.

HEINRICH HEINE.

The ancestors of Heinrich Heine belonged to the Jewish religion, but he was never proud of his descent. His father was a merchant. Heinrich was born at Düsseldorf, Prussia, on the first of January, 1800. Being intended to follow his father's commercial calling, he was sent to the commercial school at Hamburg in 1816. He remained there for three years, all the time importuning his father and friends to forego their intention of making him a merchant, and to permit him to follow a literary life. At last his prayers prevailed and he was permitted to enter himself as a student at Bonn. He removed to Gottingen in 1820, and the next year he became a resident of Berlin. He here published his first collections of poems "Gedichte, Von Heinrich Heine." Many of these had been written as early as his seventeenth year, and had been already published in the Hamburg periodicals. He passed the year 1822 traveling in Poland, a full account of which was published upon his return. The next year appeared his famous one-act tragedy "Almansa," and "Lyrisches Intermezzo." He also published his "Letters from Berlin," which attracted great attention among the learned in Europe. Returning to Gottingen in 1823, and taking his degree in law, he proceeded to Hamburg and began the practice of an advocate. But finding the legal profession as little suited to his tastes as the pursuit of commerce, he soon relinquished it. He also, about this period, relinquished the Jewish religion, and declared himself a Lutheran. This was the first step in that development of opinion which eventuated in total skepticism and the discarding of all superstition. In 1826 he issued an account of his observations in the Hartz Mountains. This was soon succeeded by records of journeys in Italy, South Germany, and the islands of the Baltic. These were all translated into French, and obtained an extensive circulation. But Heine was a child of song; and in 1827 he returned to poetry, the first love of his younger days. His

"Buch der Lieber" and "Atta Troll" were published at Hamburg during the year. He was, at this time, not only an editor of a political paper at Stuttgart, but a contributor for two other journals. He went to Paris in 1831, where he resided the remainder of his life. He there published his work "On Nobility" the same year; and in 1833 another "On the Modern Literature of Germany." A stroke of paralysis in 1847 deprived him of the sight of one eye. The next year he lost the sight of the other. He never afterwards left his chamber, but continued his literary labors with the aid of an amanuensis. His bodily sufferings were extremely severe, but he submitted to them with a cheerful resignation. He even wrote poetry after he became paralyzed and blind. "The Book of Lazurus," "The New Spring," and "The Romancero," were written during the last painful years of his life. All through his long sufferings he was dutifully cared for by his wife, a French Catholic lady whom he had married in 1840. He died February 17, 1856.

Heine was an elegant and original writer, and his poems are remarkably fresh in feeling, full of the finest fancy, and of great beauty of versification. He was a large contributor to French as well as to German periodicals, and possessed the accomplishment, so rare in a German, of writing French with as much facility as his native tongue. His prose writings are marked by rare brilliancy of style and vividness of imagination. He possessed an extraordinary mastery of language and skill as a versifier; and his seemed to be the gift of turning into song every object that struck his senses, and that in so vivid and natural a manner that there is scarcely anything outside of Shakspere that compares with it.

Speaking of his religion, Heine says: "My Berlin enemies always reproached me with a want of religion. I rather felt humiliated for passing for a purely human creature — I whom the philosophy of Hegel led to suppose that I was a God. How proud I then was of my divinity! What an idea I had of my grandeur! Alas! that charming time has long passed away, and I cannot think of it without sadness now that I am lying stretched upon my back, while my disease is making terrible progress."

HARRIET MARTINEAU.

This eminent English authoress was the descendant of a French Huguenot family, born in 1802, at Norwich, Eng., where for several generations her ancestors had carried on the business of silk manufacture. Her father becoming embarrassed in his commercial affairs, and dying in limited circumstances, she, the sixth of eight children, resolved to support herself by literature. She commenced, accordingly, by publishing, in the year 1828, a volume of "Devotions for Young People," which was succeeded by her "Christmas Day," and "The Friend," in the two following years.

Great pains had been taken with her early education, which was received at home, and was solid and practical. At an early age she had evinced a talent for literary composition, which at first was pursued merely as an amusement. But her early assiduity in literary pursuits was extraordinary, and bore early and precocious fruits. At first her employment as a writer was discouragingly unproductive, and the young authoress, much to her honor, eked out the slender re urns brought her by her pen by the more prosaic and remunerative work of the needle. She was brought up in the tenets of the Unitarians, with which body she identified herself until a mature age.

During the years 1826 and 1827 she published four tales — "The Rioters," "Principle and Practice," "The Turn Out," and "Mary Campbell." These were written chiefly to illustrate the stirring incidents and the social and political controversies of the day. In 1830 she published her "Traditions of Palestine," a work of mingled topography, history, and imagination — delineating Judea in the time of Christ.

In 1835 Miss Martineau visited America, and on her return in 1837 she published "Society in America." In 1839 she appeared again as a novel writer. Her "Hour and the Man," issued this year, presents a perfect portraiture of Toussaint L'Ouverture, the black patriot of Hayti, and a sublime denunciation of

slavery. "Dealnock," published the same year, is considered the most beautiful picture of English country life that ever appeared in print. Her series called "The Playfel ow," published about this time, places her in the very first rank as a writer for the young.

From 1839 to 1844 she was a confirmed invalid. At this time she resided at Tynemouth, and notwithstanding her prostration on a bed of severe sickness, she could not entirely give up her literary labors. She published a series of essays, entitled "Life in the Sick Room." Being restored to partial health by mesmeric agency, she resumed her pen with redoubled vigor. Her next production was "Forest and Game Law Tales," in three volumes. She also published a number of novelettes in Charles Knight's "Weekly Volumes." In 1846 she went to Syria and the Holy Land, and upon her return published a work entitled "Eastern Life, Past and Present." Shortly after this she formed an engagement with Charles Knight to carry on the "History of England," which he had commenced himself. This is considered a work of extreme value. She astonished the world in her next publication by avowing herself an absolute skeptic. She published, shortly after, a popular summary of the "Philosophy of Comte." She completely concurred in the opinions of that great destroyer of religion and founder of the science of modern society. She also became a large contributor to the "Westminster" and several Quarterlies, besides frequently furnishing political articles for the popular periodicals. It is now known that she was the writer of those warm and loyal articles which appeared in the English prints on behalf of the Union and in detestation of slavery during our great rebellion. During her last years she resided in a pretty little cottage, built by herself, amongst the Cumberland lakes. Although she was quite bed-ridden, and a great martyr to physical suffering, her literary activity remained the same as in her younger and healthier days. Her death occurred in June, 1876.

GEORGE SAND.

Victor Hugo's funeral oration, which was read at the grave of George Sand, contained the following passage: "She is the one great woman in this century whose mission was to finish the French Revolution and commence the revolution of humanity. Equality of the sexes being a branch of the equality of men, a great woman was necessary. It was for a woman to prove that her mind might possess all gifts without losing a particle of her angelic nature, might be at once strong and gentle. George Sand was that woman. Happy is it that some one does honor to France when so many disgrace it. George Sand is one of the glories of our age and country. She had a great heart like Barbés, a great mind like Balzac, and a great soul like Lamartine. To enumerate her masterpieces were needless, and a plagiarism from the stories of universal memory. She was good, and accordingly she had detractors, but the insults to her were of that kind which posterity will count as glories."

Amantine Lucile Aurore Dupin was born in Paris, July 5th, 1804, "just a month after her parents had concluded the irrevocable union with each other." Her father, Maurice Dupin, an officer of the army, was a son of M. Dupin de Franceuil, who married a daughter of the famous Maurice de Saxe. She was thus a great-granddaughter of Maurice de Saxe, who was a natural son of Augustus II., of Poland. Four years after his marriage, Dupin fell from his horse and was killed, leaving his wife and child without any means except those which his mother, the old Mme. Dupin, could be expected to supply. This circumstance placed the little Aurore upon a trial which is seldom gone through without leaving a deep impression upon the whole of a human being's life. The moment the father was dead, the mother and the grandmother, who could not endure each other, inaugurated a fight for the possession of the little girl. The grandmother was a strange mixture of the aristo-

cratic pretensions of her birth with the ultra-liberal ideas of the eighteenth century. Wealthy, refined, of excellent connections in society, she could not bear her gypsy-like daughter-in-law, and as the latter had no money whatever, she had to yield to the dictation of the old lady, and the little Aurore was taken to the Chateau de Nohant, the old seat of Dupin's family in the Berri, where she had full liberty to indulge and develop her romantic and wayward tendencies. The least desire of the child was law at Nohant. Dressed in boy's clothes, she was all day long on horseback, with no other chaperon than a peasant groom about as old as herself. It is to the recollections of these years that we owe all her delightful pastoral stories.

As the girl grew older, she was placed for three years (1817–20) in the convent of the English Augustines, Paris, where she became for a time a zealous devotee, accepting the mysteries of Catholicism with ecstacy, which was followed by a morbid reaction. She tormented herself with scruples, accused herself of constant sin, and became very despondent.

In 1820 she left the convent and returned to Nohant, where her love and taste for natural scenery, horseback-excursions, and philosophy were fully indulged. She read Aristotle, Leibnitz, and Locke; but Rousseau was her prime favorite among authors.

In 1821, on the death of her grandmother, she became heiress of the estate of Nohant, and in 1822 was married to M. Dudevant, a retired officer of the army. They had two children, Maurice and Solange. After living together for about ten years, they separated by mutual consent, because their tastes and tempers were incompatible. Indeed, the man to whom the unhappy girl had tied herself was in no way fit to be her husband. Void of all literary or artistic taste, a stiff, passionless individual, without position, name, or fortune, he became within a few years both useless and intolerable to her. Having at the separation given up her fortune to her husband, but reserving to herself the education of the two children, she became a resident of Paris, and adopted the profession of literature for a subsistence. The first years (1831–35) she spent there proved full of hardship. Her first literary attempts were by no means encouraging. The first work by which she attracted any

attention at all was the novel of "Rose et Blanche," which she wrote in conjunction with Jules Sandeau, for whom Delatouche of the "Figaro" invented the abbreviated *nom de plume* of Jules Sand. The novel had considerable success, and she was encouraged to make another trial. She then wrote "Indiana" (1832) all by herself, and the "Figaro," anxious to preserve the prestige of the successful *nom de plume*, induced her to sign it with the name of George Sand. These two names of Jules and George Sand were for a considerable time taken as being those of two brothers. The mistake was all the more natural, as George Sand had taken again to wearing men's clothes as she used to in her childhood.

Her celebrity was increased by "Valentine" (1832), and a paradoxical work of fiction, entitled "Lelia" (1833), which, said the "National Review," "is the most famous and the most typical of her novels. It is to an English reader, and judged of from the point of view of common sense, one of the most incoherent, foolish, morbid, blasphemous, and useless books that have been sent across the Channel during the present century." With the Latin race and with the Russians and Poles, George Sand became popular from the very beginning of her literary career. But her failure with the English at first was owing to the bad name which from the very start was given to her by the "Quarterly Review," the then great organ of the ultra Tory party. Probably nobody in England, except the writer of that review, had then read any of her productions; but that writer had concluded from some of them that George Sand was inclined to *find fault with the clergy*, with *the institution of indissoluble matrimony*, and with *despotism in government*. This was deemed reason enough for declaring her to be one of the most immoral and irreligious writers. The fact of her being a woman, and a young woman, too, only increased her guilt; and when subsequently people heard the rumor of her divorce and the accounts of other particulars of her life, her name became opprobrious. How profoundly these literary slanders wounded George Sand can be seen in many of her works. She says, "Nobody has been more ill-treated or more calumniated than me, and nobody has clung with more force and more suffering to the hope of divine justice and to the feeling of one's

innocence. Since the publication of a few works, too sincere and too courageous to be pardoned to a woman, had fixed upon my name a number of astonished or inquisitive eyes, there was no disgusting lie, no monstrous and stupid suspicion, no dirty and incredible insinuation, which has not been used to pollute this name. Since that moment I could not say a word, could not write a line, could not take a step without my purest intentions being subjected to the vilest interpretations. Why did God make me so unlucky, and why does he permit the impudence of cowardly men to smirch the existence of honest people? Is it then really true that good men have to wash with tears of anger and shame the mud thrown at them? Oh Lord! Lord! what are you thinking about when you send a guardian angel to the baby yet clinging to its mother's breast, and when you make your providence take care of the slightest weed in the field, while you allow the honor of a woman to be shattered and trodden under foot by the first youngster that passes by?"

Passages like this have been called blasphemous; but they certainly do not show that the author disbelieved in the existence of God. Still no wonder the "National Review" followed in the wake of the "Quarterly." But the same critic of the "National" remarks, "She has a true and a wide appreciation of beauty, a constant command of rich and glowing language, and a considerable faculty of self-analysis and self-reflection. . . . In spite of all her defects, she awakens an admiration which cannot be reasoned away."

She afterwards produced "Metella" (1833), "Leone Leoni" (1834), "Jacques" (1834), and "Mauprat" (1836). Her "Spiridion" (1839), and "Consuelo" (1844), are said to have been written under the inspiration of her friend Pierre Leroux. Between 1844 and 1850 she published the pastoral romances "La Mare au Diable" (1846), "Francois le Champi" (1849), and "La petite Fadette," which were much admired, as models of a new style of fiction. Even the "National Review" testified that these are "free from all that provokes censure in other writings. . . . They move as with a quiet flow that is irresistibly fascinating, and are full of beauties of language to which it is impossible to do justice."

As to religion, she says in her "Histoire de ma Vie:"—"My religion has never varied in substance. Its past forms have, under the light of reflection, vanished from me as they have vanished from my century. But the eternal doctrines of the merciful God, of the immortal soul, and of the hope of future life have resisted all analysis, all discussion, and even all occasional desperate doubts."

In politics she was an advanced liberal. She was an ardent partisan of the revolution of 1848, after which she edited a democratic weekly paper for a short time. She also boldly professed herself to be a socialist, and denounced the conventional system of marriage; forming platonic and other more intimate relations with Jules Sand, with Alfred de Musset, with Michel de Bourges, and lastly with Chopin. All these relations were highly intellectual and esthetic, as well as genuine affairs of the heart. She was an exquisite discerner and discriminator in all appertaining to the "grand passion," and always raised her voice against "prostitution of the heart."

Among her dramas are "Claudie," "Moliere," "Flaminio," and "Lucie." In 1854 she published her Autobiography, in which the disappointed public found too little of personalities and anecdotes and too much of philosophy. Among her recent works are "Constance Verrier," "Flavie," "Tamaris," "Antonia," and "Laura."

George Sand was an unmistakable *genius*—a genius by descent, education, and most varied experience—and only as a genius is she to be interpreted and criticised. She was a grand woman with grand merits and grand faults, and she will live in all History a very Empress of Thought and Feeling, while her millions of "unco guid" disparagers shall have forever disappeared in the great inane of utter oblivion—the limbo of carping mediocres and incapables. Her personal charms were of a nature which does not admit of description. She had never been a handsome woman, although she was always a fascinating one. Like Rachel, she had large, brilliant dark eyes, and like Rachel she was never understood by the "rabble of common sense." Only those blest and curst with the Higher Romance can ever commune with George Sand.

FEUERBACH.

THE name of this great German has at last received a well-merited prominence in the pages of philosophy. The life of this now eminent skeptic was one of thought, and his writings are his real biography. The vicissitudes of his simple life do not present any sensational features. His father was Anselm von Feuerbach, a celebrated German jurist at Landshut in Bavaria, where Ludwig was born on the twenty-eighth of July 1804.

He was placed at an early age as a pupil of the Gymnasium at Anspach. At this time he was the most pious kind of a Christian, and in the fervor of his religious zeal he soon exchanged the Anspach school for the University of Heidelberg where he determined to devote himself to the study of theology. But at last finding there no satisfactory nourishment for the restless cravings of his aspiring intellect, he repaired, in 1824, to Berlin, whence he wrote to his father as follows: "I have abandoned theology, not however wantonly or recklessly or from dislike, but because it does not satisfy me, becase it does not give me what I indispensably need. I want to press Nature to my heart, from whose depth the cowardly theologian shrinks back: I want to embrace man, but man in his entirety."

At that time Hegel was attracting the young students of Germany; and for a time Feuerbach was carried along with the popular tide. But with uncommon independence of mind he ere long emancipated himself from the authority of the great master, determined to throw off speculative philosophy altogether, and to devote himself exclusively to the only true science of Nature.

He was prevented from continuing his studies by the death of King Max the First of Bavaria, through whose liberal patronage he and his four brothers had been maintained at school. In 1828 he settled as a private tutor at the University of Erlangen, lecturing upon logic and metaphysics. But the speculative scholasticism of a royal university was an uncon-

genial atmosphere for his investigating and progressive mind; and throwing up henceforth all connection with licensed institutions of learning and popular systems, he retired into the solitude of rural life at a little place near Anspach. There, during a residence of twenty-five years, Nature and Science absorbed all the fervor of his enthusiasm, and inspired him with the most important of his literary creations.

In 1848 he was invited to Heidelberg by the students, where he gave a course of lectures before a promiscuous audience on "The Essence of Religion." The feelings with which he hailed his self-emancipation from the thraldom of official and scholastic influences can best be realized from the words in which he gave vent to his exultation, when in 1838 he had been united in marriage to the sister of a friend who had secured for him his rural asylum; "Now I can do homage to my genius; now I can devote myself independently, freely, regardlessly to the development of my own being!"

During the last years of his life he transferred his residence to Rechenberg, where he lived exclusively to his family and a small circle of intimate friends. Towards the close of his life he suffered greatly from severe and annoying deprivations, for, solely devoted as he had been to the service of science, he had not hoarded up any riches. But a subscription on the part of his contemporaries in Europe and America relieved him and his family from want of cares for the rest of his life. But his health, undermined by severe mental labor and deprivation, failed more and more rapidly, until a stroke of apoplexy overshadowed his existence and caused his death on the twelfth of September, 1872.

Among his writings which have been published in a uniform edition, comprising ten volumes, the following deserve special mention: "Thoughts on Death and Immortality" (1830), "History of Modern Philosophy" (1833), "Representation, Development, and Criticism of Liberty" (1837), "Pierre Bayle" (1838), "Essence of Christianity" (1841). This last-named work forms the principal basis for the thirty lectures on the "Essence of Religion," which he held at Heidelberg in 1848–49. The last of his principal works is "Theogony According to the Sources of Classic, Hebrew, and Christian Antiquity," which forms the

ninth volume of his work; the tenth volume (1866), consisting of a promiscuous collection of essays on "Deity, Liberty, and Immortality from the Standpoint of Anthropology."

Perhaps no better understanding of Feuerbach's writings in general could be conveyed than in his own words, in which he briefly speaks of his life-work as follows: "My business was, and above everything is, to illuminate the dark regions of religion with the torch of reason, that man at last may no longer be a sport to the hostile powers that hitherto and now avail themselves of the mystery of religion to oppress mankind. My aim has been to prove that the powers before which man crouches are creatures of his own limited, ignorant, uncultured, and timorous mind, to prove that in special the being whom man sets over against himself as a separate supernatural existence is his own being. The purpose of my writing is to make men *anthro*pologians instead of *theo*logians; man-lovers instead of God-lovers; students of this world instead of candidates for the next; self-reliant citizens of the earth instead of subservient and wily ministers of a celestial and terrestrial monarchy. My object is, therefore, anything but negative, destructive; it is positive. I deny in order to affirm. I deny the illusions of theology and religion that I may affirm the substantial being of man."

The two following are the introductory propositions to his "Essence of Religion":

"1. That being which is different from and independent of man, or, which is the same thing, of God, as represented in the "Essence of Christianity,"—the being without human nature, without human qualities, and without human individuality is in reality nothing but *Nature.*

"2. The feeling of dependence in man is the source of religion; but the object of this dependence, viz.: that upon which man is and feels himself dependent, is originally nothing but Nature. Nature is the first original object of religion, as is sufficiently proved by the history of all religions and nations."

GEORGE H. EVANS.

GEORGE HENRY EVANS was born in Bromyard, Herefordshire, England, March 25, 1805. While a mere child his parents emigrated to New York. At an early age he served an apprenticeship at the printing trade. At length he was enabled to establish an office of his own, and immediately commenced the publication of works of a radical and reformatory character.

He early espoused the cause of the anti-monopoly workingman's party, having for his co-laborers the distinguished reformers, Thomas Skidmore and William Leggett. He first published the "Workingman's Advocate," and the "Man." Like Legget's "Evening Post," these made a powerful opposition to the banking system. Possessing an original power of perception, Evans saw and exposed the evils of banking; and ignoring all mere party issues, he likewise sought to abolish the evils of land monopoly, which he considered one of the greatest afflictions of society. He finally removed to a farm in New Jersey, where he began the publication of the "Radical" in monthly numbers, through which he sought to propagate his land reforming views. In March, 1844, he issued "The People's Rights," devoted to the following measures of reform: The freedom of the Public Lands in a limited quantity to actual settlers only, and the discontinuance of their sale to non-residents; the exemption of the Homestead; and the limitation of the purchase of all other land to a certain quantity.

His mode of agitation was to pledge the support of the anti-monopolists to such candidates as would advocate their measures; and if they declined, a land reform ticket was nominated and voted for by his friends, with the view of holding the balance of power. After pursuing this policy for five years the principles of the reform party began to be adopted into political platforms, and at last resulted in the present homestead law granting the quarters in the alternate sections of the public lands to actual settlers after an occupancy of five years.

George Henry Evans saw that most of the revolutions and convulsions among men were the evil effects of alienation — that the feudal had changed to the tenure, the monarchy to the representative, each to a worse phase of the evil, and that the only remedy was the securing to each human being a share in the soil. At first he was quite sanguine of the accomplishment of this result; but when he came to understand the ignorance of the people, and that all the institutions of governments and society were founded upon the laws of alienation, he realized that all he could do would be to start a new era of reform, and trust to an enlightened posterity for its consummation. The great sole aim of Evan's life was the improvement of society by improving the surroundings of men, advancing their condition in life, and making them independent, happier, and therefore better. He died in Granville, New Jersey, February 2d, 1855.

While the attention of Evans was largely directed to the reforms above indicated, he was upon theological subjects a firm and consistent Infidel. He utterly discarded all the fallacies of a supernatural, revealed religion and regarded Nature or the Universe as the Supreme Power. He had not the slightest sympathy with the oppressive system of priestcraft which he clearly saw in the centuries that have passed away has been an enemy to his fellow-men. His love of the human race was paramount to all other sentiments or beliefs, and he naturally felt a strong opposition to everything and every influence which he saw that oppressed them or retarded their advancement on the road to prosperity and happiness.

He was brother to Elder Frederick W. Evans, a prominent leader in the Shaker Society at Mount Lebanon, and upon the subject of inspiration, revelation, heavenly guidance and the necessity of opposing Nature's laws he differed widely from his brother in the view the latter adopted. Frederick looks to heaven and the spirits of departed friends for guidance and instruction, while George Henry looked to Nature and Reason only and to their recognized laws.

JOHN STUART MILL.

This eminent English philosopher and economist was the son of James Mill, the celebrated author of "History of British India," Essays on "Jurisprudence," "Liberty of the Press," "Law of Nations," &c., "Elements of Political Economy," and "Analysis of the Phenomena of the Human Mind." John Stuart was born in London in May, 1806. He was educated at home by his father, (whose work on India had procured for him the government office of head of the department of Indian correspondence) and entered in 1823 the service of the East India Company as a clerk in the India House. In his early life he contributed to the "Edinburgh" and "Westminster" Reviews. In 1843 he published a "System of Logic, Ratiocinative and Inductive," (2 vols). The practical portion of this work was, says its author, "an attempt to contribute something towards the solution of a question which the decay of old opinions and the agitation that disturbs European society to its utmost depth, render as important in the present day, to the practical interests of human life, as it must at all times be to the completeness of our speculative knowledge."

In 1844 he brought out "Essays on some Unsettled Questions in Political Economy." He acquired a high reputation by a popular work entitled "The Principles of Political Economy, with some of their applications to Social Philosophy" (1848). As a writer he is distinguished by originality of thought and acuteness in reasoning. In political principles he was an advanced liberal, and all his sympathies were in favor of liberty and progress.

About 1850 he married Harriet Taylor, a lady of rare intellectual powers. Their love-union was complete. On Nov. 3, 1858, Mrs. Mill died at Avignon; and over her grave was placed that most pathetic and eloquent of epitaphs:—"Her great and loving heart, her noble soul, her clear, powerful, original, and comprehensive intellect, made her the guide and support, the

instructor in wisdom, and the example in goodness, as she was the sole earthly delight, of those who had the happiness to belong to her. As earnest for all public good as she was generous and devoted to all who surrounded her, her influence has been felt in many of the greatest improvements of the age, and will be in those still to come. Were there even a few hearts and intellects like hers, this earth would already become the hoped-for heaven." Henceforth, during the fourteen years that were to elapse before he sh uld be laid in the same grave, Avignon, where he might be within sight of his beloved wife's tomb, was the chosen haunt of Mr. Mill.

Mr. Mill became examiner of Indian Correspondence in 1836. During the late rebellion in the United States, he was among the few prominent English writers who defended the cause of the North and of the Federal Union.

Among his other works may be mentioned "An Essay on Liberty" and "Thoughts on Parliamentary Reform," "Considerations on Representative Government," and an "Examination of Sir William Hamilton's Philosophy," of the last of which a highly favorable review from the pen of Mr. Grote, the historian, has been published. He was for some time editor of the "Westminster Review." In 1865 he was elected a member of Parliament for Westminster. He became an able debater, and, in 1866 and 1867 made several speeches in favor of reform and extension of the elective franchise. His career as a legislator was very successful. "Mr. Mill's success," says a competent authority, "has been the most marked and decided in the annals of Parliament. No man has ever before acquired so high a consideration in so short a time." But "there is little doubt that the majority of his supporters in 1865 did not know what his political opinions were, and that they voted for him simply on his reputation as a great thinker. A large number, however, probably supported him, knowing in a general way the views advocated in his writings, but thinking that he would probably be like many other politicians, and not allow his practice to be in the least degree influenced by his theories. . . . It was one thing to write an essay in favor of proportional representation: it was another thing to assist in the insertion of the principle of proportional representation in the Reform Bill, and to form a

school of practical politicians who took care to insure the adoption of this principle in the school-board elections. . . . It was one thing to advocate freedom of thought and discussion in all political and religious questions; it was another to speak respectfully of Mr. Odger, and to send Mr. Bradlaugh a contribution toward the expenses of his candidature for Northampton. . . . His fearless disregard of unpopularity, as manifested in his prosecution, in conjunction with Mr. P. A. Taylor, of Ex-Governor Eyre [the butcher of Jamaica] was another proof that he was entirely unlike the people who call themselves 'practical politicians.' His persistency in conducting this prosecution was one of the main causes of his defeat at the election of 1868, said defeat being the best proof of his decided success, *in the best meaning of the word.*

Mr. Mill distinguished himself as an earnest and able advocate of the rights of women. In his work, "The Subjection of Women" (1869), he takes the ground "that the principle which regulates the existing social relations between the two sexes — the legal subordination of one sex to the other — is wrong in itself, and now one of the chief hindrances to human improvement, and that it might be replaced by a principle of perfect equality." And he not only advocated theoretically the claims of women to representation, but he actually introduced the subject into the House of Commons, promoted an active political organization in its favor, and thus converted it, from a philosophical dream, into a question of pressing and practical importance. And *this* was one of the causes of his "successful defeat" at the election of 1868.

In philosophy Mr. Mill was an *English* Positivist. "It is impossible to forget that it was by Mr. Mill that Comte was first made known in this country [England], and that by him first in this country the great doctrines of positive thought, the supreme reign of law in the moral and social world, no less than in the intellectual world, were reduced to system and life. This conception, as a whole, has been gradually forming in the minds of all modern thinkers; but its full scope and force were presented to Englishmen for the first time by Mr. Mill." But, "in introducing to the English world the principles of Comte, Mr. Mill clearly and ardently professed the Positive Philosophy

at that time restricted to its earlier phase alone. . . . It is impossible, too, to forget the generous assistance which he extended to Comte, whereby he was enabled to continue his labors in philosophy—impossible, also, to forget the active communion of mind between them, and the large space which their intercourse occupied in the thoughts of both." But "it is needless to repeat . . . how many and deep are the differences which separate him from the later doctrines of Comte, and how completely he repudiated connection with the religious reconstruction of Positivism. We . . . shall claim Mr. Mill for Positivism in no other sense than that in which he claimed it for himself in his own latest writings." Of the general idea, however, not only of Comte's "Philosophy," but also of his "Ethics" and "Religion," Mr. Mill was all praise. It was when speaking of the *details* of "notions," rites, and ceremonies, etc., that he became the unsparing critic. He says of the "Religion of Humanity": "M. Comte believes in what is meant by the infinite nature of duty, but he refers the obligations of duty, as well as all sentiments of devotion, to a concrete object, at once ideal and real; the Human Race, conceived as a continuous whole, including the past, present, and the future. This Great Collective Existence, this "Grand Etre," as he terms it, though the feelings it can incite are necessarily very different from those which direct themselves towards an ideally perfect Being, has, as he forcibly urges, this advantage in respect to us, that it really needs our services, which Omnipotence cannot, in any genuine sense of the term, be supposed to do; and M. Comte says, that assuming the existence of a Supreme Providence, (*which he is as far from denying as from affirming*), the best, and even the *only* way in which we can rightly worship or serve Him, is by doing our utmost to love and serve that other Great Being, whose inferior Providence has bestowed on us all the benefits that we owe to the labors and virtues of former generations.

"It may not be consonant to usage to call this a religion; but the term so applied has a meaning, and one which is not adequately expressed by any other word. Candid persons of all creeds may be willing to admit, that if a person has an ideal object, his attachment and sense of duty toward which are able

to control and discipline all his other sentiments and propensities, and prescribe to him a rule of life, that person has a religion; and though every one naturally prefers his own religion to any other, all must admit that if the object of this attachment, and of this feeling of duty, is the aggregate of our fellow-creatures, this Religion of the Infidel cannot, in honesty and conscience, be called an intrinsically bad one. Many, indeed, may be unable to believe that this object is capable of gathering round it feelings sufficiently strong: but this is exactly the point on which a doubt can hardly remain in an intelligent reader of M. Comte: and we join with him in contemning, as equally irrational and mean, the conception of human nature as incapable of giving its love and devoting its existence to any object which cannot afford in exchange an eternity of personal enjoyment . . . The power which may be acquired over the mind by the idea of the general interest of the Human Race, both as a source of emotion and as a motive to conduct, many have perceived; but we know not if any one, before M. Comte, realized so fully as he has done, all the majesty of which that idea is susceptible. . . . That the ennobling power of this grand conception may have its full efficacy, we should, with M. Comte, regard the Grand Etre, Humanity, or Mankind, as composed, in the past, *solely* of those who, in every age and variety of position have played their part worthily in life. It is only as thus restricted that the aggregate of our species becomes an object deserving our veneration. The unworthy members of it are best dismissed from our habitual thoughts; and the imperfections which adhered through life, even to those of the dead who deserve honorable remembrance, should be no further borne in mind than is necessary not to falsify our conception of facts. . . . We, therefore, not only hold that M. Comte was justified in the attempt to develop his philosophy into a religion, and had realized the essential conditions of one, *but that all other religions are made better in proportion as, in their practical result, they are brought to coincide with that which he aimed at constructing.*"

Mr. Mill's Posthumous Essays, most of which were written twenty years before his death, contain many opinions, about Jesus especially, which he most certainly would have omitted

had he lived to prepare them for publication, if, indeed, he ever meant to publish them. He is not by any means, as philosopher or critic, to be judged by *them*. But still, in them he goes as far as to say:

"Christ, as exhibited in the Gospels, is *not* historical."

"There is no shadow of justice in the general arrangements of Nature; we place ourselves [for safety and comfort] to a greater or less extent, under one set of laws of Nature, instead of another."

In his argument on Theism, he gives valid reason for his opinion, that *if* he believes in a God, he must believe also that any conceivable God can possess only limited power, as the vice and misery in the world forbid a belief in an *omnipotent* God who is also perfectly just and benevolent.

In the essay on "The Utility of Religion," while he utterly ignores a Personal God and personal immortality, he says the "essence of religion is the strong and earnest direction of the emotions and desires towards *an ideal object recognized as of the highest excellence* and as rightfully paramount over all selfish objects of desire."

In another place he calls "The Infinite" "a farrago of contradictions," and plainly shows that he regarded it as the *reductio ad absurdissimum* of the transcendental philosophy. In another place still, he intimates that if he knew that God would damn him for his non-belief, he would defy him to do it and preserve His moral integrity.

On May 5, 1873, at Avignon, after a season of customary health, Mr. Mill was attacked by a violent form of erysipelas, which at once made fearful inroads into a constitution already considerably worn down by too hard study and that emotional predominance of the higher sentiments which tended to unduly subordinate the lower nature of physical vitality and recuperative power. In three days he was dead. "On the tenth he was buried in the grave to which he had, through fourteen years, looked forward to as a pleasant resting-place, because during fourteen years there had been a vacant place beside the remains of the wife whom he so fondly loved."

STRAUSS.

The distinguished author of what is termed the "mythical theory" of interpreting the Gospels, was born at Ludwigsburg, in Würtemburg, in 1808. He studied theology at Tubingen. In 1832 he became assistant teacher in the Theological Institute of that University.

In 1835 he produced his "Life of Jesus Critically Treated," in which he amply proved that the New Testament history is substantially a tissue of fables. In 1839 he was appointed professor of divinity at Zurich, but the hostility of the people to his doctrines was so loudly expressed that his position there became untenable. He published several other works, among which are "The Christian Dogmatics considered in its Historical Development and its Conflict with Modern Science," (1840–41); a "New Life of Jesus," (1864); and "The Old Faith and the New," a few years ago.

The God-idea of Strauss appears to be similar to that of many other Hegelians, who regard the Deity not as a conscious Being, but as an unconscious spirit or influence, or what might be termed a system of laws, material and spiritual. This spirit first becomes conscious in Humanity, which, according to Strauss and his followers, is God manifested in the flesh.

"Thirty years ago," says the "London Quarterly Review," "'The Life of Jesus' of Strauss startled the world like a clap of thunder out of a calm sky. . . . In the name of criticism he declared that the gospels were almost valueless as historical materials; in the name of science, he pronounced that miracles were impossible."

"Strauss declined," says Dorner, "the rude method of combating Christianity in the style of the 'Wolfenbüttel Fragments;' as he likewise covered with ridicule the naturalistic explanations of the miracles by Dr. Paulus. To the biblical supernaturalism which sought to found the truth of Christianity upon inspiration, miracles, and prophecy, he opposed the mythical theory; according to which the portrait of Christ in

the Gospels was the product of tradition, of which the historic element was obscure, determined in its unintentional fabrication by Old Testament images, particularly the Messianic. Christ, however, to whom the Messianic predictions were transferred by the common people, could not have been a supernatural phenomenon, since a miracle includes an impossibility; so also the four gospels could not have proceeded from apostles or eye-witnesses, because, with their little knowledge, designed fabrication must be imputed to them."

In his Introduction to "The Old Faith and the New," Strauss says: "I have never desired, nor do I now desire to disturb the contentment or the faith of any one. But where these are already shaken, I desire to point out the direction in which I believe a firmer soil is to be found. . . . I shall, therefore, have a double task to perform, first, to expound our position towards the *old creed* [Christianity], and then the fundamental principles of that *new cosmic conception* which we acknowledge as ours." These mighty matters are elaborately treated by giving exhaustive answers to the following self-raised questions: I. Are we still Christians? II. Have we still a Religion? III. What is our Conception of the Universe? IV. What is our Rule of Life? To the sub-question, "What is our attitude towards the Church?" he replies: "As if meditation were only possible in a church, edification only to be found in a sermon! Why hold fast by an antiquated, exhausted form, at a time and in a stage of culture, when there flow so many other and more abundant sources of intellectual stimulus and moral invigoration? After all, it is nothing but habit. It is so difficult to think of the place as empty where something used always to stand. Sunday must continue Sunday, and on Sunday one goes to church. As we have remarked at the commencement, we have no wish to quarrel with anybody; 'let each act up to his own light.' We would but indicate how we act, how we have acted these many years. Besides our profession . . . then, I say, and the family life and friendly circle, *we are eagerly accessible to all the higher interests of humanity.* . . . To the end of forming just conclusions in these things, we study *history*, which has now been made easy to the unlearned by a number of attractively and popularly written works; at the same time

we endeavor to enlarge our knowledge of the *natural sciences*, where also there is no lack of sources of information; and lastly, in the writings of our *great poets*, in the performances of our *great musicians*, we find a satisfying stimulus *for the intellect and the heart, and for fancy in her deepest or most sportive moods*. 'Thus we live, and hold on our way with joy.'"

Finally, as a conclusion to the whole matter, he writes:—"Now I will bid my readers farewell. . . . Neither the old worn road, to which the Creed may be compared, nor a freshly constructed one, such as the modern s ientific Cosmic conception, are conducive to ease and celerity of travel. There one sinks every moment into deep ruts, is impeded by gaps and runnels which have been worn by rain and wild gushing waters; it is true, we found the places that had been damaged partly repaired; but all this was mere patchwork, and could no longer obviate the essential faults of the road, its defective groundwork, and devious course. The engineers of the new route have endeavored to avoid these mistakes; but, on the other hand, many of its parts are very roughly constructed or not constructed at all: here a chasm must still be filled in, there a rock blown up, and all through, one is much jolted by the newly laid stones, whose sharp edges have not yet been worn away by constant friction. Nor will I assert that the coach to which my esteemed readers have been obliged to entrust themselves with me, fulfilled every requirement. Nevertheless, should our truthful report draw an ever-increasing number of followers to this highway: should the conviction spread abroad that it alone is the future highway of the world, which now only requires partial completion, and especially general use, in order to become easy and pleasant—while all the trouble and expense still lavished on the repair of the old route must inevitably be wasted and lost,—should such be the results of our undertaking, we shall not, I think, have cause to regret, at the end, our having accomplished together the long and toilsome journey."

That David Frederick Strauss was an Infidel in the usual acceptation of that word is most clear. No man had less faith in myths and mysticisms. He died February 8, 1874.

MAZZINI.

Giuseppe Mazzini, one of the noblest patriots whom Italy has produced, was born at Genoa about 1807, and was educated for the legal profession. In his youth he wrote several literary articles for the leading Italian journals, and was deemed an adherent of the romantic school. In early life he became ardently devoted to the liberation and unity of his beloved country, which was at that time languishing under Austrian oppression. In 1730 he joined the Society of Carbonari, which he proposed to reform. Having been banished or proscribed, he retired, in 1831, to Marseilles, where he organized a political association called "Young Italy," whose watchword was "God and the People," and whose fundamental idea was that the liberty of the Italians could only be secured by the union of the several States or Kingdoms into one nation. He propagated his principles by writing, and during a long period of exile and adversity, pursued his purpose with invincible constancy.

About 1842 he became a resident of London, and began to contribute political and scientific articles to various journals, among which was the "Westminster Review." His letters were opened in the post office, in 1844, by the British Secretary for the Home Department, John Graham. The revolutionary movements of 1848 restored him to his native country. He issued a journal called "Italia del Popolo," and although he preferred a republic, was disposed to co-operate with King Charles Albert in resistance to Austrian domination, and he enlisted under the standard of Garibaldi. In February, 1849, he went to Rome, where a Republic had recently been organized after the flight of the Pope.

He was very soon recognized as the leader and master-spirit of the Republicans, and in March of that year Mazzini, Saffi, and Armellini were appointed triumvirs. They defended Rome resolutely against the French army, by which that city was captured in July, 1849. Mazzini then went into exile, selecting

London for his residence and base of operations. He associated himself with Kossuth and Ledru Rollin to form an international revolutionary committee, about 1857.

In 1857 he incited an insurrection in Northern Italy, and went to Genoa to direct it, but the movement failed. He co-operated with Garibaldi in his victorious expedition to Sicily in 1860. In 1861 he republished with additions his "Unity of Italy," in which he says: "I know that the idea of a confederation is both the counsel and design of one whom many Italians still regard as the friend and protector of Italy; but I know, too, that he is treacherous, a foreigner and a despot. That he should seek to weaken in order to dominate us is easily understood; but the mere fact that the suggestion springs from such a source ought to be one of the most powerful warnings against it."

Mazzini's prescience has been fully verified by events that have within a few years taken place in Italy; and good grounds for esteeming him a prophet have existed.

Mazzini was eminently a patriot and a deeply religious man, but was sternly opposed to the power of priestcraft. He saw in it a chief element which oppressed his dearly loved Italy, and he abhorred it in his very soul. He was the author of "The Duties of Man," (1858), (English version 1862). In 1864 the first volume of the "Life and Writings of Joseph Mazzini" (6 vols.) first appeared.

The character of Mazzini is accurately and beautifully described by Thomas Carlyle as follows, in a letter to the "London Times," June, 1844, and reprinted in the "Westminster Review" for September of the same year:

"I have had the honor to know M. Mazzini for a series of years: and I can, with great freedom, testify to all men that he, if I have ever seen one such, is a man of genius and virtue, a man of sterling veracity, humanity, and nobleness of mind—one of those rare men, numerable, unfortunately, but as units in this world, who are worthy to be called martyr-souls; who in silence, piously, in their daily life, understand and practice what is meant by that."

Mazzini died March 10, 1872.

ABRAHAM LINCOLN.

THE sixteenth President of the United States was born in Hardin County, Kentucky, February 12, 1809. His parents moved in the humblest walks of life and were extremely poor. His opportunities for acquiring an education were very scanty. His mother, a woman of considerable intelligence, taught him to read and write. When he was eight years of age his parents moved into Spencer County, Indiana, which was then very sparsely settled. Such chances as he had for acquiring learning he used to the best advantage in the winter season. In the summer he worked at clearing land, farming, etc.

At the age of nineteen, in company with another young man about the same age, he set out in a flat boat, containing a cargo of goods of considerable value, and bound for New Orleans. While floating down the Mississippi they were attacked by a thieving band of negroes, but they courageously beat them off and arrived safely at the port of destination.

In 1830 Abraham's father removed to Decatur County, Illinois, and the son was of essential service in establishing a new home. It was here he split the famous rails which caused him in after years, when running for the office of President, to be called the "Rail Splitter." During their first winter in Illinois, which was a very severe one, young Lincoln largely contributed to the support of the family by hunting. He was a good marksman, and game at that time was plenty.

The next two years he passed as a farm hand and as a clerk in a country store.

The Black Hawk war broke out in 1832, and young Lincoln enlisted in it and served creditably till the close. Upon his return home he ran for the Legislature, but failed of an election. He tried store-keeping but did not win success thereat; then having learned something of surveying he worked for three years as surveyor in the employ of the government.

In 1834 he was elected to the Legislature and soon took up

the study of the law, and was admitted to the bar in 1837, whereupon he removed to Springfield, Ill., and commenced practice. He rose rapidly in his profession, to which he closely applied himself, and was elected to a second term in the Legislature. In 1844 he canvassed the State of Illinois in behalf of Henry Clay, who ran for President of the United States. In 1847 he was elected to the lower house of Congress, the only Whig from that State in Congress. He served a single term. In 1848 he canvassed his State for General Zachary Taylor, who was elected President. In the next year he was an unsuccessful candidate for a seat in the U. S. Senate.

The repeal of the Missouri Compromise created a great excitement in the entire country, and carried Illinois over to the Whigs, or rather to the Republican party which grew out of the Whig party. Lincoln had much to do in this revolution, and gained a wide reputation as an effective stump-speaker. In 1856 he was brought before the first Republican Convention and was prominently named as candidate for Vice-President with John C. Fremont. In 1858, as Republican candidate for the U. S. Senate, he canvassed the State with Stephen A. Douglas. The canvass was a most animated one and attracted great attention in all parts of the country. Judge Douglas was considered one of the ablest debaters in the country, but Lincoln acquitted himself with at least equal credit, although owing to the strength of Douglas' party he was elected to the office. The writer had the pleasure of listening to a part of this joint debate and of making the acquaintance of Mr. Lincoln.

During the next eighteen months Lincoln visited many parts of the country, delivering speeches of marked ability and power. In May, 1860, when the Republican Convention met at Chicago, he was on the third ballot chosen as its candidate for the presidency; and as the Democratic party was divided and had two candidates, Lincoln was elected on a plurality vote, receiving 180 electoral votes out of 303.

The election of Lincoln was at once made by the extreme pro-slavery agitators of the South a pretext for dissolving the Union, although he had repeatedly declared his intention not to interfere with the existing institutions of the South. A month before he was inaugurated six Southern States withdrew

from the Union, met in convention and framed a constitution for a new and independent confederacy.

The President-elect left his home in Springfield for Washington Feb. 11, 1861, and proceeded thither by a circuitous route, delivering short pithy addresses at different points. The writer heard him at Cincinnati. He was informed at Philadelphia that a plot had been laid to assassinate him before he reached the seat of government, and it has been stated as a fact that at Baltimore he took a train he was not expected to take, and proceeded to the Capitol in the disguise of a Scotch cloak and cap. On the fourth of March he was duly inaugurated in the presence of an immense assemblage.

Upon assuming the reins of government he found a very discouraging state of things. Seven States had taken themselves out of the union, and others were preparing to follow. The credit of the government was low and the general confidence in its perpetuity was greatly shaken. The army and navy were small and much scattered over our wide domain; and through the treachery of public officials of the preceeding administration the public arms and forts were in many instances placed in the hands of the rebels. No President ever before took the control of the government under circumstances so discouraging: still Lincoln was cheerful and hopeful. Even on the 14th of April, 1861, when the bombardment and capture of Fort Sumter by the Confederate army roused the North to intense action, though he issued a call for 75,000 volunteers, it was seemingly with a faint idea that they would be needed.

We cannot take the room to notice the details of the three years' war that followed, commencing with the defeat at Bull Run, and ending with the surrender of Gen. Lee at Appomatox. The struggle was a long and bloody one. Many of the most thoughtful heads of America inevitably felt misgivings and anxieties as to the final result. No one had greater care or greater anxiety than had the man at the head of the government.

For eighteen months the war was continued with the view of retaining, undisturbed, the institution of slavery; but at length the necessity of destroying that institution broke upon the minds of the President and his Cabinet. On the 22d of

September, 1862, Lincoln issued his famous Emancipation Proclamation, by which, as a war measure, four millions of slaves were declared free, and the baleful institution of African slavery was brought to an end in this country. In his message to Congress the President used this language: "In giving freedom to the slave, we assure freedom to the free, honorable alike in what we give and what we preserve. We shall nobly save, or meanly lose, the last best hope of earth. . . . The way is plain, peaceful, glorious, just,—a way which, if followed, the world will forever applaud, and God must forever bless."

In 1864 Lincoln was reëlected for a second term. At the time of his second inauguration the complete triumph of the federal authority over the seceded states was assured. The last battles had been fought, and war had substantially ceased. The President was looking forward to the more congenial work of pacification and reconstruction. How he designed to carry out this work may be inferred from the following remarks from his second inaugural: "With malice toward none, with charity for all, with firmness in the right, let us strive on to finish the work we are in; to bind up the nation's wounds, to care for him who shall have borne the battle, and for his widow and his orphans, to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

Unfortunately the kind-hearted Lincoln was not to carry out the work of reconstruction to which he looked forward with such bright anticipations. But a little more than a month after his second inauguration, on the fourteenth of April, 1865, the hand of an assassin was raised to take his life. John Wilkes Booth, an actor and a reckless conspirator, governed by a wicked and foolish motive, approached him stealthily while he was witnessing a play in a theater, in a private box, and sent a bullet into his brain, and the President was rendered unconscious; he lived several hours, when he breathed his last, more affectionately loved by the people of America, and more extensively respected by the entire civilized world than any man who had filled the Presidential chair, Washington not excepted.

His genial kindness, his large-hearted sympathy, his untiring love of country, and his unfaltering desire to see her

triumph over her foes, and to see the entire country united in the bonds of unity, endeared him most fondly to all who became acquainted with him. He went down to his grave loved and honored, as scarcely ever a man had before been honored and loved.

The funeral honors bestowed upon the murdered President were grand and imposing. His body having been embalmed, was taken in state to his home in Springfield, Illinois, passing through the various cities on the way. The entire route was lined with mourners who pressed forward to pay their respects to the dead President.

Honesty was the leading principle of Mr. Lincoln's life. In his law practice he would only undertake such causes as he believed were founded in justice and right. Such clients as had cases that he deemed unjust or dishonest he turned over to other lawyers. So well known was Lincoln's strict integrity that for many years, while he still lived in Springfield, he was called by the familiar name of "Honest Old Abe," and by this cognomen he was known far and near. It may be safely asserted that a more honest lawyer than Abraham Lincoln never practiced in the courts of the United States.

Upon the subject of religious belief there is some diversity of claims. All his friends and acquaintances readily admit that in early manhood and middle age he was an unbeliever, or a Deist. In fact, he wrote a book or pamphlet vindicating this view. His most intimate friends that knew him best, claim that his opinions underwent no change in this respect; while a certain number of Christians have, since his death, undertaken to make out that he had become a convert to Christianity. A Rev. Mr. Stuart, who at one time preached in Springfield, a Rev. Mr. Reed, and another disreputable party named Lewis, have written letters and made statements to the effect that Mr. Lincoln acknowledged to them that his mind had changed upon the subject of religion, and that he had become convinced of the truth of Christianity. Unfortunately, however, for the truth of the statement, these gentlemen are not crediable witnesses. Two of them, at least, would not be believed under oath by those who know them, and their statements disagree very widely as to the time when Mr. Lincoln made these admissions.

One has it that it was as far back as in 1849 and another as recent as in 1863 when he lived in Washington.

When the contradictory character of the evidence is taken into consideration, together with the fact that his nearest and most intimate friends who would be most likely the ones to know of Mr. Lincoln's change, had any such taken place, the uncredibility of the asserted change is easily appreciated. His law partner, W. H. Herndon, who knew him intimately from 1834 until his death, has testified that Mr. Lincoln was a positive unbeliever in Christianity, the divinity of Jesus, and all supernatural religion; and denies that his views upon these subjects underwent any change up to the time of his leaving Springfield. He was in the office with him almost constantly, had his full confidence, and certainly had a good opportunity for learning the fact if any change in Lincoln's views had taken place.

In regard to any subsequent change in Mr. Lincoln's views, his beloved and intimate friend, and private secretary in Washington, John G. Nicolay, is a very competent witness. In a letter to W. H. Herndon, Esq., he used this language: "Mr. Lincoln did not, to my knowledge, change his religious ideas, opinions or beliefs from the time he left Springfield to the day of his death."

Mrs. Lincoln also made a similar statement when she visited Springfield after the President's death. She declared that Mr. Lincoln never thought of the subject of Christianity. She said one of Mr. Lincoln's maxims, and which he frequently used, was, "What is to be will be, and no prayers of ours can arrest the decree," which effectually sets aside the Christian idea of the efficacy of prayer.

In addition to these proofs may be added the positive statements made by Schuyler Colfax in a lecture he delivered on Lincoln, under the auspices of Sela Lodge, No. 24, I. O. G. T., in Hanson Place Methodist Church, Brooklyn, N. Y., March 25, 1876, and which was also delivered in other localities. That he is a respectable Christian authority cannot be denied. He examined Mr. Lincoln's political character, his ability as a statesman, his patriotism and intense love of country, his patience, his simplicity of character, and his great love of humor. These all come in for full consideration. He described

how the mental burdens which weighed upon Mr Lincoln's mind depressed him and made him gloomy at times, and which state of mind was often indicated by his careworn features. He also related several amusing anecdotes of Mr. Lincoln. Upon the subject of Mr. Lincoln's religious views he expressly said, while Mr. Lincoln possessed a marked religious nature and much fervidness of feeling, he was not a believer in the Christian religion. He stated that he had held conversations repeatedly with Mr. Lincoln upon the subject and knew his sentiments well. This evidence must be taken as conclusive.

Abraham Lincoln was eminently an honest and good man, and these excellent qualities in his character certainly did not proceed from any faith or confidence in Christian or Pagan dogmas. He was one of nature's true noblemen, whose good acts and whose commendable conduct did not arise from any supposed fealty to antiquated errors and superstitions.

In Henry J. Raymond's "Life of Lincoln" he made this estimate of the noble Illinoisan: "He maintained through the terrible trials of his administration, a reputation, with the great body of the people, for unsullied integrity of purpose and of conduct, which even Washington did not surpass, and which no President since Washington has equaled. He had command of an army greater than that of any living monarch; he wielded authority less restricted than that conferred by any other constitutional government; he disbursed sums of money equal to the exchequer of any nation in the world, yet no man, of any party, believes him in any instance to have aimed at his own aggrandizement, to have been actuated by personal ambition, or to have consulted any other interest than the welfare of his country and the perpetuity of its republican form of government. This of itself is a success which may well challenge universal admiration, for it is one which is the indispensable condition of all other forms of success."

Long will it be before the grateful people of America forget the disinterested services and the noble manly qualities of Abraham Lincoln.

PROUDHON.

Pierre Joseph Proudhon, the famous French socialist and political writer, was born at Besancon in 1809. Occupied with rustic labors in his earliest years, he received gratuitous instruction at the college of his native town, and at nineteen became a compositor. He was employed in various printing offices till 1837, but had found time to think and study, and make considerable acquirements. The sense of the inequality of conditions among men, and of the social stigma attached to poverty, early weighed on his mind, and gave permanent direction to his speculations and endeavors. In 1840, after several small works, appeared his famous memoir, "What is Property?" What is most popularly known of him is his famous reply to this question, to wit:—"Property is Robbery." A second memoir on the same subject exposed him to a prosecution, but he was acquitted.

In 1848, after the revolution of February, Proudhon became editor of "The Representative of the People," and attracted great attention and popularity by his articles; so that, in June, he was chosen member of the Constituent Assembly for the department of the Seine. He made a motion which a large majority of the Assembly rejected as "an odious attack on public morality and subversive of the rights of property." Finding no more hearing at the tribune, he therefore started a newspaper under the title of "The People," which was suppressed and reappeared three times. In 1849, he founded his *People's Bank*, but being soon after sentenced, under the press laws, to three years' imprisonment and a fine, he left France, and the bank was closed by the government. Returning a few months later, he submitted to his sentence, and was only liberated in 1852. For a pamphlet directed against the government of Napoleon III. and the Romish Church, in 1858, he was again sentenced to a fine and imprisonment, on which he retired to Brussels, where he remained till his death in 1865.

Besides his principal work, which has just been translated into English, Proudhon wrote "The Solution of the Social Problem," a "System of Contradictions in Political Economy," and the "Creation of Order."

A distinguished American philosopher, the acknowledged leader of the school of "Individual Sovereignty," thus writes of Proudhon:—"His startling epigrammatic thunderbolt, *property is robbery*, aroused, bewildered, and repelled all Europe. Perhaps not a dozen persons from his time till now have ever studied him severely enough to understand exactly what he meant. It is just possible that he did not quite understand himself, and that if he had done so, he would never have put his statement in that form. . . . Let us see what he meant by property. He did not mean possession, enjoyment, usufruct of the land, and of the products of labor. These he contrasts wi h 'property' and maintains and defends. What he means by property is that subtle fiction which makes that mine or thine of which we are out of possession, for which we have no present use, but which by this subtle tie we may recall at our option, using it, in the meantime, to subjugate others to our service, by taking *increase* for its *use* in the form of rent, interest, and the like. He uses the term property, therefore, in a very rigorous and technical sense; and unless this is constantly borne in mind, he is certain to be misunderstood, and the truth which he is representing will be lost sight of. 'Possession,' he says, 'is a right; property is against right.'—It is, however, not true that property, even so restricted in definition, is robbery, pure and simple."

Space will not allow us to notice Proudhon's parodoxical use of the word "anarchy;" his assumption that there has been a primitive state of social equality, from which we fell, and to which we are to elevate ourselves; and several other points of his social philosophy. In the language of the appreciative critic just quoted, "now that we have this book in English, it should go into every library; should be consulted, and, if leisure permits, read by every student of these high questions: and should be prized as a contribution to the evolution of thought in this line."

HENRY C. WRIGHT.

Foremost among those who have unselfishly toiled to leave the world better than they found it, whose life and character deserve a heartfelt tribute from every lover of equal rights and human progress, is the subject of this brief memoir. His unwearied labors and sacrifices in the cause of freedom and humanity, and his multitudinous testimonies against wrong and outrage on both sides of the Atlantic, place him among those whose memories deserve the warmest benedictions of their fellows. He was one of the staunchest veterans in the cause of free inquiry and religious liberty at home and abroad, and he only laid down his pen to take the platform for the advocacy of truth, however unpopular it might be. Cosmopolitan in his spirit and philanthropy, but radical beyond popular acceptance he played no unimportant part in the great reforms which have been effected in both hemispheres within the last half century.

Henry Clarke Wright was born in the town of Sharon, Connecticut, August 29, 1797. Both his parents bore the name of Wright before marriage, and were of Puritan descent. He was the tenth child of a family of seven sons and four daughters. When he was four years old his father, a farmer, moved into what was then called the Western country—now central New York—and settled in the town of Hartwick, Otsego County. Here in the woods, with only one family within half a mile, the early education of Henry was nearly neglected. He was fourteen years old before he took up the study of arithmetic. This became his favorite study. No miser ever gloated over his gold as he used to contemplate the propositions he had demonstrated. He says in his autobiography that it was the study of arithmetic that first made him feel that there was a fixed and indisputable truth and reality in existence. When he saw by the figures on his slate that the result could not be otherwise, he says he has shouted for joy to feel that he had found that, about which there could be no perplexing uncertainty.

At the age of seventeen he went to Norwich to learn the hatter's trade. His term of apprenticeship lasted four years. When twenty years old he became converted during a revival of religion and joined the Presbyterian Church. After he had learned his trade he went to school six months, and then returned to his father's house. His family and friends were anxious for him to prepare himself for the ministry. After much consideration he decided to be a hatter instead of a priest. But being unable to find work, the hat trade having become quite dull in consequence of the immense importations from England at the close of the war, in 1815, he concluded to commence studying for the ministry.

In 1819 he entered Andover Theological Seminary. During the first year he read and translated the whole Hebrew Testament for his own use. During his two years stay at Andover he studied eighteen hours a day, Sundays and vacations not excepted. His only diet during this period was two crackers and half a pint of milk three times a day.

In 1822 he received his license to preach, married, and settled at Newburyport, Mass. He officiated as an ordained, hired minister till June 1833. During this time he became acquainted with Garrison and espoused the Abolition cause, and also that of Total Abstinence. In his autobiography he says. "In 1833 I set myself in earnest to bring Christian truth to bear on men, and to remove individual social evils. I have had the world for my parish, ever since, and all men for my parishioners."

June 9, 1833 he asked for, and obtained, a dismission from the Church, From this time to November 1834 he visited most of the largest villages and towns in New England, mingling with children in schools and meetings, and raising funds for the establishment of schools in the slave states. He soon after settled in Boston as a children's minister and a minister of the poor.

In 1835 he joined the Anti-slavery Society, in which he continued an effcient worker until the accomplishment of emancipation. He visited Scotland in 1847, where the most of his Autobiography was written. After his return to America he passed the remainder of his life advocating, both with tongue

and pen, the Temperance Reform, Woman's Suffrage, and Spiritualism as a Harmonial Philosophy. He died at the farm house of Isaac C. Kenyon, Pawtucket, R. I., in 1870. Among his numerous writings, his "Marriage and Parentage," "Errors of the Bible," "A Kiss for a Blow," and "Self-Abnegationist" are the best known to the American public.

The following sentence, written while an evangelical minister in 1828, gives the key to his whole life: "I know that I love human beings, and love to see them good and happy. I can walk fearlessly and confidingly down into the great future, to meet whatever awaits me there. I can meet, with serene brow, whatever may befall me, but I cannot calmly see others suffer and pass away, when they shrink in horror from the future. Is that machinery of another world with which Religionists appall their own souls and those of others, a reality, or is it a phantasy of the brain? I wish everybody was good and happy now, then the future would be all bright."

Although for a time an ordained clergyman, he burst the trammels that bound him, as Samson did the withes of the Philistines, and fearlessly denounced the current corrupt and ceremonial religions, and their worthless, recreant priesthoods. Personally he had no enemies. His long, laborious, and self-sacrificing life was, as it were, but a response to the sentiment, "My country is the world, my countrymen are all mankind." He was the uncompromising foe of corruption in Church and State. Frankness, plain-dealing, and an absorbing love of truth were his chief characteristics. His name is a synonym of justice and fidelity to the well-being of universal man. Ever ready to brave any danger to himself, making the sufferings and disabilities of others his own, he never relaxed his efforts to secure better conditions and nobler lives on earth. Henry C. Wright was one of those men so rare in all ages, who have dared to do right in the face of scorn, who have hazarded reputation, the sympathy of friends, and the admiration of the world, rather than violate a conviction of duty. His purposes were high and holy, and his life labors were on the broadest scale of human brotherhood.

MARGARET FULLER.

Sarah Margaret Fuller was born at Cambridgeport, in Massachusetts, May 23, 1810. Her talents, rare individuality of character, and untimely death, have given to her history a peculiar and tragic interest. Under the care of her father, a lawyer and member of Congress, she was early and thoroughly instructed in the classics. It is related that he used to say of her, while still a child, that she knew more Latin and Greek than half the professors. While still quite young she had also made great proficiency in French and Italian.

After the death of her father, in 1835, she became teacher of languages in Boston, and subsequently principal of a school at Providence, Rhode Island. In 1839 she published a translation of Eckermann's "Conversations with Goethe." In 1840 she became editor of the "Dial"—a periodical instituted for the advocacy and diffusion of Transcendentalism in America, and for which she wrote a number of admirable articles on literature and art. Her critique on Goethe, especially, in the second volume of the "Dial," has been greatly and deservedly praised.

Her "Summer on the Lakes," a vivid and truthful picture of prairie-life, was published in 1843. Soon after she took charge of the literary department of the "New York Tribune." In 1846 she visited England, where she made the acquaintance of Carlyle and other eminent men. From London she journeyed through France to Italy.

At Rome she accidentally became acquainted with the Marquis Ossoli, to whom, though many years younger than herself, she was married in December, 1847. She took the deepest interest in the cause of Italian liberty, and during the siege of Rome, in 1849, devoted herself with untiring assiduity to the care of the sick and wounded. In May, 1850, she and her husband set sail for America; but, a violent storm having arisen when they were near the coast of the United States, the vessel struck on Fire Island beach, Long Island, in the morning of

the 16th of July, and a few hours after went to pieces. Among those who perished were the Marquis and Marchioness Ossoli and their child!

In 1832, writing to a friend on the subject of religious faith, she said: — "I have not formed an opinion; I have determined not to form settled opinions at present; loving or feeble natures need a positive religion — a visible refuge, a protection — as much in the passionate season of youth as in those stages nearer to the grave. But mine is not such. My pride is not superior to any feelings I have yet experienced; my affection is strong admiration, not the necessity of giving or receiving assistance or sympathy." Later in life she became a religious transcendentalist of the most *spirituelle* type, as far removed from orthodoxy as from Atheism.

"The writings of Margaret Fuller possess a lasting value, and will continue to be read for their wit and wisdom, when those of her more ambitious companions are forgotten. For she treated ever-recurring themes in a living way — vigorous and original, but human. Her taste was educated by study of the Greek classics, and she had the appreciation of form that belongs to the literary order of mind. Her writings are not for those who read as they run, but for those who read for instruction and suggestion." But the magnificent "cloth of gold" of these works is so threaded through and through with purity, liberty, Freethought, and Cultured Infidelity, that those who run may read therein the very finest sentiments and doctrines which the human head and heart are capable of entertaining.

THEODORE PARKER.

On the twenty-fourth of August, 1810, at Lexington, Massachusetts, was born one of the most distinguished American scholars and rationalistic theologians. His education was begun on his father's farm, and there he continued to carry on his studies even after he had entered his name at Harvard in 1830. He appears to have visited Cambridge only for the purpose of participating in the examinations.

In 1834 he entered the theological school, in which he remained about two years. He first began to preach at Barnstable in 1836. In April, 1837, he married Miss Lydia D. Cabot, and soon after was settled as Unitarian minister at West Roxbury. His views had previously been but little in advance of the average Unitarianism of the time. But as he grew more and more acquainted with the German Rationalists Eichhorn, De Wette, Paulus, Bauer, and others, it was not long before an important change in his theological opinions was produced — a change, we need scarcely say, which he was at no pains to conceal. Some of the more conservative New England Unitarians were greatly offended at his new doctrines. The opposition to him culminated after his discourse (preached at South Boston in 1841) on the "Transient and Permanent in Christianity," in which he declared the absolute humanity of Christ — his inspiration differing in no essential respect from that of other men. This same spirit of opposition was conspicuously manifested on the occasion of his exchanging pulpits with other Unitarian ministers, some of whom were severely censured by many of their brethren, who held that by such an interchange of courtesies they gave a direct sanction to the new heresies.

In the early part of 1843 appeared Parker's translation of De Wette's "Introduction to the Old Testament." Later in the same year he visited Europe, returning in the summer of 1844. Soon after his return he began to preach in Boston, at the Melodeon, where he was regularly installed in 1846.

In 1847 the "Massachusetts Quarterly Review" appeared. Of this excellent magazine he was the principal editor, during its short life of three years. In addition to his ministerial and editorial duties, and his other laborious intellectual pursuits, which extended to almost every department of human knowledge, he gave numerous lectures on various political and social topics, and was the correspondent of many eminent men; among them Charles Sumner, Buckle, Professor Gervinus, etc.

But the question of all questions which seems to have enlisted most fully all the faculties of his ardent and powerful mind was Southern slavery, with its attendant iniquities and abominations. He distinguished himself as the fearless opponent of the Fugi ive Slave Law, and sheltered slaves in his own house. His moral courage, especially during the "Anthony Burns" and "Webster-Parkman" excitements, rose to the heights of the sublime antique. He, of almost all the ministers of Boston, was ever found "faithful among the faithless," when public iniquity and wickedness in high places stalked unblushingly through the land, and especially through his adopted city.

His earliest published work was the "Discourse of Matters pertaining to Religion." In this work alone he exhibits his fundamental principles in a systematic form. It has been widely read in Europe, as well as in America, and is one of the most important and interesting of recent contributions to religious philosophy — one of the books which are worth reading for their honesty, earnestness, and beauty, whether we agree or disagree with their conclusions.

His health having become greatly impaired by his unceasing and intense activity, in February, 1859, he visited the island of Santa Cruz, in the West Indies, and in the following summer went to Europe, spending the winter of 1859-60 at Rome. He left Rome in April, 1860, and with difficulty reached Florence, where he died on the tenth of May.

Of his extensive collection of books, he left the principal part, amounting to 11,190 volumes and 2,500 pamphlets, to the Boston Public Library. His "Life and Correspondence," edited by John Weiss, appeared in 1863. Another excellent "Life" has lately been published, by O. B. Frothingham.

CHARLES SUMNER,

THIS American statesman and orator was born in Boston, January 6, 1811. He graduated at Harvard College in 1830, after which he was a pupil of Judge Story in the law school of Cambridge. He was admitted to the bar in 1834, after which he practiced in the Boston Courts. From 1834 to 1837 he published three volumes entitled "Sumner's Reports," edited "The American Jurist," and in the absence of Judge Story lectured to the students of the law school of Cambridge.

He passed three years in a visit and travels in Europe, from 1837 to 1840. On the 4th of July, 1845, he pronounced an oration in Boston on "The True Grandeur of Nations," which attracted much attention in this country and in Europe. His argument was designed to promote the cause of peace. He opposed the annexation of Texas to the United States in 1845. Up to this time he had been allied with the Whig party, but now he severed himself from it and worked with the Free-Soilers. He supported Martin Van Buren for President in 1848. He delivered numerous orations and discourses on various subjects in various localities in 1850.

By a coalition of Democrats and Free-Soilers he was, in 1850, elected to the Senate of the United States, successor of Daniel Webster, deceased. He opposed the Fugitive slave bill by a strong speech in the Senate, and took a prominent part in the Kansas-Nebraska bill in 1854. On the 19th and 20th of May, 1856, he made in the Senate an eloquent speech on the contest in Kansas and on the encroachment of the slave-power. Some of the passages of this speech excited the anger of Preston S. Brooks, a Member of Congress from South Carolina, who, without warning, on the 22d of May, assaulted Mr. Sumner while sitting in his seat in the Senate Chamber, and beat him over the head until he was unconscious. Mr. Sumner was so severely injured that he was disabled from public service for several years. He sailed for Europe in March, 1857, for his health and

for the purpose of consulting eminent European physicians in regard to his injuries. While he was still in Europe he was almost unanimously reëlected to the Senate. In the fall of 1857 he returned home; and in the following Spring made another voyage to Europe and remained over a year under the treatment of Brown-Sequard, and other medical men in Paris. In 1859 he again returned home and resumed his seat in the Senate, though he still suffered from the brutal attack that was made upon him. In fact, to the hour of his death he suffered more or less from the effects of those merciless blows.

He was appointed Chairman on the Committee of Foreign Relations in March, 1861, and near the close of 1862 was again elected to six years more in the Senate. In a series of resolutions which he offered on the eighth of February, 1864, he affirmed that "any system of reconstruction must be rejected which does not provide by irreversible guarantees against the continued existence or possible revival of slavery." After the close of the civil war he advocated the reconstruction of the seceded States on the basis of impartial suffrage. During the Rebellion he he was a confidential adviser of President Lincoln, who in April, 1865, but a few days before his assassination, said to Mr. Sumner: "There is no person with whom I have more advised throughout my administration than yourself." Among his important services was the production of the Freedmen's Bureau Bill. He was chairman of the Committee of Foreign Relations for nearly ten years, and had the proud satisfaction of witnessing the triumph of the principles he had so long and strenuously advocated. In April, 1869, he made an able and elaborate speech on the "Alabama Claims," which, however, did not give full satisfaction in London. His complete works, eight volumes, were published in 1870.

Sumner was eminently a literary man and a statesman. Upon theological subjects, he was quiet and unobtrusive, but by his friends he was well known to be an unbeliever in the Christian dogmas and in the nature and claims of a revealed religion. He disbelieved in supernaturalism, and recognized only the existence of the Universe with its laws and forces.

HORACE GREELEY.

This distinguished journalist, Reformer and Thinker, was born at Amherst, New Hampshire, in February, 1811. His father was a farmer, and moved into Vermont, when Horace was ten years old. The young white-headed boy learned the art of printing at East Poultney, Vt., where he worked from 1826 to 1830, and seemed very naturally to take to politics. He espoused the Anti-Mason party, which at that time attracted much attention. He was a warm partisan, and afterwards became a leader of the great Whig party. He left the Green Mountain State and went as far West as Erie, Pa., where he worked a while as compositor, when he made his way to New York City, where he arrived in August, 1831, with the sum of ten dollars in his pocket. His dress was odd and shabby, and his manners awkward and clownish. It is easy to understand that he met with many repulses and discouragements; but by dint of energy he at last obtained a situation as journeyman printer and worked fourteen months, when, in 1833, he became partner of Francis Story in the publication of the "Morning Post," the first daily penny paper ever published. It was, however, discontinued in a few weeks. In March, 1834, the firm of Greeley & Co. was founded, and the publication of the "New Yorker," a literary weekly, was commenced. Mr. Greeley was editor. This lived seven years and became comparatively popular, but was not a remunerative enterprise.

In 1846 Mr. Greeley married Miss Cheney of North Carolina. From March, 1838, to March, 1839, he edited "The Jeffersonian," a weekly Whig paper, published under the direction of the Whig Central Committee. About May, 1840, he commenced the publication of "The Log Cabin," a weekly political paper, which warmly supported Gen. Harrison for President. Its circulation reached 80,000 copies, an unprecedented number for that time. During the publication of this journal he acquired great reputation as a political writer.

In April, 1841, he founded "The Daily Tribune," price one cent. It gradually increased in circulation and influence, until with the weekly and semi-weekly editions it became an immense power for the formation of public opinion in the country. It was several times enlarged and with increasing influence. Besides being the leading Whig paper in the United States, it advocated many reforms, and used its influence in bettering the condition of the human race.

In 1850 he published his "Hints towards Reform," a volume of rare value, and composed of lectures delivered in various localities upon temperance, labor, reform, popular education, etc. "His subject," says Parton, "is ever the same; the object of his public life is single. It is the *Emancipation of Labor*; its emancipation from ignorance, vice, servitude, poverty."

In 1851 he visited Europe, and after his return he published "Glances at Europe." He supported Henry Clay for President in 1844, General Taylor in 1848, General Scott in 1862, John C. Freemont in 1856, and Lincoln in 1860 and 1864. Upon the dissolution of the Whig party and the formation of the Republican party in 1856 he acted a very prominent part, and became one of the most ardent opponents of slavery in the country. In 1848 he was elected to Congress to fill an unexpired term. He served in that capacity one year.

In 1864 he published the first volume of the American Conflict," the second volume following in due time. This elaborate work met with an extensive sale. His "Recollections of a Busy Life" (1868), has been widely read and greatly appreciated. In May, 1867, he offered himself as bail for Jefferson Davis, for which he was censured by many of his party friends.

In 1872 he was nominated for President by the Democratic party, but after an active canvass on the part of himself and friends, he fell far short of an election. Many who had previously belonged to the same party with him, deemed his course in becoming the candidate for the party he had all his life opposed, as singular, to say the least, and large numbers of them refused to support him in his new *role*. The defeat was doubtless a heavy blow to him, and it so preyed upon his mind as to seriously affect it. He became unable to sleep, and in a short time he became insane, and November 29, 1872, he died,

aged sixty-one years. He had naturally a healthy constitution, and although he had done an incalculable amount of mental and physical labor through his busy life, it is probable he would have lived many years longer had it not been for the prostrated mental condition into which his defeat threw him. His sensitive nature sank under it and was not able to recuperate.

In many respects Greeley was a great man. He could accomplish more editorial work within a given time than many among thousands. He overtaxed himself excessively. He was a humanitarian in the widest sense of the term. He advocated such measures, and such only, as he believed would benefit the public. His sympathy for his kind was unbounded. He was strictly honest in purpose and persistent in energy.

His mind and incentives were ever alive to such measures as he believed would be a benefit to mankind. His motives were pure; his intentions of the noblest character. The thoughts which he put upon paper will live for centuries. The results he accomplished in journalism will long be the pride of the American nation. His life was truly a busy one. He abounded in actions and deeds, and they were always of the first character. His compeer, C. A. Dana, appropriately styled him "Our later Franklin." In many respects a similarity exists between Benjamin Franklin and Horace Greeley.

In religion he was only a partial Liberal or Infidel; he discarded the belief in Hell and the Devil, regarding them as most monstrous inventions and absurdities, but he retained more or less confidence in revealed religion, and adhered to some of the superstitions of the Church. It has been said Universalism and Unitarianism are only half-way stations on the great highway between superstition and absolute truth: Mr. Greeley reached one of these stations, and that is about as far as he was able to get.

EMMA MARTIN.

This accomplished English lady and Freethinker was born at Bristol in 1812. She early evinced remarkable intellectual powers, and an enthusiasm and an emotional nature which often culminates in strong religious feeling. Indeed, in the early portion of her life she remained firmly attached to the prevailing religious belief.

The nature of her opinions may be gathered from the following passage, written by her in her twenty-fourth year in the "Bristol Magazine," of which she was the editor: "Infidelity is the effusion of weak minds, and the resource of guilty ones. Like the desolating simoon of the desert, it withers everything within its reach, and as soon as it has prostrated the morality of the individual, it invades the civil rights of society." As illustrating her radical change of opinions within the next few years, the following is here given from her "Seventh Weekly Address to the Inhabitants of London:" "When Christianity arose, it gathered to its standard the polished Greek, the restless Roman, the barbarous Saxon, but it was suited only to the age in which it grew. It had anathemas for the bitter-hearted to hurl at those they chose to designate 'God's enemies.' It had promises for the hopeful, cautions for the prudent, charity for the good. It was all things to all men. It became the grand leader—of the ascetic to the convent, of the chivalrous to the crusade, of the cruel to the star-chamber, of the scholar to the secret midnight cell, there to feed on knowledge, but not to impart it. But at last its contentional doctrines made men look elsewhere for peace—for some less equivocal morality, some clearer doctrines, some surer truth."

For the remainder of her life she was distinguished as an able and earnest advocate of Freethought in the anti-religious field. It was also one of the purposes of her public life to advocate and illustrate the principles of Socialism. She felt that women should exercise a wider influence in public affairs.

Not limiting herself to asserting the principle, she acted it out, modestly and resolutely. Wise to see that the rights of women would never be conceded unless exercised, she exercised them, and thus, by practical argument, she aided to win them.

She had married at quite an early age; but unfortunately her husband proved to be a man whose company she found could be endured only with humiliation. She was finally forced to separate from him after she had become the mother of three children. Though some have sought to cast reproach upon her memory for this, it appears that her conduct was so justifiable, that even her religious acquaintances could find no fault with it. After a long and trying season of struggles to support herself and children unaided, she was united to another husband, a worthy gentleman named Joshua Hopkins. In all the priest-made marriages, there has never been one more honorable, nor one in which happiness was more perfect, or blest by purer affection.

Emma Martin was one of the few among the early advocates of English Socialism, and was thus cut off from all hope or sympathy from her former connections. But ever distinguishing between liberty and license, she frankly avowed her thoroughly sincere and innocent Social theory, and modestly and consistently exemplified it in her noble and irreproachable life.

A year or two previous to her death she suffered much from consumption. The story of her death is thus told by Mr. G. J. Holyoake: "When in London a fortnight before her death, I devoted one of the four days of my stay in town to a visit to Finchley. As we entered the room (Mrs. Holyoake was with me) Mrs. Martin wept. It was impossible not to see that suffering had made fatal inroads upon her when she, so unused to tears, wept at the sight of friends. I never saw her look so beaut ful. Her dark black eyes were radiant with fire, and the hectic vermilion which suffused her cheeks, imparted a supernatural beauty to her expression. Strauss' 'Life of Jesus' lay on her bed. She had the second volume in her hand. She said she had been examining it, and she conversed about it critically for some minutes — when her intermittent breath permitted. . . . She died eight days after. (October, 1851). Some time before she explained to me particulars she wished ob-

served in case of her death, and she stipulated that her likes and dislikes should be respected at her grave. Neither from persons nor societies who had neglected her, or had been unfriendly to her, would she accept attention when dead which had been withheld while living [her courage and independence never forsaking her]. These requests were strictly fulfilled, and as she wished me to speak at her grave, I did so."

She was buried in Highgate cemetery. She left behind her four daughters. Space does not admit of a detailed mention of her writings. Her works throughout, from the first, "The Exiles of Piedmont," to the last "God's Gifts and Men's Duties," are characterized by a force of personal thought, and a strength and brevity of expression unusual in the writings of women. She also became distinguished as a lecturer; and as such, perhaps no woman, except Frances Wright, is to be compared with her. For the instruction condensed in them, the earnestness of style, and thoroughness of view, her lectures are considered as models by unprejudiced critics. As an authoress, but one other woman is to be compared with her, and that is one whose name is an affectionate household word in every land where English is read — Harriet Martineau.

The following words of eulogy pronounced at her grave by Mr. Holyoake signify vastly more than the utterances of admiration and friendship, by all familiar with the sweet, pure life and character of Emma Martin: "To her own party she was an inspiration, and had more leisure and means been allotted to her, her resources and invention would have added largely to its influence. She would have been our Madame Roland, whom she greatly admired and much resembled in character, talent and the ambition of a wise empire. Thanks to her exertions, the reign has been shortened of that Retaliative Theology which, like a dark cloud, spreads itself over existence, and obscures the sunlight of human duty. Ah! what do we not owe to a woman, who, like Emma Martin, teaches us in her last hour, the truth of a gentler faith?"

CHARLES SOUTHWELL.

Charles Southwell deserves an honored place among the illustrious Infidels of England who have dared and suffered persecution for the sake of unpopular truth. He justly ranks among the ablest and most active champions of the cause of mental freedom of the present century. He was born in 1814 to a life of poverty, struggles and difficulties. He was early thrown upon his own resources, and during his earlier years of apprenticeship his wages were miserable and insufficient to provide the merest necessaries of life. His relatives appear to have been either too poor or too selfish to trouble themselves about him, and so he was suffered to struggle on through the years of his youth amidst a host of constantly increasing difficulties and discouragements. It is related that one of his brothers offered him a home, which his love of unrestrained personal liberty would not suffer him to accept. Charles Southwell could never be under obligations to any one.

He confesses that at thirteen years of age he belonged to the class of persons described by Lord Bacon as so fond of liberty that they would not consent to wear waistbands. Through his life he experienced but few of the world's comforts.

Mr. Southwell took an active part in the great Theological agitation and Reform of 1841–2. He was foremost in the reformatory work of his time, the advocacy of which required courage and audacity. His imprisonment in an English jail for opinion's sake serves to show his moral heroism. While in the jail at Bristol he was strenuously urged by the chaplain to make the Christian religion his chief study. That he had already done this appears from the following extract of a published letter to the Rev. Hugh M'Neile, D. D.

"I most solemnly assure you I would avow myself a Christian, could I do so with sincerity. You must be aware that neither our feelings nor our opinions are at our disposal. We cannot love that which is, apart fr-

odious to us—we cannot hate those things or beings which cause in us delightful emotions—neither can any human being think a religion true by any mere desire on his or her part to do so. You must be aware that there is no more virtue in belief than vice in disbelief—not one jot more of merit, for example, in believing Christianity is the only true religion, than demerit in believing, as millions do sincerely believe, that Allah is great, and that Mohammed is his prophet. I have carefully studied the Bible. I have read the most famous books which have been written by priest or layman in favor of *systematic* Christianity—yet am still an unbeliever.

I hope no one will be so fanatical as to be angry with me for ferreting from Christian records the chief difficulties of Christianity—especially when it is considered that I invite you to solve these difficulties, and thereby cure me of my unbelief."

Mr. Southwell was an able advocate of English Socialism, though very far from being what was termed an Owenite. Indeed, he was often a persistent opposer of Mr. Owen's measures. For many years he was the sole proprietor of the "Auckland Examiner," New Zealand, which expired three weeks before himself. In the last number he published his own funeral sermon. These funeral words in the last number of his paper had such an effect upon his fellow townsmen, that immediately a subscription was started in his behalf, and two hundred pounds was raised to relieve his pecuniary embarrassment. Two years before his death he was obliged to give up business, and to travel for the benefit of his health; but his bodily infirmity steadily increased. He continued, however, an uncompromising worker in every worthy and noble cause of reform, even while nearing the verge of eternity. At last death came in consumption's ghastly form, and closed the career of as true and fearless a Liberal as England has ever produced.

The following obituary notice is taken from the "Southern Cross," a newspaper published at Auckland, New Zealand, of the date of September 1, 1860:—

"Died, on the 7th ult. at his residence, Wyngarton Villa, Symonds Street, after a severe and lingering illness, Mr. Charles Southwell, aged forty-six years."

THOMAS INMAN.

On May 3, 1876, in the fifty-sixth year of his age, died Thomas Inman, M.D., of London. He was the only brother of Mr. Inman, one of the principal owners of the well-known steamship line plying between England and America. His professional life was one of the most untiring industry. He was Consulting Physician to the Royal Infirmary, Liverpool; Lecturer successfully on Botany, Medical Jurisprudence, Materia Medica and Therapeutics; President of the Liverpool Literary and Philosophical Society; and author of half a dozen excellent treatises on Hygienic, Medical, and Scientific subjects, besides one entitled "Foundation for a New Theory and Practice of Medicine."

But it is not with his professional works and life that we have to do at present. This staid, respectable, and scholarly member of a learned profession published besides two most remarkable and valuable works, entitled respectively, "Ancient Pagan and Modern Christian Symbolism," (accompanied with Essays on Baal Worship, on the Assyrian Sacred "Grove," and on other allied Symbols), and "Ancient Faiths Embodied in Ancient Names: or an Attempt to trace the Religious Belief, Sacred Rites, and Holy Emblems of Certain Nations, by an Interpretation of the names given to Children by Priestly Authority, or assumed by Prophets, Kings, and Hierarchs." These volumes were dedicated "To Those who thirst after Knowledge, and are not deterred from seeking it by the fear of Imaginary Dangers," and the motives for their production and publication are well worded in the mottoes on the fly-leaves, to wit:

> "Practising no evil,
> Advancing in the exercise of every virtue,
> Purifying one's-self in mind and will;
> This is indeed the doctrine of all the Buddhas."

"Amongst the many wise sayings which antiquity ascribed to

Pythagoras, few are more remarkable than his division of virtue into two branches—to seek truth, and to do good."

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether these things were so."

In his preface, the author says:—"Having already experienced in my own profession the advantages of attempting to sweep away the false practi es arising from perverted facts and wrong views of nature, it is natural to believe that theology will be equally benefited by a rigid and impartial examination of the claims on which it has been founded. In medicine, the old reasoning ran, 'Our forefathers believed and acted thus, the colleges teach the same, we have learned the practice when young, and we stick to it when old; consequently, the practice of medicine, as at present adopted, must be true, because it has stood the test of time.' Absurd as this is in medicine, in divinity the arguments are even still more puerile, and run thus, 'It is written; I am taught to believe *The Word;* I do so, and therefore it is true;' or 'It is true, and therefore I believe it.' 'The Church is a witness for *The Word*, and *The Word* testifies to the Church, and both *must* be right.' But a moment's consideration shows that the same assertions may be applied to prove the truth of the Vedas, of the Koran, and of the book of Mormon. If *faith* in it is to be the test of the infallibility of any religious system, we must allow that the ancient Egyptians, Assyrians, Persians, and the modern Hindoos had and have as sincere a belief as we ourselves, for nothing can be more complete than their entire trust in their spiritual guides. We, who in our missionary zeal believe that our religion is superior to any other, have no scruple in trying to shake the child-like confidence of the Hindoo, the subtle reasoning of the Brahmin, or the fierce orthodoxy of the Mahometan, and to make them dissatisfied with their religious books. *Yet we are intolerant of the faintest suggestion that our own faith is faulty.*" "Whenever the critic finds that those principles which are called 'the holiest instincts of the mind' are thwarted, he allows the wildest license to his senseless lash, and flogs unsparingly the author who has shaken his repose. Such castigation I anticipate, as certainly as does the traveler expect an eruption of

boiling water from an Icelandic geyser, whose water he has ruff by throwing into them a clod of earth."

What Mr. Inman anticipated happened. Boiling words were spouted at him from clergymen and conservatives. But that was all. The Inquisition, be it remembered, is no more. And the last trial for Atheism in England happened some time ago. Mr. Inman did not suffer, in life, limb, position, reputation, or (as we suppose, he being a "hardened" medical man) even in feeling. After all the little tirade against him, he brought out his second volume of "Ancient Faiths" as if nothing had happened.

Of "Ancient Faiths" a critical Magazine bears this excellent testimony: "Dr. Inman's present attempt to trace the religious belief, sacred rites, and holy emblems of certain nations, has opened up to him many hitherto unexplored fields of research, or, at least, fields that have not been over-cultivated, and the result is a most curious and miscellaneous harvest of facts. The ideas on priapism developed in a former volume receive further extension in this. Dr. Inman, it will be seen, does not fear to touch subjects usually considered sacred, in an independent manner, and some of the results at which he has arrived are such as will undoubtedly startle, if not shock, the orthodox. But this is what the author expects; and for this he has thoroughly prepared himself. In illustration of his peculiar views, he has ransacked a vast variety of historical storehouses, and with great trouble, and at considerable cost, he places conclusions at which he has arrived, before the world."

The reader should possess and read and thoroughly digest Mr. Inman's excellent and splendidly illustrated works. He, with Richard Payne Knight, Godfrey Higgins, Thomas Taylor, Westrop, Wake, and others, has completely undermined the structure of Christianity, *with new and improved tools*. For the present, the reader is referred to our biography of Richard Payne Knight, for hints and suggestions as to what line of thought he may expect to find in the works of the pure and scholarly Infidel, Thomas Inman.

BUCKLE.

Henry Thomas Buckle was born in Kent, England, November 24, 1822. He early devoted himself to study, relieved by the relaxation of chess, at which he became one of the first players in the world. He is well known for his historical researches, and especially for his "History of Civilization in England," the first volume of which appeared in 1858, and the second in 1861. This work caused a sensation in the world of philosophy and letters. Many editions of it have been published both in England and the United States. But these volumes were merely instalments or brilliant fragments of a great work which the author had designed, but which, most unfortunately, he did not live to complete.

Mr. Buckle was also the author of an "Essay on Liberty," and another on the "Influence of Women."

He died at Damascus (whither he had gone to study the languages, laws, and characteristics of Oriental nations), on the twenty-ninth of May, 1862, at the early age of forty, And thus, no doubt, one of the grandest of works was cut short almost at the very beginning by the premature death of its author.

Mr. Buckle had many advantages of preparation for his contemplated great work. His father being a wealthy merchant, he received a "liberal education;" and on his father's death, in 1840, he inherited an ample fortune, which enabled him to indulge his fondness for books and to give himself up to literary pursuits. He is also said to have formed one of the finest private libraries to be found in Europe. When his work appeared, its great boldness of thought and vigor of style were at once admitted, while as to its arguments and intrinsic merits the critics widely differed. By one class it was received with the warmest admiration, while by another class it was severely criticised, and by some it was condemned in unmeasured terms. This wide diversity of opinion respecting the merits of the work was doubtless chiefly due to the great diversity in the pre-

conceived views of its readers, but perhaps also in no small degree to the peculiar genius of the writer, who had the power of presenting his ideas with extraordinary distinctness and force, so that, however he may at times fail to convince, he seldom or never fails to arouse attention and awaken thought. Some have said that his influence upon the minds of his readers is owing not so much to the severity of his logic, or the weight of his authorities, as to the ardor of his temperament and the energy of his will. Those who have read his pages have been compared to men listening to an earnest and gifted orator, who carries his hearers along with him mainly by the intensity and force of his own convictions. "His controversial ardor," it has been said, "is not only a heat, but a blaze, and frequently dazzles the eye of his understanding." And it has been contended that those alone are able to resist the fascination of his genius, who, from prejudice or from philosophy, are predetermined not to yield, or to yield only after their reason is fully convinced.

Now, we cannot see the force of these strictures. We believe Mr. Buckle to have been a consummate logician as well as a most eloquent writer. His theory respecting the predominant influence of physical circumstances (such as climate, food, soil, and general aspects of nature,) on the character of nations, is fast becoming the acknowledged theory among men of science. Anthropology, in its various departments of Physiology, Psychology, and Sociology, is now being studied scientifically, by *one and the same method* with Astronomy, Physics, and Chemistry. No wonder the Church used all its influence against the incoming of science into the "higher walks of life," and at first screamed, and swore, "and threatened like an old and hardened public scold." But it was all in vain. Young Hercules-like, Science is deadlily throttling the twin serpents of Superstition and Bigotry, and is destined in time to thoroughly cleanse the foul Augean stables of Priestcraft. And when Buckle so lucidly showed, from a historical point of view, the tremendous influence exercised by physical laws over the organization of Society, and over the character of individuals, no wonder the Church stood aghast, and has failed to recover since, and never will.

In the course of his work, Mr. Buckle says: "Within the short space of three centuries, the old theological spirit has been compelled, not only to descend from its long-established supremacy, but to abandon those strongholds to which, in the face of advancing knowledge, it has vainly attempted to secure a retreat. All its most cherished pretentions it has been forced gradually to relinquish. . . . The accumulations of Science are superior to those of any former age, and offer suggestions of such surpassing interest, that nearly all our greatest thinkers devote to them the whole of their time, and refuse to busy themselves with matters of mere speculative belief. . . . The truth is, that the time for these things has gone by. Theological interests have long ceased to be supreme, and the affairs of nations are no longer regulated according to ecclesiastical views." In corroboration of the above, he quotes "a writer intimately acquainted with the social condition of the great European countries" as saying: "Ecclesiastical power is almost extinct as an active element in the political or social affairs of nations or of individuals, in the cabinet or in the family circle; and a new element, literary power, is taking its place in the government." And he further says: "It is not surprising to find that many of the clergy complain of a movement so subversive of their own power. . . . It is thus that everything is tending to confirm the remarkable prediction of Sir James Mackintosh, that 'church power (unless some revolution, auspicious to priestcraft, shall replunge Europe in ignorance) will certainly not survive the nineteenth century.'"

Mr. Buckle. with his cultured and high-toned Infidelity, will ever be regarded as a chieftain of high and well-merited rank in the Grand Army of Freethought. He nobly fought and nobly fell. But his influence and deeds of prowess will ever live in the hearts, the memories, and the redoubled energies of the noble and ever-increasing Legions which he left behind him.

AUSTIN HOLYOAKE.

THIS noted English Atheist was born at Birmingham in 1827, of poor and pious parents, who by their cheapened toil were obliged to meet the cares and difficulties of life and provide for a family of thirteen children. His brother, George Jacob, was ten years old when Austin was born, and gave his new brother his Christian name from having taken a fancy to a soldier of that name in his father's employ. The early life of the brothers were given to toil, and their young and ardent spirits were weighed down with premature cares.

George Jacob tells how upon one occasion, while his little sister was lying dangerously ill, the rector of the parish sent his order for his Easter due of four-pence. Poverty preventing its payment, the next week a summons came demanding half a crown costs besides the fourpence. To save the cost of a warrant of distraint, which would have torn the bed from under the sick child, the family collected all the money they had, and the feeble mother left home to pay the Church dues. She was kept waiting for five or six hours, and when she returned her child was dead. Naturally the brothers grew up with but little respect for such a Church.

Upon the removal of the "Oracle of Reason," (of which George Jacob was one of the editors) from Gloucester to London, in conseqence of the imprisonment of two of the editors, Austin, then a young man of eighteen was invited thither and made a partner in the printing concern by his elder brother. They continued the publishing business together under the name of "Holyoake Brothers." To the younger brother was entrusted the financial conduct of the concern; and the willingness and untiring zeal with which he not only executed the labors of his departments, but the devoted service he rendered the cause of Freethought, won for him the personal regard of the English Secularists.

His brother thus speaks of him: "I always regarded him

capable of anything that ought to be done. I should never have attempted what I did at Fleet Street had I not been sure of his coöperation; and all I take most pride in of what was done there, could never have been accomplished without his aid. Military or social enterprises were alike to him, if promise of help appeared in them for those who struggled for independence; whether patriots, or women, or slaves. His value and his misfortune was, that he thought more of what he could do than of himself, and so wore himself out by generous exertions before his time; and when I looked, a few days ago, on his cold and silent face, as he lay in his coffin, I thought how many, who believed more than he, had less of his honesty of spirit, which must be the best recommendation to man or to God."

In 1859 he was associated with Charles Bradlaugh in the successful establishment of the since famous Hall of Science. He was an efficient fellow worker with Foote in founding the Secular Sunday School. He was an active member of the well-known old St. John Street Secular Association, and a colleague of Mr. Truelove, who was prosecuted and imprisoned for publishing a radical political work. For upwards of twenty years he served the Secular cause, and the history of Freethought would be deficient indeed were Austin Holyoake's name omitted.

He died of consumption April 10, 1874. Through weeks of constant sickness, borne down by weakness and pain, shut out from all attractions of the outside world, his Freethought principles enabled him to manifest a patience and a heroism that all should be proud to emulate. He lived a useful and consistent life, and died a calm and heroic death. As an exponent of modern English Secularism, none occupy a higher place or more enviable distinction. Bearing a high character for integrity and usefulness, both in public and private life, an author of ripe wisdom, and in every respect a man of eminent merit, and one of the most efficient and devoted of Atheistical propagandists, he can with pride be held up as a fair sample by which to judge of the relations of the doctrines he represented to practical and moral life.

WINWOOD READE.

THE author of the "Martyrdom of Man," and "The Outcast," died young. He was, in every sense of the word, an extraordinary man. A nephew of one of the most famous English novelists, he did not hide his Infidel light under the bushel of mere novel-writing. He became a successful African traveler, and his two tours (1862–3 and 1868–70) in Africa gradually led him from the history of that strange country into writing the history of the world, and he found that this Universal History could be most truthfully divided into four periods—those of War, Religion, Liberty, and Intellect—and that, furthermore, it could be most truthfully entitled "The Martyrdom of Man." This idea he worked out with consummate ability in his first book. Then followed "The Outcast," a small novel in the first person, still further elaborating some of his peculiar points in the "Martyrdom."

Winwood Reade's books ought to be in the hands of every Liberal. No one can commence reading either of them without being "chained to his chair" until the very last page. Copious extracts are given below; but the force and beauty of the works can only be realized by reading them through:—

"Christianity must be destroyed. The civilized world has outgrown that religion, and is now in the condition of the Roman empire in the pagan days. A cold-hearted infidelity above, a sordid superstition below; a school of Plutarchs who endeavor to reconcile the fables of a barbarous people with the facts of science and the lofty conceptions of philosophy; a multitude of augurs who sometimes smile when they meet, but who more often feel inclined to sigh, for they are mostly serious and worthy men."

"It is incorrect to say, 'Theology is not a progressive science.' The worship of ancestral ghosts, the worship of pagan deities, the worship of a single God, are successive periods of progress in the science of Divinity. . . . At the time of the

Romans and the Greeks, the Christian faith was the highest to which the *common people* could attain. A faith such as that of the Stoics and the Sadducees could only be embraced by cultivated minds, and culture was then confined to a chosen few. But now knowledge, freedom, and prosperity are covering the earth; for three centuries past, human virtue has been steadily increasing, and mankind is prepared to receive a higher faith. But in order to build we must first destroy. Not only the Syrian superstition must be attacked, but also the belief in a personal God, which engenders a slavish and Oriental condition of the mind; and a belief in a posthumous reward, which engenders a selfish and solitary condition of the heart. These beliefs are, therefore, injurious to human nature. They lower its dignity; they arrest its development; they isolate its affections. We shall not deny that many beautiful sentiments are often mingled with the faith in a personal Deity, and with the hope of happiness in a future state; yet we maintain that, however refined they may appear, they are selfish at the core, and that if removed they will be replaced by sentiments of a nobler and purer kind. They cannot be removed without some disturbance and distress; yet the sorrows thus caused are salutary and sublime. . . . I give to universal history a strange but true title — *The Martyrdom of Man.* In each generation the Human Race has been tortured, that their children might profit by their woes. Our own prosperity is founded on the agonies of the past. Is it, therefore, unjust that we also should suffer for the benefit of those who are to come? Famine, pestilence, and war are no longer essential for the advancement of the Human Race. But a season of mental anguish is at hand, and through this we must pass in order that our posterity may rise. The soul must be sacrificed; the hope in immortality must die. A sweet and charming illusion must be taken from the human race, as youth and beauty vanish never to return."

"Pain, grief, disease, and death,—are these the inventions of a loving God? That no animal shall rise to excellence except by being fatal to the life of others—is this the law of a kind Creator? It is useless to say that pain has its benevolence; that massacre has its mercy. Why is it so ordained that bad should be the raw material of good? Pain is not less pain

because it is useful: murder is not less murder because it is conducive to development. *There is blood upon the hand still, and all the perfumes of Arabia will not sweeten it.*" This forcibly reminds us of the graphic saying of another honest student of the natural history of God: "One hour's excruciating *pain*, suffered by man or animal, is enough to impeach, once and forever, the whole Universe, or Nature, or God, call it by whatever *name* you will. Almighty Power, Wisdom, and Goodness are will-o'-the wisps — all vanish into thin air at one puff of pain, or gentlest zephyr of misery."

"The body of a human individual is composed of cell-like bodies which are called "physiological units." Each cell or atom has its own individuality; it grows, it is nurtured, it brings forth young, and it dies. It is, in fact, an animalcule. It has its own body and its own mind. As the atoms are to the human unit, so the human units are to the human whole. There is only One Man upon the earth; what we call men are not individuals, but components; what we call death is merely the bursting of a cell; wars and epidemics are merely inflammatory phenomena incident to certain stages of growth. There is no such thing as a ghost or soul; the intellects of men resemble those instincts which inhabit the corpuscles, and which are dispersed when the corpuscle dies. Yet they are not lost; they are preserved within the body and enter other forms. Men therefore have no connection with Nature, except through the organism to which they belonged. Nature does not recognize their individual existence. But each atom is conscious of its life; each atom can improve itself in beauty and strength; each atom can, therefore, in an infinitesimal degree, assist the development of the Human Mind. If we take the life of a single atom, that is to say, of a single man, or if we look only at a single group, all appears to be cruelty and confusion; but when we survey Mankind as One, we find it becoming more and more noble, more and more divine, slowly ripening toward perfection.

"The following facts result from our investigations: — Supernatural Christianity is false — God-worship is idolatry — Prayer is useless — The soul is not immortal — There are no rewards and there are no punishments in a future state."

MORRIS ALTMAN.

This ardent, earnest Liberal was born of Jewish parentage, in the city of New York, in the year 1837. In childhood and youth he had the advantages of the admirable New York common school system, and acquired a good ordinary education. His father was a dry-goods merchant, and Morris assisted as clerk in his father's store, and learned the habits of business. He early discarded the remnants of the Jewish faith, and was afterwards a Liberal of the most advanced school. On the death of his father and in early manhood he engaged in the dry-goods trade with his younger brother Benjamin, and by pleasing manners and close attention, they were very successful, and built up an extensive business. The two brothers remained together several years, and then dissolved partnership, Morris retiring. For some three years he did not engage in trade and gave much of his attention to Liberal literature and Reform measures, He read quite extensively and was familiar with all Freethought writers. He wrote frequently himself, and articles from his pen occasionally appeared in "The Boston Investigator," "The Index," and "The Truth Seeker."

In 1863 he married Mrs. Katie M. Jukes who has borne him four children. He lived in very comfortable style, and his house was a frequent stopping-place for Liberals from Europe and distant parts of the country when they visited New York. Charles Bradlaugh, Robert G. Ingersoll, B. F. Underwood, and others often called upon him when in the city, and always received the hand of welcome.

About the year 1873 he was appointed one of the five Trustees of Paine Hall in Boston. He was Secretary of the Board. His coadjutors were Horace Seaver, J. P. Mendum, T. L. Savage, and J. M. Beckett. Upon the death of the latter, D. R. Burt was appointed in his place. To these Trustees Mr. James Lick deeded his mill property in Alviso, Cal., for the Paine Hall

fund. When the ground for the building was purchased, in May, 1874, the mortgage notes were sent to him to sign in a private capacity, and not as Trustee. On this ground he returned the papers unsigned, which created some degree of dissatisfaction with other members of the Board, who saw fit to ignore Messrs. Altman and Burt in all future affairs referring to building the Hall. An estrangement consequently grew up between the Trustees, much to be regretted.

In 1875 Mr. Altman again embarked in business in Sixth Avenue, New York. Besides doing a lively local trade, he sent away many goods by express to all parts of the country. He was noted for low prices, and customers were well pleased with the quality of his goods. His business gradually increased to the time of his death, which occurred very suddenly, July 12, 1876, in his thirty-ninth year. The disease which took him off was cholera morbus, which in four or five days removed him from vigorous health to his death. He was conscious to the last, and met his fate without trepidation or fear, doubting not the correctness of his life-long convictions.

To Mr. Altman's credit it must be recorded that he was the first merchant in the city to take measures for lessening the hours of service of clerks, and he originated the movement of closing early on Saturday nights. Contrary to the usual custom in stores, he permitted his female clerks to sit when customers were not requiring their attention, thus affording them opportunities for rest.

His sudden demise cast a gloom over all his friends and acquaintances. A dutiful son, an affectionate husband, a fond father, a warm, true friend, a devoted Liberal and Freethinker had suddenly passed from their midst. His employees attended his funeral in force, and manifested their affection for the deceased by wreaths, festoons, and other decorations of flowers, tastefully prepared for the occasion.

He was a true friend to the author of this book, and felt not a little interest in the present volume. His friendship for "The Truth Seeker" was also marked and generous. He held himself in readiness to render aid in case of necessity. The writer cherishes his memory with feelings of gratitude.

LORD AMBERLEY.

Viscount Amberley, the son of Lord John Russell of England, has been dead but a few months. He died while still a young man. His father was a Christian, as was also his mother, and he was himself a Christian in his youth and early manhood; but by a course of reading, examination, and thinking, he was at length compelled to change his views. He renounced the dogmas of Christianity and avowed himself a decided unbeliever. In fact he wrote an elaborate work of two volumes octavo, containing over one thousand pages, entitled "An Analysis of Religious Belief," in which he severely criticises the Christian religion—its origin, divinity, influence and all its extraordinary claims. He makes a clear case of the unauthentic origin of the system, or rather that it is copied from older systems that prevailed hundreds of years earlier; that the marvelous miracles claimed for it are wholly unworthy of credit.

It seems while Lord Amberley was writing this work his wife died, and to her he dedicated it. After it was written and before it was published, he died himself, and his affectionate mother, though all her life a Christian, out of love to her departed child, resolved to bring out her Infidel son's book.

The following is the address by Lady Russell, Lord Amberley's mother, prefixed to his volumes:—

"Ere the pages now given to the public had left the press, the hand that had written them was cold, the heart—of which few could know the loving depth—had ceased to beat. The far-ranging mind was forever still, the fervent spirit was at rest. Let this be remembered by those who read and add solemnity to the solemn purpose of the book. May those who find in it their most cherished beliefs questioned or contemned, their surest consolation set at nought, remember that he had not shrunk from pain and anguish to himself, as one by one he parted with portions of that faith, which in boyhood and early youth had been the mainspring of his life. Let them remem-

ber that, however many the years granted to him on earth might have been, his search after truth would have ended only with his existence; that he would have been the first to call for unsparing examination of his own opinions, arguments, and conclusions; the first to welcome any new lights thrown by other workers in the same field on the mysteries of our being or the Universe. Let them remember that while he assails much that they consider unassailable, he does so in what to him is the cause of goodness, nobleness, love, truth, and of the mental progress of mankind. Let them remember that the utterance of that which, after earnest and laborious thought, he deemed to be the truth, was to him a sacred duty; and may they feel as he would have felt, the justness of these words of a good man and unswerving Christian lately passed away, 'A man's charity to those who differ from him upon great and difficult questions will be in the ratio of his own knowledge of them; the more knowledge, the more charity.' F. R."

The following is the author's dedication of the work to his dead wife:—

"With all reverence and all affection to the memory of the ever-lamented wife whose hearty interest in this book was during many years of preparatory toil, my best support; whose judgment as to its merits or its faults, would have been my most trusted guide; whose sympathy my truest encouragement; whose joyous welcome of the completed work I had long looked forward to as my one great reward; whose nature, combining in rare union, scientific clearness with spiritual depth, may, in some slight degree, have left its impress on the page, though far too faintly to convey an adequate conception of one whose religious zeal in the cause of truth, was rivaled only by the ardor of her humanity and the abundance of her love."

It is the purpose of the publisher of this volume to reproduce, at an early date, this work of Lord Amberley's that the American public may have the opportunity of reading his radical utterances without paying the high price which the London edition costs. It is there published in two volumes octavo, containing over one thousand pages and sells at fifteen dollars. It will be reproduced in a single volume and be furnished at the very moderate price of three dollars.

PART IV.

LIVING CHARACTERS [JULY, 1876].

THOMAS CARLYLE.

Thomas Carlyle, the distinguished essayist and historian, was born in Dumfriesshire, Scotland, December 4, 1795. He is therefore past the age of eighty. Since 1832 he has resided, in modest style, at Chelsea, a suburb of London. He was of what is usually called humble origin; that is, his parents were neither rich nor famous. They were, in fact, Scotch peasants of the better class, in an obscure locality. They were devout Presbyterians and they desired that he should become a minister of their Church. He was accordingly well-trained and prepared for the University of Edinburgh, which he entered at the age of fourteen, but before completing his course he made to his father the sad announcement that he could not subscribe to the creed, and must therefore choose some other profession. He has himself given a graphic account of the mental struggle which this decision cost him.

But although he could not enter the ministry, he retained and manifests in his writings, an earnest sympathy with the general principles of Protestant Christianity, but *only so far as religious faith results in practical right living.*

In one of his essays he has upon this subject expressed himself thus:—"One hears sometimes of religious controversies running very high about faith, works, grace, prevenient grace, the

Arches Court and *Essays and Reviews;* into none of which do I enter, or concern myself with your entering. One thing I will remind you of, that the essence and outcome of all religions, creeds and liturgies whatsoever is to do one's work in a faithful manner. Unhappy caitiff, what to you is the use of orthodoxy, if with every stroke of your hammer you are breaking all the ten commandments,—operating upon Devil's dust, and endeavoring to reap where you have not sown?"

Mr. Carlyle graduated with honor at the University, at the age of eighteen; and after teaching for a short time entered upon that long and remarkable literary career which has made him, in the estimation of many, the most striking and original character among living writers. He first became known as a translator and exponent of the great German authors, for whom he early conceived an ardent admiration. He indeed thus opened up a new world of literature to the English mind, for he was a pioneer in this work.

In 1824 was published his "Life of Schiller" which was followed by a translation of Goethe's "Wilhelm Meister" and by biographical essays upon several other German authors. Among his other writings are "Sartor Resartus," "Life of John Sterling," a "History of the French Revolution," "Heroes and Hero Worship," and biographies of Frederick the Great and Oliver Cromwell. His miscellaneous essays, many of them of a biographical character, have recently been collected and published in six volumes.

Carlyle is intense, rough, sometimes positively uncouth, but always striking and effective. His marked personality is apparent in all his writings. The honesty of his purpose and the earnestness of his convictions, united with the rugged energy of his character, render him a most formidable, and sometimes indeed a most ferocious antagonist. To him the world seems full of shams and hypocrisies. He is totally out of sympathy with the prevailing spirit of the age, a scorner of democracy and of universal suffrage, and equally a scorner of puppet kings who rule not by right of genuine worth, but by mere inheritance. The French Revolution of 1789 he calls "a truth clad in hell-fire," thus forcibly indicating his opinion both of the evil thus removed by violence, and of the agency employed, A cor-

rupt despotism and an unbridled democracy are to him equally abhorrent.

It is not possible that Carlyle should be popular in America, although his works are much read here; indeed, he found his first and highest appreciation on this side of the water. But he thinks our institutions most unwisely constituted and destined to sure decay. To him universal suffrage is the climax of political folly, and, in our own case, the evident cause of the Tweedism and other forms of corruption, of which we ourselves are just now so painfully conscious.

Hear his short but grand sermon on Work: — "Two men I honor and no third. First the toil-worn craftsman, that with earth-made implement laboriously conquers the earth and makes her man's. Venerable to me is the hard hand, crooked, coarse, wherein, notwithstanding, lies a cunning virtue, indefeasibly royal, as the sceptre of this planet. Venerable, too, is the rugged face, all weather-tanned, bespoiled, with its rude intelligence, for it is the face of a man living manlike. O, but the more venerable for thy rudeness, and even because we must pity as well as love thee! Hardly-entreated brother! For us was thy back so bent; for us were thy straight limbs and fingers so deformed; thou wert our Conscript, on whom the lot fell, and fighting our battle wert so marred.

"A second man I honor, and still more highly; him who is seen toiling for the spiritually indispensable, not daily bread, but the Bread of Life. Is not he, too, in his duty endeavoring toward inward harmony, revealing this by act or word through all his outward endeavors, be they high or low? Highest of all, when his outward and inward endeavor are one; when we can name him artist, not earthly craftsman only, but inspired thinker, that with heaven-made implement conquers heaven for us. If the poor and humble toil, that we may have food, must not the high and glorious toil for him in return, that he have light, have guidance, freedom, immortality? These, in all their degrees, I honor; all else is chaff and dust, which let the wind blow whither it listeth."

These are manly words from one of the manliest of men — the Giant Infidel and most successful Infidel-maker of the whole wide world.

PETER COOPER.

MANY years ago, in the city of New York, on what is known as Water Street, there was a small hat store and factory, kept by a man called Captain Cooper, a soldier of the revolutionary war. He had a large family, and made but poor progress in the world's struggle. His wife, the daughter of another revolutionary soldier, was raised among the Pennsylvania Moravians, and was a valuable aid to the head of the family in caring for the same. They had seven sons and two daughters. The fifth was named Peter,—to-day, and for years past, of all the inhabitants of New York City, the man most honored and beloved.—Mr. Cooper's maternal grand-father was mayor of New York and deputy quarter-master-general during the revolutionary war, and expended a considerable private fortune in the service of his country.

PETER COOPER was born in 1791. His father found use for him as soon as he was capable of light work, so his earliest recollections are of pulling and picking wool used in the manufacturing of hats. All his boyhood days he assisted his father, except during one year, when he went to school half of each day, learning reading, writing, and some arithmetic. His father finally left the hat business and set up a brewery in Peekskill. Peter did not like the business, and being of an inventive turn of mind, anxious for handling tools and machinery, at the age of seventeen, with his father's consent, he came to New York to learn a business more congenial. After several days' wandering without success, he engaged himself as an apprentice to a carriage firm, near the corner of Chambers Street and Broadway, for four years' service, board and twenty-five dollars a year. In these days such a salary would be spurned with contempt by the average young American; but he thought it fair: and it was, for those times. By working extra times, he made a little money, for a special purpose. Being anxious for more of an education than was possible to be

obtained by one year's schooling, he bought some books, read them attentively, and felt the need of a teacher, He looked about for a night school, but found none, as in all the city at that time not one existed. As far as he was able he hired a teacher to assist him in his studies, and so made considerable progress. He then resolved that if ever he had the power, he would found an institution such as he so much needed, where apprentices and young mechanics could get schooling and knowledge in the evening. This resolve was made before he was of age, and kept constantly in view for forty years before he could accomplish it.

In 1814 he was married, and his wife was all that any woman could be to bring the fullest enjoyments of domestic bliss to such a man. It is said that during their married life of more than half a century, not a word was spoken nor an act done by either that gave the other pain. In the ordinary course of matrimonial life it became necessary to have a cradle. Mr. Cooper was equal to the emergency, and invented a self-rocking one with fan attachment, which he patented and sold for a small consideration.

He embarked at one time in the grocery business, but with indifferent success. He had an opportunity to buy a glue factory, situated at the present intersection of Madison avenue and Twenty-ninth street. He saw a good opening, he thought; the best glue being imported from Russia, and only an inferior article being manufactured in America. He bought the factory for two thousand dollars. For thirty years he worked hard at the business. He soon made the best glue in the market and found a ready sale. This yielded him large returns and soon he embarked in other enterprises and made many inventions, most of which produced no particular profit till many years afterwards. It was at his iron-works in Baltimore that the first practical locomotive was made. He originated the idea of employing iron in the frames and construction of houses. After forty years of successful business life, he commenced the consummation of the fondest purpose of his life.

At the head of the Bowery he built the "Cooper Institute." The first and second stories are occupied by stores and business offices, the rent of which furnishes the fund that supports

the institution. Under ground is the large room where public meetings of various kinds are held, and courses of popular lectures delivered. In the third story is the great reading room where papers, etc., from all parts of the world are to be found, free to all; and in the evening scores of mechanics and laboring men and women are to be seen enjoying the benevolence of Peter Cooper. The next story is occupied by class-rooms and lecture-rooms, all open for pupils in the evening, and free to all that behave themselves and are earnest to learn. This is a brief outline of the evening school which Peter Cooper resolved to found when he was a coach-maker's apprentice, and the need of which he so much felt. Throughout his whole life till this scheme was accomplished, he kept it in view; and when successful in business, his success gave him pleasure, in that it brought nearer the accomplishment of this design. He bought the first lot of the block thirty years before he began to build, with the ultimate object in view. In 1854 the whole block was his, and he began to build. The structure is six stories high, fire proof, and cost seven hundred thousand dollars. In 1859 he delivered the whole affair to trustees, thus forever placing it beyond his own control. Two thousand pupils applied for admission at once, and the number rapidly increased. Nearly every evening he visits the institution to see its workings. It is the delight of his old age, the great object of his life. Recently he has given one hundred and fifty thousand dollars to furnish a library of books of reference.

In June, 1876, he was nominated by the Greenback Party for President, he being a warm advocate of paper money; but at the present writing there is little prospect of his election.

As to Mr. Cooper's religious opinions, it may be safely said that they are very Liberal and unsectarian. The "Cooper Institute" is open on Sundays.

Long may he live as one of the few "faithful among the faithless" of our rich and public men. He has repeatedly declared himself but a steward of wealth for the good of his kind, and most nobly has he fulfilled his beneficent stewardship.

LUCRETIA MOTT.

This celebrated reformer and philanthropist was born on the island of Nantucket, "of the Coffins and Macys on the father's side, and of the Folgers on the mother's; through them related to Dr. Franklin." About 1808, her parents, who were members of the Society of Friends, or Quakers, removed to Philadelphia. In 1811 she was married to James Mott, of New York, who soon afterwards went to Philadelphia, and entered into mercantile business with her father.

While still very young, her attention had been called to the iniquity of slavery, and she felt it her duty to abstain from the product of slave labor. "The ministry of Elias Hicks and others, on the subject of the unrequited labor of slaves, and their example in refusing the products of slave labor, all had their effect in awakening a strong feeling in their behalf." The unequal condition of woman in society also early impressed her mind. The temperance reform likewise engaged her attention, and she became a warm advocate — in practice and on the platform — of total abstinence from all intoxicating drinks. The cause of peace also had a share of her efforts, leading to the ultra non-resistance ground.

She traveled extensively, preaching the peculiar doctrines of the society in which she had been educated, and exposing the wickedness of slavery, intemperance, and war. In 1827, at the time of the separation in the Society of Friends, she joined the seceders, popularly known as "Hicksites," and distinguished herself by Unitarian views of the most radical kind.

The labors of the devoted Benjamin Lundy in Baltimore, added to the untiring exertions of Clarkson, Wilberforce, and others in England, including Elizabeth Heyrick, whose work on slavery aroused them to a change in the mode of action, and of William Lloyd Garrison, in Boston, prepared the way for a convention in Philadelphia, in 1833, to take the ground of the immediate, not the gradual emancipation of American slaves, and to

impress the duty of unconditional liberty, without expatriation. In 1840, a "World's Anti-Slavery Convention" was called in London, and came off with great *eclat*. Mrs. Mott took an active part in making these conventions successful, as well as in the formation of an Anti-Slavery Society in Philadelphia and other places. Into the London Convention however, though otherwise treated with the greatest respect and courtesy, she was not admitted as a delegate, a majority of the Convention having decided that women should be excluded from any active participation in the business of the assembly! No wonder Mrs. Mott became a more active advocate than ever of *Woman's* Emancipation also.

Mrs. Mott is now in her eighty-third year. She has done an immense amount of work, and still continues very active in every good cause. She feels keenly the degradation of not being allowed to exercise the elective franchise, while ignorant and vile Caucasians and Negroes throng the polls, and virtually enact the laws of the land. Her heart is all a-thrill with sympathy for the workingmen of every class. She lately declared that she would not condescend to set foot within the Centennial Exposition buildings so long as they were not opened on Sundays for the edification and pleasures of the toilers who could not well attend on other days.

As a speaker Mrs. Mott is characterized by an unaffected simplicity and earnestness of manner, as well as by clearness and propriety of expression. "Her high morality, her uncommon intelligence, the beauty and consistency of her general character, illustrated in her domestic as well as in her public life, are such as to command the respect even of those who in opinion differ most widely from her in regard to religious and social questions."

JAMES LICK.

This thorough, generous Freethinker was born August 25, 1796, at Fredericksburg, Lebanon County, Pennsylvania. His grandfather was an emigrant from Germany, and lived to the advanced age of 104 years. He served in the war of American Independence. His sufferings at Valley Forge were recounted by him to his grandson, who, to this day, distinctly remembers the same. His father was born near Norristown, Pa. In the schools of the day James obtained an ordinary education. His school days finished, he worked several years at organ-making, a part of the time in Baltimore. In 1820 he removed to New York and started business for himself, but with his very limited capital he failed of success. After this he went to Buenos Ayres, South America, where he applied himself for ten years to piano-making, when he returned to the United States with some $10,000 worth of hides and other merchandise.

After selling this stock of goods he thought to embark in piano-making in Philadelphia, where he had a near friend, and rented a store for that purpose, but decided afterwards to return to South America. He shipped a stock of pianos to Buenos Ayres, and after some five months there he sailed for Valparaiso, Chili, and afterwards to Callao, Peru, arriving at the latter city one day before a blockade was declared. This was fortunate for Mr. Lick, for had the port been closed, he would have continued on the brig Brilliant to Guayaquil, where, a few days after, from age and decay, she seemed literally to go to pieces and sunk suddenly in the harbor with all on board. The captain and cook had gone ashore, and these were all of the crew that were saved. Had James Lick remained with the Brilliant he never would have been heard of more.

Mr. Lick remained in Peru eleven years, and a considerable portion of the time in Lima, and was engaged in manufacturing and selling pianos. In 1847 he closed out his business, and with

$30,000 in doubloons sailed for San Francisco, California, when that city contained scarcely one thousand inhabitants. It had just emerged from the Mexican town called Yerba Buena, and was becoming, under American rule, a valuable sea port. As the news of the discovery of remarkable stores of gold had gone forth, thousands were soon rushing in and flocking to the mines. With his natural sagacity, Mr. Lick saw that San Francisco was destined to become a large and important city. Here he decided to remain and invest his money. He quietly surveyed the field, and decided in his own mind the directions in which the young city would grow and carefully examined the titles to various tracts of land. Here he invested all his money. Many a fifty and hundred *vara* lot passed into his possession, much of it to double, quadruple, and increase tenfold in value. Most of his purchases were made in 1848. He also made extensive purchases in Sacramento, but finding the title to the property defective, he abandoned it.

Among his enterprises was the building of a fine flowering mill on a piece of property near San Jose, which he purchased in 1852. The wood work of the mill was of mahogany, and the machinery of the first description. The entire cost of the mill was $200,000. It was called "Lick's Folly," but it turned out the finest flour in California, and Lick's brand was everywhere considered the very best. Around the mill he planted, with his own hands, a splendid orchard of fruit trees, which in those early days possessed great value.

He erected a splendid hotel in San Francisco called the "Lick House," and one of the most comfortable family hotels in the city. It covers nearly an entire square, the exception being a corner he sold for a Masonic temple. The dining room is famous for its finish and proportions, the floor being composed of many thousand pieces of inlaid wood, and polished like a table.

The great increase in the value of the property purchased by Mr. Lick made him a very wealthy man; and he has distinguished himself by his munificent donations. To the Pioneer Society of San Francisco he donated the valuable ground upon which their Hall is erected, and he afterwards added to his gift to this society, very valuable property on Market Street.

He also gave very valuable property to the California Academy of Sciences.

Among his munificent gifts, was the present, in 1872, of his mill property near San Jose, to the Trustees of the Paine Memorial Hall, Boston, to wit, Horace Seaver, J. P. Mendum, T. L. Savage, D. R. Burt, and Morris Altman. Half the value of the property was donated to the building of Paine Hall, and half to a Lecturers' Fund, to aid in sustaining lecturers in the field. It is to be regretted, however, that although this mill property had cost a large amount of money, it had, by many years of disuse and otherwise, fallen into decay, so that when sold, in 1873, all that could be obtained for it was some $20,000 in greenbacks. Mr. Lick thus originally intended the gift to be much larger than it proved to be. It must not be disguised that the selling of the property at figures he deemed far below its value and the manner in which the Paine Hall fund was afterwards handled by the Boston managers greatly displeased Mr. Lick. Had it been otherwise, it is thought by Mr. Lick's friends that he would have contributed enough to have placed the Hall out of debt. That grounds for dissatisfaction have existed is greatly to be regretted.

The crowning glory, however, in Mr. Lick's munificence, consists in the cession of his immense property to seven trustees for the benefit of California and for scientific and noble purposes. Not having a list of his bequests before us the total of his very generous gifts cannot be given here; but suffice it to say they are very extensive and most liberal. An immense observatory is at the present time being constructed on a California mountain with the funds given by him.

Mr. Lick for many years has been a firm and constant unbeliever in the dogmas of Christianity. He is now eighty years of age and in feeble health, but there is no faltering in his theological opinions. He still firmly maintains the Liberal views he has adhered to for many years.

Mr. Lick died early Sunday morning, October 1, 1877, at the age of eighty-one years, having been gradually sinking for a long time previous to his death. It seemed to be a wasting away—a flickering out of the lamp of life which for a long time had so feebly burned.

VICTOR HUGO.

Victor Hugo's biography ought to be written in letters of gold, and published in gorgeously illuminated and embellished volumes. Of all our modern novelists, he has done most service to cosmopolitan freedom — religious, political, and social. But he can be fairly judged only by his works, read in that most suggestive of languages in which they were written. There are good translations of several of his books, it is true; but then translations are only — well — *translations*. It would certainly repay the reader to become a proficient in French, were it only for the benefit and luxury of reading and *understanding* Victor Hugo.

Vicomte Victor Marie Hugo is the son of Joseph L. S. Hugo, a French general and count, who, after serving Joseph Bonaparte as marshal of the palace at Naples, fought several years for him in Spain as general of brigade, gained several victories, and was raised to the rank of general of division. Our lyricist and novelist was born at Besancon in 1802. His mother was a Vendean royalist, with whose political sentiments he sympathized in his youth. His first poem, "On the Advantages of Study" (1817), obtained an honorable mention from the French Academy. He received prizes for several royalist odes in 1818. In 1822 he married Mlle. Foucher. In the same year he published the first volume of his "Odes and Ballads," which quickly raised him to the first rank among the French poets of his time. His tales "Hans of Iceland," and "Bug Jurgal," were also written about this time. In 1826 he published a second volume of the "Odes and Ballads," which exhibited a change in his political and literary opinions. In 1827 he composed his drama "Cromwell," and next year published a volume of odes, entitled "Les Orientales," remarkable for richness of imagination. In 1829 he published his "Last Days of a Condemned Criminal," a work which, owing to its fearful interest, secured an immense success.

The literati of France having ranged themselves in two hostile schools, styled the "Classic" and the "Romantic;" Victor Hugo became the recognized chief of the latter, formed mostly of young men. He prepared a further attack on the classical style of French dramatic literature in his "Hernani," first played at the "Theatre Francais" in 1830, when it caused a scene of riotous confusion. The French Academy went so far even as to lodge a complaint at the foot of the throne against his attempted innovations, to which Charles X. most sensibly replied that "in matters of art he was no more than a private person." Shortly after the revolution of July, 1830, his "Marion de Lorme," which had been suppressed by the censorship under the Restoration, was performed with success. "Le Roi s' Amuse" was also performed at the Theatre Francais in January, 1832, but was indicted by the government the day after. In the same year appeared his "Leaves of Autumn," which was received with enthusiasm, and pronounced by critics a very gem of art. He afterwards published several dramatic pieces of various merit, and after much opposition was admitted into the Academy in 1841, and created a peer of France by Louis Philippe.

In 1849 he was chosen President of the Peace Congress, of which he had been a leading member. On the *coup d'etat* of December 2, 1851, he, then a member of the Legislative Assembly, was among those deputies who vainly attempted to assert the rights of the Assembly and to propose the Constitution. His conduct led to his proscription. He took refuge in the island of Jersey, and subsequently in that of Guernsey, where he still lives, having refused to avail himself of the general amnesties issued in 1859 and in 1869. But latterly, during the McMahon regime, he has made several visits to his native land, appeared and spoke there in public, and lent all the influence of his presence to genuine French liberty and patriotism.

He has written much since he quitted France. His trenchant satire, "Napoleon the Little," appeared at Brussels in 1852, and was vigorously suppressed in France, into which country it had been smuggled. "Les Chatiments" was brought out in 1852, also in Brussels; and in 1856 he published, under the title "Les Contemplations," a collection of lyrical and personal poems which are among his best performances.

His admirable romance, "Notre-Dame de Paris" has been translated into most European languages, and is known in England and the United States under the title of the "Hunchback of Notre Dame." His grand social romance, "Les Miserables," in which the author, with great splendor of sentiment, keenness of analysis, and passionate dramatic force, handles, in the form of a story, some of the most important social questions, translated into nine languages, was issued at Paris, London, Brussels, New York, Madrid, Berlin, St. Petersburg, and Turin, on the same day, April 3, 1862. "The Toilers of the Sea," which appeared shortly afterwards, is a weird, highly artistic, and most powerful production, but not so well calculated to be favorably received by the mere masses. "The Man Who Laughs; or, by the King's Command," published in 1869, and perhaps his most ambitious performance, is accounted by many quite a failure, although it possesses numberless passages of fine pathos and picturesque imagery. His "'92"—a later production still—is most excellent in its way.

Victor Hugo's works, especially his novels, powerfully and pathetically exhibit the "Martyrdom of Man" by the Church, by the State, by Social Usages, and by step-dame Nature herself. Indeed, in his "Toilers of the Sea" he convinces the reader that what the Priest, the King, and Custom do by way of oppression, cruelty, and villainy is but as the dust of the balance by the side of what has been most aptly termed "the inhumanities of the Universe." The great lesson which the great author teaches, in his manifold ways, is this:—"Nature, Fate, Authority, Institutions, are either directly cruel or coldly indifferent; therefore, gentle reader of *my* works, let us *not* imitate them; but the rather, because they are so, let us do our best to fight them down or improve them: and in the meantime let us set them all a better example, *by loving one another.*"

The great novelist has already seen his seventy-fourth year. Grand old veteran in the cause of Freethought and Human Rights! he will die some time; but it will surely be with his war-harness on. May he become a centenarian in his labors of love! Long live Victor Hugo!

EMERSON.

"All the forms are fugitive,
But the substances survive;
Ever fresh the broad creation —
A divine improvision,
From the heart of God proceeds,
A single will, a million deeds.
Once slept the world an egg of stone,
And pulse, and sound, and light was none;
And God said 'Throb,' and there was motion,
And the vast mass became vast ocean.
Onward and on, the eternal Pan,
Who layeth the world's incessant plan,
Halteth never in one shape,
But forever doth escape,
Like wave of flame, into new forms
Of gem and air, of plants and worms.
I that to-day am a pine,
Yesterday was a bundle of grass.
He is free and libertine,
Pouring off his power, the wine
To every age — to every race;
Unto every race and age
He emptieth the beverage;
Unto each and unto all —
Maker and original,
The world is the ring of his spells,
And the play of his miracles.
As he giveth to all to drink,
Thus or thus they are, and think.
He giveth little, or giveth much,
To make them several, or such.
With one drop sheds form and feature;
With the second a special nature;

The third adds heat's indulgent spark;
The fourth gives light, which eats the dark;
In the fifth drop himself he flings,
And conscious Law is King of Kings.
Pleaseth him, the Eternal Child
To play his sweet will — glad and wild,
As the bee through the garden ranges,
From world to world the godhead changes;
As the sheep go feeding in the waste,
From form to form he maketh haste.
This vault, which glows immense with light,
Is the inn, where he lodges for a night.
What recks such Traveler, if the bowers
Which bloom and fade, like meadow flowers —
A bunch of fragrant lilies be
Or the stars of eternity?
Alike to him, the better, the worse —
The glowing angel, the outcast corse.
Thou meetest him by centuries,
And lo! he passes like the breeze;
Thou seek'st in globe and galaxy,
He hides in pure transparency;
Thou askest in fountains, and in fires,
He is the essence that inquires.
He is the axis of the star;
He is the sparkle of the spar;
He is the heart of every creature;
He is the meaning of each feature;
And his mind is the sky,
Than all it holds, more deep, more high."

In the above Modern Orphic, Mr. Emerson quaintly and weirdly brings out into bold relief the two cardinal articles of his transcendental faith, to wit: first, the eternal and universal primacy of Mind, and, second, the connection of the individual intellect with the primal Mind, and its ability to draw thence wisdom, will, virtue, prudence, heroism, all active and passive qualities. He has been charged with Pantheism. But he is never concerned to defend himself against the charge, or the

warning to beware lest he unsettle the foundation of morality, annihilate the freedom of the will, abolish the distinction between right and wrong, and reduce personality to a mask. He makes no apology; he never explains; he trusts to affirmation, pure and simple. He is the Oracle; he delivers and asserts, spurning Logic, exhibiting the supremest contempt for Common Sense.

Ralph Waldo Emerson, the world-renowned American assayist, poet, and speculative philosopher, was born in Boston in 1803. He entered Harvard in 1817, and took the degree of A. B. in 1821. While at college he is said to have spent much of his time in the library, and although not distinguished for his proficiency in the regular studies of the curriculum, he was superior to most of his class-mates in his knowledge of general literature. His health failing about 1827, he spent the ensuing winter in Florida.

In 1829 he was ordained at the Second Unitarian church of Boston, as colleague of Henry Ware; but he resigned this position in 1832, because he could not accept the views of his Church in regard to the Lord's Supper. In December of the same year he sailed for Europe, and returned to his native land in the autumn of 1833. Soon after he commenced his career as lecturer, his discourses embracing almost every variety of subject, from simple "Water" to "Milton," "Human Nature," and universal "Nature."

In 1841 a volume of his "Essays" appeared, and excited much attention by its freshness and originality of thought and sparkling beauty of expression. On the establishment of the Transcendentalist organ — "The Dial" — in 1840, he became one of the contributors, and was afterwards its editor from 1842 to 1844. In 1844 a second series of "Essays" made its appearance. It was characterized by the same striking peculiarities of thought and expression that had previously attracted so many readers, and soon procured for him a multitude of admirers on both sides of the Atlantic. In 1846 a collection of his poems was published. As a poet, his merits are one of a high order, although his poetry is not of a kind to be popular with the generality of readers.

In 1847 he visited England, in order to fulfil an engagement

which he had made to deliver a series of lectures before various institutes and societies in that country. In 1850 he issued a small volume, entitled "Representative Men," one of the most important of all his publications: it is doubtless that upon which his permanent reputation as a thinker will principally rest. It consists of a series of characters or mental portraits, each of which is designed to represent a class, to wit: 1. Plato, or the Philosopher; 2. Swedenborg, or the Mystic; 3. Montaigne, or the Skeptic; 4. Shakspere, or the Poet; 5. Napoleon, or the Man of the World; 6. Goethe, or the Writer.

Mr. Emerson's "English Traits" (1856) is one of his most popular and attractive books. His "Conduct of Life" is also much read, as are his "Mind and Manners of the Nineteenth Century," and his "Memoir of Margaret Fuller."

In his philosophical or metaphysical views—and what is he, after all, but a mere metaphysician?—he may be said to approximate the celebrated German transcendentalist Fichte.

He is unquestionably one of the most eminent modern philosophers of the Pantheistic school, and one of the most remarkable personifications of American genius. Some of his works have been translated into French, and have excited considerable admiration among the Parisian transcendentalists, whilst his appreciation by many German readers is well-nigh unbounded. "The power that the richest genius has in Shakspere, Raphael, Goethe, Beethoven, to reconcile the soul to life, to give joy for heaviness, to dissipate fears, to transfigure care and toil, to convert lead into gold, and lift the veil that conceals the forms of hope, Grimm [the celebrated German author] ascribes in the highest measures to Emerson."

Mr. Emerson is distinguished for originality, as well as for subtlety of intellect. One cannot, however, help suspecting that, in his love of originality and his anxiety to shake himself wholly free from the trammels of the past, he sometimes runs into errors in the opposite direction, from which his good sense and rare sagacity might otherwise have preserved him. "The emphasis of his statements is often fatal to the needful qualifications: but that requires his readers to be thinkers too, and not passive recipients of his thinking."

WILLIAM LLOYD GARRISON.

This world-famed leader of the advocates of emancipation in the United States, was born in Newburyport, Mass., December 12, 1804. He was bound to a cabinet-maker at the age of fourteen; but such was his aversion to the trade, that his master was led to release him. He was then placed in the office of the "Newburyport Herald" to learn the art of printing, in which he soon became expert. While serving his apprenticeship there he began to write anonymously, not only for the "Herald," but numerous other papers. He was highly gratified upon receiving from Mr. Allen, the editor, a letter through the post office, complimenting him upon his communications, and urging him to continue contributing to the paper. His articles in the "Salem Gazette," written when but a mere lad, attracted much attention and comment.

About the twentieth year of his age the struggle of the Greeks for freedom were awakening the interest of the friends of liberty throughout the world; and so strongly enlisted in the cause was the sympathy of William Lloyd that he seriously contemplated entering the West Point Academy in order to fit himself for a military career. But when his term of apprenticeship expired in 1826, he became the manager of a paper of his own, called the "Free Press," which he published at Newburyport. The paper, however, did not prove successful, and was soon discontinued.

In 1827 he became the editor of a Boston paper, called the "National Philanthropist," the first temperance paper published in America. In 1829 he became associated with Benjamin Lundy in the publication of the "Genius of Universal Emancipation" at Baltimore. This journal had previously advocated the gradual abolition of slavery; but from the very first number issued by Garrison, the paper became devoted to the rights of the slave and the cause of immediate emancipation. He soon after began his uncompromising crusade against the domestic slave

trade. He denounced slave-holders in the severest manner, and publicly avowed his purpose of "covering with thick infamy" all engaged in the traffic of men. His boldness of speech subjected him to a trial and conviction for libel. Unable to pay the costs, he was sent to prison, where he remained for nearly two months. Arthur Tappan, of New York, finally paid his fine, and restored him to liberty.

He began the publication of his famous anti-slavery journal, "The Liberator," on the first of January, 1831, in Boston. This was a weekly paper, devoted to the rights of the slave. He adopted for his motto, "My country is the world, my countrymen are all mankind." His unsparing onslaught against the institution of slavery excited the intensest exasperation against him in the Southern States. Every mail brought him letters filled with threats of violence and assassination. The Legislature of Georgia offered a reward of five thousand dollars for his arrest and conviction according to the laws of that State. His "Liberator" produced great excitement all through the country. In many parts of the North, and even in the capital of Massachusetts itself, his life was in the utmost peril. His non-resistant principles prevented him from complying with the entreaties of his friends to go armed in self-defense.

When Garrison first commenced his crusade against the "sum of all villainies" he was a member of a Christian church; but his experience was that of all the disinterested workers for the weal of the world for the last eighteen centuries—the most crushing opposition from that Church, which has ever sought the glorification of a tyrant in heaven rather than the well-being of men on earth. He soon saw that his grand and glorious mission must be effected outside of orthodox organizations and in spite of the Church of Christ. He found that slavery was a Christian institution, sustained by creeds and bibles and pulpits; and disgusted with the shams of a senseless superstition arrayed against the rights of the race, he heroically threw down his wager of battle before all the forces of Church and State as the champion of crushed and fettered humanity. And to-day there breathes no nobler Infidel, no purer philanthropist, no man who has labored harder and with a more disinterested heart for the good of mankind, than William Lloyd Garrison.

ROBERT DALE OWEN.

This distinguished political and spiritualistic writer, son of the great socialist Robert Owen, was born at New Lanark, Scotland, in 1801. His mother, a gentle and worthy woman, was a devout Presbyterian of the most rigidly orthodox type. She firmly believed that all who read the Bible every morning, and said prayers every night, and went to Church twice every Sunday, became good people, and would be saved and go to heaven; while all who disbelieved it were lost souls, who would be punished forever with the Devil and his angels. His father was a Deist, or what may more properly be called a free-thinking Unitarian. The son was left to the orthodox teaching of his mother, his father never interfering with their religious sentiments; and so the young Robert Dale was thoroughly indoctrinated with the creed of Calvin. But he relates that while daily listening to his mother's pious homilies and repeating his catechism task, the many incongruities and contradictions of the Scriptures presented serious stumbling blocks to his youthful mind. The conversations he listened to between his father's visitors at the house served to increase his doubts; until at last he completely lost faith in his mother's cherished creed.

He grew up and was educated at the age of sixteen in the quiet and genial atmosphere of a domestic circle in the country. He and his brother William had been taught German by a private tutor, and in the autumn of 1820 the two youths were sent to the college at Hofwyl, then a popular school attended by students from every part of Europe. Robert Dale left this institution thoroughly versed in all the college branches, and outstripping all his fellows in literary composition.

In 1824 he issued his first book, a small octavo volume of a hundred pages, entitled, "An Outline of the System of Education at New Lanark." This met with a flattering reception from the public. Two or three years succeeding his college life he passed in his father's counting-house at New Lanark. He

there mastered all the operations of the factory, and managed his father's extensive business in his absence. His father purchased a village and a large tract of land in Indiana, in order to test his social theory in the United States; and in the autumn of 1825 Robert Dale accompanied him thither. But, as the world knows, the scheme proved unsuccessful, and Robert Owen at last conveyed the communal property to his sons.

After the failure of Frances Wright's emancipation enterprise at Nashoba, Robert Dale Owen was one of the ten trustees to whom she deeded the farm in perpetual trust for the benefit of the negro race. In 1827 he accompanied her to Europe, spending several weeks in Paris, where he became the guest of Lafayette. From France he crossed over to Scotland. An interesting account of the distinguished characters and many pleasing incidents he met with there, and in his later life in London is given in his last book, "Threading My Way." Returning to the United States, where he had already become a citizen, he was soon after honored with important public positions. In 1843 he was elected to Congress by the Democratic party. In 1853 he was sent as *charge d'affaires* to Naples.

His reputation as an author has been established by the following publications: "New Views of Society" (1825), "Hints on Public Architecture" (1840), "Footfalls on the Boundaries of another world" (1850), "The Wrong of Slavery, the Right of Emancipation" (1864), "Beyond the Breakers" (1870), "The Debatable Land," and "Threading My Way" (1874). His "Debatable Land" and "Footfalls" are able and exhaustive expositions of the Harmonial Philosophy, and as such are greatly valued by Spiritualists. All of his works are excellent additions to American literature. A few years ago his health became considerably impaired, occasioning a temporary affection of his mind; but at the present writing he has so far been restored to both bodily and mental vigor as to encourage the hope of his friends that many pleasant and useful years of earth-life are still before him. Even during the present year, on June 23, 1876, Mr. Owen was married to Miss Lottie Walton Kellogg. Her home is one of the most romantic spots on the shores of Lake George. This will be the future abiding place of the bride and groom. May happiness and tranquillity abide with them.

GARIBALDI.

This intrepid foe to tyranny and priestcraft was born at Nice, Italy, July 4, 1807. He entered the navy in early youth. Having become an active friend of liberty he was banished in 1834. About 1836 he took up arms for the republic of Uruguay, and fought against Brazil for several years. Before the end of this war he married a South American lady named Anita, who afterwards shared with him in Italy the dangers of his military career. In 1844 he volunteered to defend Montevideo against Rosas, and led his Italian legion to victory at San Antonio, in 1846. He quitted South America in 1848, and joined the Italian patriots in the war against Austria. He offered his services to King Charles Albert, but was treated by him with coldness and distrust.

After the flight of the Pope he took an active part in founding the Roman Republic, and in the defense of Rome against the French army in April and May, 1849. During the siege of Rome he displayed great heroism, and gained several victories over the Neapolitans who threatened that city. When the French captured Rome in July, 1849, Garibaldi escaped with several hundred men, and after passing through many desperate adventures and conflicts with the Austrians, was again driven into exile, and became, in 1850, a resident of New York. He worked several years at soap and candle-making near the city, and afterwards made several trips to the Pacific.

Early in 1859 he offered his services to the King of Sardinia, and having formed a detached corps called "Hunters of the Alps," he gained several victories over the Austrians at Varese, Como, etc. Having raised a small army for the liberation of Southern Italy from the domination of the Bourbon King of Naples, he landed at Marsala, in Sicily, in May, 1860. He speedily took Palermo and Messina, and crossing over to the main land in August, occupied the city of Naples about the 8th of September. His army, reinforced by many Liberals of South-

ern Italy, defeated the troops of King Francis in October, and expelled him from the country, which was soon annexed to the Kingdom of Italy. After this he retired to his home in the island of Caprera. He showed his true greatness as much at rest as when in public duty.

In April, 1862, he was appointed General-in-Chief of the Italian National Guard. In the summer he engaged in an enterprise disapproved by the Italian government, and came into collision with the royal troops of Aspromonte, where he was wounded in the foot and taken prisoner.

In 1864 he visited England and was received with great enthusiasm. He fought against the Austrians in the short war of 1866 at the head of a corps of volunteers. On several occasions he has inflamed the patriotism of his countrymen by eloquent addresses. Acting, without the authority of the government, he raised, in the summer of 1867, an army for the liberation of Rome, which he wished to annex to the Kingdom of Italy. In an address to the Pope of Rome, dated September 16, he said: —"Break the rings of your chains on the necks of your oppressors, and henceforth you will share your glory with the Italians." He was arrested by the order of the King at Sinalunga, September 23, and confined, but soon escaped and invaded the Papal States with a body of troops who were defeated at Mentana by the Papal forces and their French allies in November, 1867.

The Romish Church regards him as one of her worst enemies, and hates him as only she knows how to hate. He has played an important part in the unification of Italy, and in driving the temporal power of the Pope out of Italy.

He has been one of the most earnest patriots and one of the most ardent lovers of liberty alive at the present time. He has hated with intense hatred the oppressors of his beloved Italy, and as he saw the ecclesiastical power was one of her greatest oppressors, that power inevitably came in for a full share of his just abhorrence. His services in curtailing papal temporal power in his loved country have been essential and must have their consequent results in the years yet to come.

LYDIA MARIA CHILD.

Lydia Maria Francis was born at Medford, Mass., Feb. 11, 1802. She was the youngest of a family of six children. Her father was a man of strong character and great industry, a baker by trade, who first introduced what are still called "Medford crackers." Her mother is mentioned as a woman with "a simple, loving heart, and a spirit busy in doing good." Her early educational opportunities consisted in attending the public school, with one year at a private seminary near her home. Upon the death of her mother, in 1814, the family moved to Maine.

At an early age she was characterized by uncommon ideality, enthusiasm, and moral courage. Her career as an authoress commenced in her girlhood. Being at her brother's house one summer Sunday noon, she happened to read a review of the now nearly forgotten poem of "Yamoyden," in which the author pointed out the use of early American history for the purpose of fictitious writing. Before attending the afternoon service, she wrote the first chapter of a novel. It was soon finished and published, a little volume of two hundred pages, entitled "Hobomok; a Tale of Early Times. By an American." This was in the very dawn of American literature, and was the first work whose scene was laid in Puritan days. As such it will always have a historic interest.

The success of her first effort was such as to encourage the publication of a second tale the following year. This was "The Rebels. By the author of Hobomok." This had a remarkable success, comparing favorably with Cooper's revolutionary novels. It contained an imaginary sermon by Whitefield and an imaginary speech by James Otis. Both of these specimens of eloquence from a young lady's romance were soon transferred to "School Readers" and books of declamation.

The young novelist soon became a fashionable lion. She became an American Fanny Barney. Her rare personal quali-

ties cemented life-long attachments. In 1825 she opened a private school in Watertown, which she continued till 1828. In October, 1828, she was married to David Lee Child, a Boston lawyer. The next year she issued her "Frugal Housewife," a book which proved so popular that in 1836 it had reached its twentieth edition, and in 1855 its thirty-third. Her "Mother's Book," published in 1831, reached its eighth American edition, besides twelve English editions and a German translation. Her "Girl's Own Book," a capital manual of indoor games, was published the same year. The "History of Woman" appeared in 1832, as one of a series projected by Carter and Hendee, of which Mrs. Child was to be the editor, but which was interrupted at the fifth volume by the failure of the publishers. This work, and her next, the "Biographies of Good Wives," reached a fifth edition. Her "Coronal" was published in 1833.

The same year she issued a work which forms an era in her literary life. It was the most dangerous moment of the rising storm of anti-slavery agitation—just after Garrison had begun the "Liberator," and just before he was dragged through the streets of Boston with a rope round his neck—that she gave to the world her "Appeal for that Class of Americans called Africans." At that time it was a sublime act of moral heroism for a literary lady, amid the cultivated circles of Boston, to make such an "Appeal;" and that she fully apprehended the dissatisfaction of the public appears from the following paragraph from the preface to the same: "I am fully aware of the unpopularity of the task I have undertaken; but though I expect ridicule and censure, I cannot fear them. A few years hence, the opinion of the world will be a matter in which I have not the most transient interest; but this book will be abroad on its mission of humanity long after the hand that wrote it is mingling with the dust. Should it be the means of advancing, even one single hour, the inevitable progress of truth and justice, I would not exchange the consciousness for all Rothschild's wealth, or Sir Walter's fame."

In 1841, she, with her husband, assumed the editorship of the "Anti-Slavery Standard." During the ill health of Mr. Child for two years she conducted the paper alone. For eight years she aided her husband in his arduous task. Particular

mention cannot here be given of her Almanacs and Letters and press contributions that every now and then were given to the public. Her "Fact and Fiction" was issued in 1846. Her next literary task was three small volumes published in 1852, under the title of "Flowers for Children."

The most arduous literary labor of her life was her "Progress of Religious Ideas." This great work—the result of eight years of application, was published in three large volumes, in 1855. It is the best attempt in the English language to bring together in a popular form the religious symbols and utterances of different ages, pointing out their analogies and treating all with respect. Notwithstanding the rare candor exhibited in this work, and the extreme care to avoid a recognition of the superiority of any particular form of faith, still the very absence from its pages of the prevailing Christian prejudice has been sufficient to render it unpopular and provoke the disfavor of creedists and sectarian bigots. It is not denied that the tendency of the work, replete as it is with impartial and well substantiated historical analogies, is extremely damaging to the unfounded claims of Christianity; though it contains nothing that might be construed into irreverence or that need give dissatisfaction to the sincere seeker after truth.

All of Mrs. Child's works or acts connected with her literary career cannot be enumerated here.

It is now twenty-eight years since she left the busy world of New York and society, and took up her abode in a house bequeathed to her by her father, at Wayland, Mass. In that quiet village she and her husband have peacefully dwelt, avoiding even friendship's intrusions. She is a Rationalist—in other words, a woman without superstition. But that she has a heart ever inspired by the holiest and most disinterested love for human kind, the many recipients of her munificent charities, and the millions of emancipated blacks throughout the Republic to-day, can give ample affirmation. Of her incomparable literary productions, it is unnecessary to speak. The name of no other female writer is more justly cherished in the home circles of America.

MARGARET CHAPPELLSMITH.

Margaret Chappellsmith was born in Aldgate, London, on the twenty-seventh of February, 1806. Her father, whose name was Reynolds, read aloud a great amount of political literature and of newspaper intelligence, and he found in Margaret an attentive listener. At eight years of age she was an intelligent reader of Cobbett's writings and of Paine's "Rights of Man." She had but little time for reading, but for twenty-seven years her father read to her while she was occupied with domestic and many business affairs. From seven years of age she attended in her father's book store, and was early spoken of as a remarkable child. Her parents belonged to the Church of England, but they did not trouble themselves about its doctrines. By them and all those she associated with she was taught that the Bible contained the revealed law of God. Her intelligence and justice made her desire to know not what is popular, but what is true. From Paine and Cobbett she learned to disregard the mere assertions of writers and speakers, however great their reputation, and to search for facts, and on them to form her own opinion. On this principle she studied Christianity at a very early age, not doubting, then, the historic value of the Gospels; she read much of the Bible, read and re-read the New Testament, and then read the various creeds of the great variety of Christians, and decided that the creed of Calvin was most in harmony with the New Testament and with what, from early childhood, she had with sorrow observed in life. She had asked, as she knelt to say the Lord's Prayer, "Why are some children so wicked when God could cause all to be good?" The scheme set forth by Calvin seemed to her always awfully unjust, still she supposed it to be the truth, and she set herself industriously to work to learn from preachers and writers some satisfactory elucidation, some evidence that her God was honest; and, above all, that the Gospels have historic value—that their narratives are supported by contempo-

rary writers. She went three times on each Sunday to church; she spent the very few holidays that she took from week-day labor to hear preachers, but not one of them touched on the essential points of the momentous questions. The Christian historian's evidence of the historic value of the Gospels, she found to be mere assertion, in opposition to historic facts, and the Christian philosophers failed to justify the ways of God to man, for they admitted the influences that inevitably form character and opinion, religious, moral, and social, and yet they insisted that God had a right to punish here and hereafter the beings that he had made capable of sinning and of falling into erroneous beliefs, and whom he would not keep from sin and error, and she concluded that such a God and such Gospels were as little worthy of belief as they were of respect.

From the conversations which she took part in at her father's counter, she was known to have considerable knowledge of public affairs, and particularly of the operations of the paper-money system of England. Colonel P. Thomson, in a public address, stated that he had recently met with a young woman who displayed considerable intelligence on a very intricate question. Margaret had recently questioned and opposed him at a meeting of the Workingmen's Association which he had addressed. In 1836 she was urged to write a series of articles explaining the existing political condition and the injurious operation of a paper-money system. She consented, and wrote under the signature of "A Woman" twenty-five articles, which were published in Hetherington's "London Dispatch." In them she treated of William Cobbett's principles and predictions concerning the English paper-money system, and the various remedies for the removal of its evils.

Her career as a lecturer was determined by the committee of a literary institution requesting her to give at their institution some lectures on any of the subjects she discussed at her father's counter. She gave them two lectures, and these, and the letters above named, induced the "Cobbett Club" to request her to give as many lectures as she pleased on the character and writings of William Cobbett, to whom she had been personally known, and who had informed her of his wish that she should visit him. She gave four lectures on the subject, com-

mencing January 7, 1839, at the London Mechanics' Institute. It was said, in the report of the first lecture, in the "Morning Advertiser." that the novelty of a lecture by a lady attracted a very numerous audience, and that "we have rarely observed a deeper impression produced on an audience than was effected by the unassuming manners of Miss Reynolds, and the gentle but clear and judicious elocution which was displayed on the occasion." At the request of Mr. Cobbett's executor, she condensed Cobbett's "Paper Against Gold," containing the "History of the Bank of England," "The Funds," "The Debt," "The Sinking Fund," and "The Bank Stoppage." This condensation was published by Heywood of Manchester.

Robert Owen attended the lectures, and, knowing Margaret's approval of his system of society, he and some of his disciples urged to her that as she could give useful lectures, she *ought* to give them, and, under the influence of a sense of duty, she violated her own stay-at-home inclinations, and commenced in London and its environs a series of lectures "On the Present Condition and Future Prospects of England," "On Coöperation," "On the Formation of Character," "On the Causes of Misery in Married Life," "Of Misery in that Condition," which ought to be the happiest, and which might be such under the better education and more intimate knowledge of character which communistic arrangements would permit; arguing in favor of permanent marriages as most conducive to happiness and morality, with a plea for divorce in such cases of discord in married life as might exist even when more rational precaution than is now thought of had been exercised against it, "On her Religious Experience," justifying her disbelief in the God of the Bible, "On the Protestant Reformation," "On Sectarian Animosity," "On the Use and Abuse of Money as an Instrument of Exchange," particularly of "paper-money," "On the Rights, Capabilities, and Duties of Women," and on other subjects, all tending to show the evils arising from the competitive system of society. These lectures were attractive, and successful in making converts, and invitations to lecture in other places followed in quick succession; and Margaret, who before she left London, had become Mrs. Chappellsmith, gave lectures, in response to invitations, in many of the principal towns of Eng-

land and Scotland, but as herself and husband went into business as booksellers in 1842, she declined all after invitations.

Her expression of anti-religious opinions offended her mother, who determined that the rest of her children should not be led to investigate religious, political or philosophical subjects. This restrained and embarrassed Margaret in discussing such subjects in her mother's presence, and in 1837 she had long ceased to investigate and discuss religious questions; but, in reply to a young Christian, now an eminent oculist, who wanted to know her reasons for her anti-religion, she hastily wrote in 1837 her, to him, all-sufficient reasons. Among them is the following, which bears on a prominent question of the present time. She said: "The principal argument in favor of a Creator is the idea that the human race is a new formation. But Lamarck's hypothesis does not seem impossible, and it is likely some discoveries may be made that will prove the race to be the result of a gradual progression during an immense period of time, from a simple animal." But, she said, she cared not about it, she was satisfied that it is only important to know the physical existences that surround us, how they afflict us, and how they may be used for our benefit. But she referred to the evils existing in society and throughout Nature, and said: "It is this knowledge which makes me conceive there is no Supreme Ruler of the Universe, as such a power would not create sentient beings to be the prey of each other, and to suffer as they do from physical evils, from ignorance, and from vice." She said: "I may be deficient of that degree of intellectual power which is required to enable a being to make just deductions from such evidences as have come in my way, but *I* did not shape the anterior lobe of my brain; I may not have read as much as is necessary of those expositions of the Scriptures, which, of themselves, induce the idea that a book which requires such a ponderous collection of lengthy expositions cannot, in justice, be the means whereby any shall be saved; but if it be *I* have not determined those circumstances which deprive me of the pecuniary means to obtain those books, nor those which, compelling me to work sixteen hours a day in six days out of every week, have deprived me of the time for investigation and deliberation. It may be said that my investigations, such as they have

been, have been carried on with a desire to support my present belief, and that I have obstinately resisted contrary convictions. I deny it; but supposing it was so, did *I* create the self-esteem which makes me think, in opposition to the Truth, that *I* am right, the approbativeness which makes me desire that others shall think me right, or that obstinacy of disposition which makes me resist the truth? Christ said: 'What shall it profit a man, if he shall gain the whole world and lose his own soul?' I may believe, not being able to resist the force of truth, that these are the words of an incarnate God, and yet I may be so stupidly perverse as to peril my soul by denying his divinity and the truth of his doctrines; admitting all these to be, can it be just that he, who created me with deficient intelligence, and with uncontrolled evil feelings, and who placed me in circumstances which have limited my knowledge to what it is, should punish me in any way for being exactly such as he intended me to be? (M. Reynolds, July, 1837.)" In the article by "A Woman," June, 1837, she said, on the Rights of Women, and on why they should study politics, the study "when rightly pursued—when it is a study of principle, and not of party—is most interesting; most women may find time for it. The twenty-two years out of thirty of my life, in which I studied politics were actively employed in, at different periods, every domestic employment, and in superintending a business requiring much mental activity, but politics have been my relaxation."

She was provoked by one of the numerous unjust attacks upon the intelligence of the people of India, which induced her to write for the "Boston Investigator" some articles on India and the English in India, and Mr. Seaver requested her to continue to send articles. She has sent many, on various subjects, among them many that set forth the unauthenticity of the New Testiment, and reasons for belief in the non-existence of the Jesus of the Gospels, and that Christianity originated in the belief, set forth in allegories by sects called Gnostics, in a spirit they call Christ. The Essays she has contributed to "The Boston Investigator" and other periodicals have been voluminous, and were they put up in book form they would make several volumes.

JOHN CHAPPELLSMITH.

JOHN CHAPPELLSMITH was born in Sheffield, England, May 21, 1806. His father was a manufacturer of metal-ware, and was among those who, through ignorance of the consequences of fluctuations in the amount and in the purchasing power of paper-money, are ruined, as he was, when John was eleven years of age; and from that time, for twenty-one years, John's life was generally a course of sorrow, anxiety, and of unassisted endeavor to assist his family. His father became, instead of a help, a hindrance, and left John to work out for himself an education in books, science, morals, theology, and in the arts of drawing, engraving and portait-painting, by which, after the death of his father in 1826, he supported himself and gave all that a most rigid frugality enabled him to spare to aid his mother and her three other children; therefore, he had no money to buy books, nor time for study. His relatives were genteel, but not intellectual, and his devotion to them with his stay-at-home habits kept him out of society, and thus he was not early disgusted with popular opinions.

In Sheffield, John and his parents attended the Parish Church, of which a near relative was the minister. But such religious ideas as he acquired were little more than that worldy advantage would follow on the practice of going to Church, and on having a veneration for the Bible; and the small family library of such works as those of Addison, Johnson, Goldsmith, Sterne, and Fenelon supported the idea that belief in God and Christianity, combined with chastity, sobriety and justice in conduct, would be rewarded with worldly prosperity. Before John was eleven years of age he ceased to attend Church and school, and gave his time, even on Sunday, to work for the benefit of his family. In 1818 his parents removed to London, and commenced a continued struggle to live by trading, in which John took an active part.

John's readings had established in his mind that to accept

whatever seemed to be true, and not to fear any ill consequences from accepting it, is only a natural procedure, therefore, when in 1823, he happened to hear an argument on the absurdity of the gospel narratives, he did what he had never done before, reasoned to himself on the subject, and he concluded that the gospels are fables. Soon after this, "Watson's Apology for the Bible" fell into his hands, and this purports to refute all that Paine's "Age of Reason" set forth against Christianity, but which so utterly fails in its purpose that John was convinced from it that Christianity was without support from either history or reason; and, as Watson's arguments against Paine's Deism set forth that there are as great difficulties in the God as in the Christ question, which John perceived to be true, he became sceptical as to the existence of Deity, in which he was more confirmed by Fenelon's statement that Aristotle maintained that the world is eternal; that one generation of men has always produced another without ever having a beginning. "If there had been a first man, he must have been born without father or mother, which is repugnant to nature." Fenelon says Aristotle "makes the same observations with respect to birds." He says, it is impossible that there could have been a first egg to give the beginning of birds, or that there should have been a first bird which gave the beginning to eggs, for a bird comes from an egg. He reasoned in the same manner of other species, or beings which people the world; and though this may not rightly represent Aristotle as to the eternity of the *forms* of life, it does truly represent his doctrine as to the eternal existence of the matter of which these forms consist, and the statement led John to a train of thought as to how organisms might be "without the meddling of the Gods."

John married Margaret Reynolds in August 1839. In 1842 they began business as booksellers, etc. Her experience in business and her untiring energy, combined with her and her husband's frugality made it successful, and enabled them to quit it, in 1850. They had learned to believe that in America a system of Free Inquiry prevailed, and that it and almost Universal Suffrage works well. A false statement respecting New Harmony induced John and Margaret to buy land and make investments there in 1846, with the intention of emigrating

there, as they did, in July 1850, where they continued their lives of industry, though not in business.

The headquarters of the United States Geological Survey of the Western States was established there. The Director requested John to make drawings of scenery, fossils, geological sections, and maps. He made an unusually elaborate investigation of the results of a tornado which occurred near New Harmony. This report was published in the Smithsonian "Contributions to Knowledge," and was distributed to the Scientific Societies of the world. He wrote an article on "The Theories of Storms" which was translated into German and published by the "Imperial Geographical Institute" of Austria, of which he was an honorary member. He made up by extensive reading, in the later years of his life, for the deficiencies in that matter of his earlier years; and, therefore, he wrote for various periodicals, on various subjects; endeavoring to state useful truths, irrespective of party or of personal preferences, displaying anti-religious ideas, and scepticism in regard to a Divine ruler. John and Margaret wrote articles for the "New Harmony Advertiser" on the Lincoln side of politics, and on other subjects in that and other local journals. Margaret gave five lectures in New Harmony on corals and coral-reefs, which were much commended by Dr. D. Dale Owen.

During the twenty-six years of quiet life which Margaret and John Chappellsmith have passed at New Harmony they have been constant readers, thinkers and writers. They have kept themselves fully advised of the leading thought of the Thinkers of the world as from time to time the same has been produced. There are very few connubial pairs in any country who have more closely watched and noted the steady evolution of thought, philosophy, and science than this retiring, unassuming couple. Had they been as ambitious as many aspiring writers, and had the productions of their pens been placed in book form many volumes of theirs might now grace the libraries and center-tables of England and America. Long may the peaceful lives of this worthy pair be continued, and together may they placidly descend to the quiet tomb of rest.

DARWIN.

CHARLES J. DARWIN, F.R.S., is recognized as one of the most eminent of living naturalists and physical philosophers. He has acquired a world-wide distinction for his discoveries in geology and zoology. His name has been given to a theory that occupies the most prominent place in the development of modern philosophy.

Darwin was born at Shrewsbury, February 12, 1809. He received his education at the grammar school of his native town. In 1825 he entered the university at Edinburgh. After remaining there two years he went to Christ's College, Cambridge, where he graduated in 1831. In the autumn of the same year he volunteered to accompany Captain Fitzroy as naturalist in his famous Beagle expedition, and was accepted. The Beagle set sail December 27, 1831, for the survey of South America and the circumnavigation of the globe. It did not return until October, 1836. Shortly after, Darwin published his recorded observtions in his "Voyage of a Naturalist Round the World," This valuable work obtained great popularity and immense sale. The "London Quarterly Review" for December, 1839, makes this mention of it: "The author is a first-rate landscape painter with the pen, and the dreariest solitudes are made to teem with interest."

In 1839 he published a "Journal of Researches into the Geology and Natural History of Countries visited by H. M. S. Beagle." This was regarded by scientists as an excellent and remarkable work. Darwin resided in London until 1842. He afterwards removed to his country house, near Bromley in Kent. He married in 1839.

His papers and contributions on scientific subjects are too numerous to admit of lengthy mention here. The two works already named were succeeded by the "Zoology of the Voyage of the Beagle," "Structure and Distribution of Coral Reefs," "Geological Observations on Volcanic Islands," "Geological

Observations in South America," "The Monograph of the Family Cerripedia," and his two great works upon which his reputation chiefly rests, "The Origin of Species," and "The Descent of Man," with his two latest works, which are now agitating the scientific world, "Animal-Eating Plants," and "The Expression of Emotions in Man and Animals." These works are eagerly sought after and perused not only by the professional scientists, but by the great intellectual public. They are all written in a pleasing style, and abound with weighty arguments and a vast array of facts.

The following is a compendious summary of Darwin's doctrine: All organic beings are liable to vary in some degree, and tend to transmit such variations in their offspring. All at the same time tend to increase at a very rapid rate, and their increase is kept in check by the incessant competition of other individuals of the same species, or by physical conditions injurious to each organism or to its power of leaving healthy offspring. Whatever variation occurring among the individuals of any species of animals or plants is in any way advantageous in the struggle for existence, will give to those individuals an advantage over their fellows, which will be inherited by their offspring until the modified variety supplants the parent species. This process, termed natural selection, is incessantly at work, and all organized beings are undergoing its operations. By the steady accumulation, during long ages of time, of slight differences, each in some way beneficial to the individual, arise the various modifications of structure by which the countless forms of animal and vegetable life are distinguished from each other. All existing animals have descended from, at most, only four or five progenitors, and plants from an equal or lesser number. Analogy would even lead to the inference that all the organic beings which have ever lived on this earth have descended from some one primordial form into which life was at first breathed.

How this doctrine affects the Bible account of the special creation of each species, will be at once obvious to every reader. As a geologist, Darwin ranks among the very first of the day. His work on zoology is pronounced the most remarkable work on that subject produced during the present century. Alto-

gether his writings have contributed greatly to the existing knowledge of hitherto obscure branches of science, and are considered by Naturalists as a model of the manner in which works of this class should be written.

Concerning his famous doctrine of Natural Selection, he says; "Let it be borne in mind what an endless number of strange peculiarities our domestic productions, and, in a lesser degree, those under nature, vary; and how strong the hereditary tendency is. Under domestication, it may be truly said that the whole organization becomes in some degree plastic. Let it be borne in mind how infinitely complex and close-fitting are the mutual relations of all organic beings to each other and to their physical conditions of life. Can it, then, be thought improbable, seeing that variations useful to man have undoubtedly occurred, that other variations useful in some way to each being in the great and complex battle of life, should sometimes occur in the course of thousands of generations? If such do occur, can we doubt that individuals having any advantage, however slight, over others, would have the best chance of surviving and procreating their kind? On the other hand, we may feel sure that any variation, in the least degree injurious, would be rigidly destroyed. The preservation of favorable variations and the rejection of injurious variations, I call Natural Selection."

When Darwin landed in England from the Beagle, his health was greatly shattered, and he has been unable since to pursue his scientific labors without considerable interruption. In addition to his membership to the Royal Society, he is a member of most of the English and foreign scientific societies. In 1853 the Royal Society awarded him their gold medal for his various scientific works, and in 1859 the Geological Society awarded him their Wollaston Palladian medal.

Charles J. Darwin is one of those rare and remarkable men who have attained an equal eminence in literature and science. He is a thorough Liberal and disputer of the supernatural, and his works have doubtless done more than those of any other writer of this age to diffuse skepticism among the learned and scientific classes, and to popularize Infidelity.

D. R. BURT.

Daniel R. Burt was born in the town of Florida, Montgomery County, New York, February 29, 1804. His parents were poor and of English descent. When he was ten years of age his parents moved to the western part of the State. His father was for several years an invalid, and died in 1827. The care of the large family devolved upon Daniel, and it was with the greatest efforts he was able so to manage as to keep all comfortably provided for, on a farm of fifty-five acres. Western New York at that time was a new country, and schools were scarce. This, with the demands for labor, gave Daniel no opportunities for acquiring an education. When sixteen years of age he was unable to read. Feeling the need of education, he applied himself to learning, so far as he could, besides managing the farm and paying off the debts which had been contracted during his father's seven years' illness. During the following four years he was able to devote ten months to study, and at the end of that time he had made such proficiency that the master pronounced him as good a scholar as himself. In mathematics he was especially good.

When eleven years of age a serious accident befel him. A tree fell upon him and injured his head badly. He was unconscious several hours, and the blood flowed from his nose, ears, and mouth. This was doubtless the cause of the deafness that subsequently afflicted him. One ear became deaf when twenty-six years of age, and the other twenty years later. For several years he has been so deaf as to require the constant use of an ear-trumpet. For one specially fond of society and conversation, this has been a very great affliction.

While still a youth he was unusually well developed, physically, and very athletic and active. He was very fond of wrestling and other similar sports, and was more than a match for the larger share of his companions. He is fully six feet in height and his usual weight has been from two hundred and fifteen to two hundred and twenty-five pounds.

In April, 1827, he moved into Canada West, now Ontario, and four years after to Tecumseh, Mich. In September, 1831 he married Miss Ashley, a native of Clermont, N. H. They had three children, one of whom died; a son and daughter still living.

Mr. Burt's parents, brothers and sisters, were close-communion Baptists, but he did not join the Church, and was indifferent upon the subject. When, however, he lost, by death a loved and cherished sister, and his oldest child, and his wife was brought to the verge of the grave, his sympathetic nature was touched. At this time a church revival was prevailing. A strong magnetic preacher of the Methodist persuasion talked much to him and induced him to think if he would "come to Jesus," and would cast himself at his feet, and have his name registered in the "Lamb's book of life," that his sorrows would be removed, and that his wife would recover. Under the influence thus imperceptibly won over him, he yielded to the persuasion, and for the time being embraced Jesus and the Church. But the magnetic influence soon passed from him, and he saw alike the futility of his profession and the mistake he had made. He was no longer a Christian nor a believer in revivalism. From that time he commenced reading the Bible, to see what it contained, and to look more into the nature of the various creeds of the day. He also read many other works bearing upon theology, and from that time he has been a confirmed and consistent unbeliever in supernaturalism and sectarianism—a decided Infidel and Materialist.

During the five years passed in Michigan he was occupied in building mills and fitting up machinery, as well as in real-estate operations. In 1835 he journeyed Westward, visiting Northern Indiana, Northern Illinois, Southern Wisconsin, and Eastern Iowa. He traveled mostly on foot, as at that time there were little other facilities for traveling. His average daily walks were thirty-five and forty miles, and during three months he rested but a single week. He traveled eighty-five days, and passed over considerable more than three thousand miles. On December 27, 1835, he traveled over seventy miles, following the Mississippi, and without a house, track, or trail to denote a human being had passed there. It was a bitter cold day, but

the larger streams were not frozen deeply enough to bear his weight, and he sometimes found himself in water nearly to his arms, and his clothes froze upon him as he walked. It may easily be imagined that he was glad to arrive at the little village of Rock Island and to partake of a coarse supper, to enjoy a "big Dutch fire," and a wolf-skin bed upon the rough floor. On another occasion he traveled across unsettled prairies and through forests, the snow a foot deep, but without a track, and at night he laid down and slept in the snow. Full of vigor as he was, he minded not these great exertions, but sped over hill and dale with the ease of an elk. Often had he to cross prairies in snow storms, and at night, and more than once was he lost and had to lay down in the snow without supper, with the cry of hungry wolves in plain hearing. He climbed steep bluffs, forded streams and rivers, often by swimming, and all with dauntless courage.

The free, expansive, unfettered life in the young West and on the frontier suited Mr. Burt's tastes. He decided to settle in Grant County, Wisconsin, where he located several thousand acres of land; built two saw-mills, two flouring-mills, two small wollen-mills, and a small flouring-mill and a saw-mill for the United States Government. He opened up a number of farms and built several dwellings. His operations in real-estate were extensive. His farming operations were often on a large scale. Some years he raised as high as 8,000 bushels of grain.

In 1841 he was elected to the Territorial Legislature of Wisconsin, and served two years. He was a member of the Constitutional Convention in 1846. In 1847–48 he served a second term in the Legislature, and was regarded as one of the most influential members. He firmly opposed the election of a chaplain for the Legislature, as well as the exemption of church property from taxation; and this over thirty years ago. He frequently made animated speeches in defense of his position. For a number of years he served upon the County Board, and other offices were tendered him, which he declined. His popularity was great; he always obtained more than a regular party vote. He, doubtless, could easily have been a high officer of the State had his ambition led him in that direction, and had he taken the advice of friends in the matter.

He resided in Grant County twenty-one years, and afterwards

removed to Dunleith, Ill., where in 1857 he built a manufactory and engaged extensively in the manufacture of wood-working machinery, smut-mills, etc. After accumulating a handsome competence, he had the misfortune several years ago to lose his establishment by fire, and was uninsured. Fully $40,000 went on that occasion. But not stopping to repine at his loss, he immediately resolved to rebuild, which he did on a more extensive scale than before, and to continue his business. His labors were attended with very fair financial success, and he has been able to present some $75,000 to his children and still retains considerable land in Wisconsin.

Upon the death of J. M. Beckett, of Boston, one of the original Trustees of the Paine Hall Fund, on the first of June, 1872, Mr. J. P. Mendum wrote to Mr. Burt, requesting him to act as Trustee in place of the deceased. Upon the grounds of distance and the infirmities of age and deafness, Mr. Burt thought he was not as suitable a person for the position as some others might be, but expressed a willingness to serve if desirable. Mr. Mendum placed him upon the Board, and he was duly advertised as a trustee in subsequent numbers of "The Investigator." Within a few months afterwards Mr. Lick donated to the Paine Hall Fund and the Lecture Fund his Mill property near San Jose, Cal. He deeded it to the five trustees, including Mr. Burt, naming each Trustee. This action of Mr. Lick made Mr. Burt a *bona fide* legal trustee.

It is well to state in connection, that Mr. Stewart McKee, of St. Louis, for personal service rendered, felt himself under special obligations to Mr. Burt, and proposed to make him a present of $1,000. Mr. Burt declined to accept the gift, and urged him instead to give it to the Paine Hall and Lecture Fund. Mr. McKee acted upon this advice and so made the donation. After Mr. Burt became Trustee, he performed a journey of fifteen hundred miles and visited his friend McKee, and persuaded him to make another donation of $1,000 in the same direction.

In April, 1873, it became desirable to sell the Lick property in California, and Mr. Burt was requested to make a journey for that purpose. Mr. J. P. Mendum, May 29, 1873, wrote to Mr. Burt as follows: "We think you are the most proper man

to send to look after the Lick property, and we hope you will proceed on your journey just as soon as you can conveniently do so. We have full confidence in your judgment, and shall trust entirely to you to dispose of, or turn the property as you may think best." Other similar letters from the same source followed. Accordingly, on the first of June following, Mr. Burt started for California, and spent four months there in disposing of the property. He caused it to be advertised extensively; he placed it in the hands of several of the leading real-estate dealers in the State, and on every sale day for seventy-five days it was offered at public auction by Maurice, Doer & Co., large real-estate dealers in San Francisco, and without finding a purchaser. Mr. Burt eventually effected a sale of the property at $18,000 in gold, or about $20,000 in currency, which money was forwarded to Mr. Mendum, Treasurer of the Board. Mr. Burt paid some two hundred and fifty dollars for expenses out of his own pocket, and made no charge for it or for his time. Mr. Mendum acknowledged the value of Mr. Burt's services in a letter dated September 24, 1873, as follows: "We are very well pleased with what you have done, and feel confident no one could have done any better. This is no flattery, but really our feelings." In a letter a month later, the same writer said: "I am requested, by my associate-trustees, to return you our sincere thanks for the very faithful manner in which you have transacted the business for us." In a subsequent letter, he again wrote: "I again repeat to you that we have entire confidence in your having done the best that any one could have done, and you have our heartiest thanks." On December 16, 1874, Mr. Horace Seaver wrote Mr. Burt as follows: "I feel we are a great deal indebted to you for its erection, (Paine Hall,) as you sold the California property which enabled us to make a start." On the day of the dedication of the Hall, January 29, 1875, public approval of Mr. Burt's conduct was made upon the platform in the Hall by one or both of the gentlemen named. Mr. Burt's chagrin can be imagined when, in less than twenty days afterwards, these same men charged him with "incompetency," with "frittering the property away," and with selling it "for a song," and he well understood that an interested motive prompted the change of language.

Waiving a full account of the Paine Hall "unpleasantness" truth compels the statement that Mr. Burt felt an ardent interest in the enterprise and was very anxious it should be properly and legally vested in a board of trutees, for posterity. He keenly felt the slight when the three Boston trustees assayed to drop Mr. Altman and himself from the board, simply because Mr. A. refused to sign mortgage notes, personally, instead of as trustee. Mr. Burt made no such objection and Mr. A. had no power to make it for him. The least that can be said is, that the difficulty is a matter of deep regret by all friends of the movement. In addition, it should be remarked that for a third of a century Mr. Burt was a warm and zealous friend of "The Boston Investigator." He procured many subscribers to it and often paid the dues for others out of his own pocket, amounting in the agregate to hundreds of dollars. He has felt a lively interest in every Liberal movement and the country contains no more whole-souled, earnest worker in the cause of mental liberty than D. R. Burt.

About the year 1865 he married a second wife, having lost his first some years before.

As an indicatiou of Mr. Burt's generosity, which is a prominent trait of his character, it is but just to state that he has at different times taken orphan children into his family and clothed and educated them in the kindest manner, and in no instance did he find it necessary to use any severity or punishment. By his positive control he was enabled to govern by the law of kindness. Fourteen poor and friendless orphans has he thus given homes.

Another characteristic of his is worthy of mention. In his intercourse with men some two score of persons have died indebted to him in various sums from twenty-five to two hundred dollars. In these cases he has invariably felt it his duty to forgive the debt which death thus cancelled, and to bring no demand against the estate or surviving members of the families.

It may be proper to state, in closing, that Mr. Burt possesses a positive magnetic nature and within the last few years he has discovered that he possesses the power of removing pain and disease by "the laying on of hands" and by gentle manipulations. He has treated hundreds of afflicted persons most successfully

and has in this way effected many astonishing cures. He takes great pleasure in doing good to his suffering fellow beings in this manner and makes no charge for his services. Indeed, he has traveled thousands of miles at his own expense for the sake of benefiting others. This magnetic power has aided him on certain occasions to overawe and hold malicious persons in check. It has aided him in controlling deliberative bodies and individuals. He utterly discards all idea of supernaturalism and "spirit aid" in the effect he thus produces and regards the power he possesses as entirely materialistic, and wholly the result of his own physical organization. He asserts that he has on numerous occasions by the action of his *will power* been able to so effect the clouds over his head as to divert them and prevent the rain falling upon him when it was freely descending in all direc-directions within a few hundred feet of him. This statement may startle some who are incredulous, but Mr. Burt is certain this result has been produced repeatedly by his own mental and physical efforts. Many who have heard him relate these facts and who know his perfect truthfulness have requested him to publish a statement of the cases, but his diffidence and the knowledge of the general incredulity upon subjects of this kind have prevented his doing so.

The writer has found a warm, true friend in Mr. Burt, and trusts he may never forget the kindness received from him. Mr. Burt objected, when approached upon the subject, to having his name enrolled among the world's great thinkers and reformers, feeling himself unworthy of such distinction, but the writer takes great pleasure in according simple justice to a brave, devoted, earnest pioneer and worker in the cause of American Liberalism; one who, indeed, *is* a thinker, and who, had more favorable conditions attended him in early life, would have distinguished himself in the field of thought. As a faithful, unselfish friend, he has few superiors; as a lover of justice and truth, no man takes precedence over him; as one having sympathy and kindly feelings for the suffering and the unfortunate, very few excel him; as an honorable, generous, high-toned MAN, but few equal him. May D. R. Burt still live many years to administer to the comfort and happiness of his numerous steadfast friends.

HORACE SEAVER.

THIS veteran Freethought Editor was born in one of the early years of the nineteenth century, but precisely which year the writer is unable to designate. Like some coy maidens of uncertain age, the Editor declines to give the date of his birth. Suffice it to say that for more than a third of a century he has been a shining light in the firmament of American Liberalism, having for that length of time been the honored Editor of the "Boston Investigator," the oldest living Freethought journal in America and probably in the world.

In early life Mr. Seaver learned "the art preservative of all arts"—printing—and was employed upon "The Boston Investigator," when under the management of the brave Abner Kneeland and when in consequence of Christian arrest, trial and imprisonment Mr. Kneeland was compelled to sever his connection with the paper it devolved upon HORACE SEAVER and Josiah P. Mendum to assume the control of it—the former as Editor and the latter as publisher—and very acceptably to the Liberals of the United States have they performed their long continued labors. In 1830 Mr. Seaver printed the first volume of the "Investigator" for Mr. Kneeland and continued to print it during the time it was under the control of the latter, and the commencement of his own editorial management was the beginning of his literary labors and of his public career.

It is hardly necessary to here name the characteristic doctrines of the "Investigator." Suffice it to say they have been of a decided materialistic character and it has perhaps been conducted more from a metaphysical standpoint than strictly in keeping with the later rules of modern science. If Mr. Seaver has not been regarded as a brilliant writer he has at least been persistent and consistent in the even tenor of the way he has pursued. He has been an attentive reader and an ardent admirer of several modern writers, notably Buckle, Huxley, and Draper and has not been unwilling to avail himself of the

thoughts they have produced. Some of Mr. Seaver's admired editorials have shown his own thoughts to be in harmony with theirs. It must be admitted that the ability to perceive the excellent qualities and brilliant ideas of others, and the willingness to adopt them and be benefited by them is scarcely inferior to the capacity of originating them ourselves.

Besides his editorial labors Mr. Seaver has performed much service as public speaker, frequently addressing Liberal and Spiritualistic audiences in the vicinity of Boston. If he is not a powerful orator, and if he may sometimes be thought to lack in concentrativeness, logic and deep penetration, he is earnest in his efforts and takes a pleasure in imparting his views to his fellow beings. He may truthfully be styled a pleasant, impressive speaker.

Early in life Mr. Seaver married a lady with whom he lived with almost unalloyed happiness, save perhaps by the thin husk which always covers the rich grain of connubial bliss. He buried this wife many years ago and has since lived a widower, rich in the memories her pure life produced. At her funeral he introduced a bold and brave innovation into Infidel society — that of a social funeral, instead of a priestly conducted ceremony. He addressed the mourning circle of friends, and the address was printed in pamphlet form, and is admired by readers as a model of eloquence, pathos and fine sentiment.

Mr. Seaver is entitled to the credit of unselfishness in a monetary point of view. He is not avaricious, he is not mercenary. He craves no more money than is needful to supply the wants of life. He may be obstinate and persistent in contending for the conceived rights of his coadjutor, but those who know them him best are well aware it does not proceed from greed or avarice on his part.

Horace Seaver has been a sturdy soldier in the army of advancing freethought. For many long years he has faithfully upheld the banner of mental liberty and human progress. He has been one of the small number who are willing to spend a lifetime in advocating unpopular truths. A debt of honor and gratitude is due him from every lover of truth and every hater of superstition in the land.

JOSIAH P. MENDUM.

THE publisher of the "Boston Investigator" for nearly forty years, is said to be some two or three years the junior of its editor. With Mr. Seaver he was the direct successor of Abner Kneeland, who founded that paper in 1830 and conducted it nearly seven years. When Mr. Mendum became its proprietor the prospects of immediate financial success were anything but flattering. But economy was brought into use and made to serve in the place of wealth and extensive patronage. For many years the publication of the paper was conducted in an attic or in a limited upper room. By persistent energy, close application, an upright course of conduct, and judicious management, Mr. Mendum has been able to bring "The Investigator" and his publishing business from the low stage in which he found it up to the proud condition it now occupies. By a prudent course of conduct with success in some outside ventures, Mr. Mendum has been fortunate enough to accumulate a comfortable competence.

He has published and sold numerous thousands of volumes of the works of Voltaire, D'Holbach, Paine, Robert Taylor, Volney, Cooper, and numerous other writers, and it is not easy to estimate the aid he has thus rendered in helping those in the search of truth to take a correct view of all theological subjects. The publication of Freethought literature has been an unpopular and not over-remunerative avocation, but strictly and faithfully has Mr. Mendum pursued it.

On April 13, 1872, he had the misfortune to lose his wife, Elizabeth, the partner of his joys and sorrows, and who for many years had been an uncomplaining and patient sufferer. She was a careful mother, a devoted wife, and a most excellent woman. Appropriate remarks were made at her funeral by Horace Seaver and Wendell Phillips. The void caused by her death has never been filled.

Nearly ten years ago began to be agitated the building of a

Public Hall to commemorate the memory of Thomas Paine, to afford a platform for free speech, and also to furnish a home for "The Investigator." As early as 1870 or 71, donations began to be made for this purpose by people in various parts of the country. A Board of five Trustees was appointed or elected, consisting of Horace Seaver, J. P. Mendum, J. M. Beckett, and T. L. Savage of Boston, and Morris Altman of New York. Mr. Mendum was elected Treasurer. In June, 1870, Mr. Beckett died, and D. R. Burt was appointed by Mr. Mendum to take his place. Soon after, James Lick of San Francisco donated his Alviso mill property near San Jose, Cal., to the Paine Hall and to the Lecturer's Fund, and deeded it in trust to the five Trustees, including Mr. Burt. This action of Mr. Lick constituted each member of the Board an actual and legal Trustee. In 1873 this Lick property was sold by D. R. Burt, (who went to California for the purpose) for the sum of nearly $20,000. In May, 1874, a lot was purchased in Appleton Street, Boston, and in course of the season the Hall, a beautiful structure of four stories, was erected, costing about $75,000, exclusive of ground.

When, in 1874, the mortgage notes were sent to Mr. Altman for the signature of himself and wife, he refused to sign them, upon the ground that they were made out as private personal notes, instead of Trustees. He returned the notes unsigned. This action on the part of Mr. Altman offended Mr. Mendum, and he decided to drop Messrs. Altman and Burt from the Board, and to proceed in the erection of the Hall independent of them. Mr. Mendum has been censured for this course as being unwarranted and illegal. If the provocation was sufficient to justify the dropping of Mr. Altman, it did not apply to Mr. Burt, who did not refuse to sign the mortgage notes. This action on the part of Mr. Mendum has lead to an unpleasant state of things, greatly to be regretted by every friend of his.

In the Spring of 1877 the title of the property was transferred to a board of trustees of five persons, of which Messrs. Mendum and Seaver were members. Funds, however, for the liquidation of the debt coming in slowly, on Oct. 27, 1877, the property was sold by foreclosure of the second mortgage, subject to the first mortgage of $50,000. Mr. Mendum was forced to buy it or to lose several thousand dollars he had advanced.

LUTHER COLBY.

THE veteran editor of the "Banner of Light" was born in Amesbury, Mass., October 12, 1814. At the age of fifteen years he went to Exeter, New Hampshire, to learn the printer's trade. Captain John S. Sleeper making arrangements with his employer, the Exeter "News Letter" was brought out. Mr. Colby worked on that paper for some time. Mr. Sleeper removing to Lowell, Mr. Colby went there and worked with him awhile.

Soon after attaining his majority, Mr. Colby went to Boston, in 1836, and was given a permanent situation as a journeyman printer on the "Post," one of the leading daily papers of the city. Here he remained for some twenty years, passing, during that time, through every grade, from the composing to the editorial room. He then left the "Post" and started the "Banner of Light," April 11, 1857, under the firm name of Luther Colby & Co. Some time before opening up this new enterprise, Mr. Colby had become interested in the subject of Spiritualism, and, after receiving what to him appeared to be indubitable evidence of its truthfulness, he fearlessly embarked on its public advocacy, a duty which he has since continuously discharged. His first partner, William Berry, entered the army and was killed at the battle of Antietam. Mr. Colby was, by the business stress incident to that trying time of war, forced to go into bankruptcy; but the paper was continued by William White and Isaac B. Rich, Mr. Colby joining the new firm of William White & Co., and still continuing his duty as managing editor. At the decease of Mr. White, the firm became known to the business portion of the community by its present name; *i. e.*, Colby & Rich.

There are but few editors in the country who have so devotedly and so constantly toiled at the desk as has Mr. Colby. For nearly a generation has he plodded on in his own peculiar way, keeping the single object of his life steadily in view. It is impossible to estimate the great influence he has wielded, and the vast amount of opinion he has been instrumental in forming.

PARKER PILLSBURY,

This brave, earnest advocate of human and mental liberty is understood to be a son of New England and of the middle or farmer class. He was born about the year 1812. In his youth or early manhood he for awhile drove a stage from Boston to Lynn, long before there were any railroads in the country. After this he turned his mind to acquiring an education and he decided to prepare himself for a preacher. He went through Andover College and graduated as a Congregational minister, but he early found it was not the field suited to his belief or his tastes. From the orthodox creed he gravitated to ultra Radicalism. He espoused the cause of the slave and worked for years in connection with Wm. Lloyd Garrison in advocating the rights of the oppressed and in opposing the wrongs of slavery. He was an efficient, scathing speaker and on hundreds of rostrums was his voice raised in condemnation of the crimes of human slavery. Garrison used to say to his friends that the slave power dreaded three persons and these were Parker Pillsbury, Henry C. Wright, and Stephen S. Foster. The advocates of slavery were obliged to quail before them.

Many years ago Mr. Pillsbury wrote and published a work entitled, "Pious Frauds," in which he exposed the untruthfulness of the Christian creed, built as it is upon a pretended revelation. It was a heavy blow at the false pretences of orthodoxy.

After the death of slavery Mr. Pillsbury occupied other portions of the great field of reform. He is a man of broad, expansive views and his ideas of reform were not solely confined to the subject of slavery. Temperance, Labor Reform, Woman's Rights, anti-ecclesiasticism, etc., equally enlisted his warmest sympathies and support. In 1868 he joined with Elizabeth Cady Stanton and Susan B. Anthony in conducting "The Revolution" an able advocate of Woman's Rights and Female Suffrage. Mr. Pillsbury's articles were specially able. Since then he has been much in the Liberal lecture field.

WENDELL PHILLIPS.

Greece had her Demosthenes, Rome her Cicero, and America has her Phillips; three names which rank first of all as synonymous of eloquence, and around which cluster the brightest and most glorious memories of the Acropolis, the Forum, and the Rostrum. The eloquence of Demosthenes has eclipsed the glory of Ulysses' warlike deeds. The orations of Cicero will be heard in the classic walls of the future university, when Julius Cæsar's rebellion and conquests have ceased to interest the historical reader, and the burning words of Phillips, uttered in defense of Freedom, and the Rights of Man, have seared their way into the heart of history and are destined to illume its pages forever. Wendell Phillips, belongs, by birth, to the oldest and proudest line of American aristocracy: he is a *patrician* of the finest blood, yet he has from the first cast his lot with the toiling masses—has shown himself the truest of Democrats.

Inheriting talents of the highest order, and a fortune of ample proportions, he early in life dedicated both to the service of Humanity.

This distinguished man was born in the city of Boston, November 29, 1811, and educated in Harvard, graduating in 1831. He choose law as a profession and was admitted to the bar in 1834; but although he found himself rapidly rising to the first rank in his profession he left it at the end of two years, and joining the ranks of the then despised and persecuted Abolitionists, he became one of, if not the most noted and famous of that immortal band of heroes, who for forty years fought that giant crime, that sum of all villianies, American Slavery, and its allies the American politician, and the American priest.

He achieved national fame in 1837, through his memorable Faneuil Hall speech, delivered before a meeting called by the immortal Channing to express public condemnation of the assassination of Lovejoy, at Alton. Attorney General Austin

had taken advantage of the occasion to utter a bitter pro-slavery harrangue, the gist of which was that Lovejoy deserved his fate.

As he resumed his seat, Wendell Phillips—then a young man of twenty-six summers—sprang to his feet and electrified the vast audience by a speech of such eloquence, and logic, and force, as had never been heard, even in that old cradle of liberty.

From this time forth until the shackles fell from the limbs of the Negro, Wendell Phillips gave his life with all its powers and endowments to the cause of the slave, without other reward than the approval of his conscience, and the blessings of the poor. Nor was this all, he not only labored without money and without price, but he gave freely of his inherited fortune to the poor and for the promotion of the cause to which he was devoted.

Since the war of the Rebellion Mr. Phillips has given his attention actively to the subject of the wrongs of the American working man and woman, and also to the rights and wrongs of the Indians of this country. The popular prejudice against him, resulting from his defense of the rights of the slave, having subsided, his splendid talents are more appreciated, and he is in demand as a lyceum lecturer; and if he could be induced to select popular themes, he could command the largest prices; but of such stuff is he made, that he uses his power, not to make money, but to compel a hearing upon the Indian question, or the rights of Labor. Wendell Phillips is sixty-five years old, and his splendid crest is crowned with the silver badge of age, but his powers are at their best, and his form of almost faultless perfection and majesty seems untouched by the weight of years.

He has lived a life of the greatest simplicity and self-denial. He has constantly forgotten himself in his vivid recollections and recognitions of the rights, the wrongs, and the needs of his fellows. But humanity can never forget Wendell Phillips. His name will be a household word throughout the civilized world forever, and his fame cast a lustre of resplendent glory upon the land of his birth, while it shall hold a place in history.

He has risen above theological superstitions and mysticisms, and worships only the true and the good.

DRAPER

Professor John W. Draper was born at St. Helen's, near Liverpool, England, on May 5th, 1811. After an early and careful school training, he was placed under private instructors, and devoted his attention chiefly to the higher mathematics, chemistry, and mental philosophy. He subsequently prosecuted his chemical studies at the University of London.

In 1833 he came to America, whither several of his family had preceded him, and continued the study of chemistry and medicine at the University of Pennsylvania, where he graduated in 1836. He was soon after appointed Professor of Chemistry, Natural Philosophy, and Physiology in Hampden Sidney College, Virginia, where he devoted much time to scientific investigations, and contributed a valuable series of papers on physiological subjects to the "American Journal of Medical Sciences." Three years later he became a resident of this City and Professor of Chemistry and Natural History in the academic department of the "University of the City of New York," and in 1841 was appointed Professor of Chemistry in the University Medical College, to which, ten years later, was added the department of physiology. Dr. Draper resigned his position in the medical faculty several years ago, but still holds the position of President of the Scientific Department of the University.

His scientific achievements have been remarkable. At a late meeting of the "American Academy of Arts and Sciences," the "Rumford Medal for Discoveries in Light or Heat" was awarded to him for his splendid researches and discoveries in the field of "Radiant Energy." Among other discoveries of his in this field, there are several relating to incandesence, spectrum analysis, the nature of the rays absorbed in the growth of plants in sunlight, &c. The "American Academy" also believes that Dr. Draper's claims to have been the first to apply the daguerreotype process to taking portraits are just.

But his literary labors have been not less remarkable. Be-

sides the many scientific treatises for which the world is indebted to his pen, may be mentioned his "Thoughts on the Future Civil Policy of America" (1865) and his "History of the American Civil War," in three volumes, (1867-70). But previous to this, his "History of the Intellectual Development of Europe," which appeared in 1863, had created a profound impression through all the Western World. This important work was immediately republished in England, and translations of it have appeared in French, German, Russian, Polish, Hungarian, Italian, and other modern languages. Portions of it relating to Mohammedanism have been translated into Arabic and Turkish. It is an interesting evidence of the value attached to this work in England that a movement has been organized in London to present a copy of it to such "ministers of the gospel" as may be unable to buy it. Dr. Draper has generously relinquished his share in the profits on the copies so given away. We have not to go far for the causes of this popularity. As the "Westminster Review" truly says: "It is one of the not least remarkable achievements in the progress of the positive philosophy that have yet been made in the English tongue. A noble and even magnificent attempt to frame an induction from all the recorded phenomena of European, Asiatic, and North-African history. The strongly human sympathy and solicitude pervading this book is one of its most entrancing charms. Unaccustomed though a reader might be to scientific habits of thought or uninterested in the gradual elaboration of eternal rules and principles, here he can at least disport himself amidst noble galleries of historical paintings, and thrill again at the vision of the touching epochs that go to form the drama of the mighty European past. This is no dry enumeration of names and dates, no mere catalogue of isolated events and detached pieces of heartless mechanism. Rather does this work come to us as a mystic harmony, blending into one the treasured records of unnumbered histories and biographies, the accumulated stores of sciences the most opposed and erudition the most incongruous, now descending into slow and solemn depths of tone, as sin, cruelty, intolerance, form the theme, now again lo t in unapproachable raptures of sound, as true greatness, endurance, self-control, are reflected in the grand turning-points of Euro-

pean story. What Comte showed might and ought to be done for the whole world of Man, what Mr. Buckle commenced for England, Scotland, France, and Spain, Dr. Draper has effected for the whole of Europe. . . . All the latest researches in history, all the most recent discoveries in the realms of geology, mechanical science, natural science, and language, every minute particular that can explain or illustrate the general progress of all the European races from the most primitive ages, are accurately and copiously detailed in their several relations. Nor is the author without such an art of representation as can render a book not only such as we ought to read, but also such as we like to read."

Dr. Draper's lately published "History of the Conflict between Religion and Science," which has already passed through many editions, twenty-five thousand copies of which have been sold, is a fitting appendix to his "Intellectual Development." In the "Conflict" he tersely and lucidly treats of The Origin of Science, The Origin of Christianity, The First or Southern Reformation, The Restoration of Science in the South, The Conflict Respecting the Nature of the Soul, The Conflict Respecting the Nature of the World, The Controversy Respecting the Age of the Earth, The Conflict Respecting the Criterion of Truth, The Controversy Respecting the Government of the Universe, Latin Christianity in Relation to Modern Civilization, Science in Relation to Modern Civilization, and the Impending Crisis.

It is gratifying to find such a fearless and outspoken Infidel as Dr. Draper held in such high honor by the noblest minds on both Continents. Such half-and-half Infidels as Agassiz and Emerson and other scientists and transcendentalists of that ilk make but a sorry figure by the side of sturdy Draper, Tyndall, Huxley, Spencer, and Darwin. Dr. Draper has never flinched from any responsibility in his statements, and has written with entire fidelity to the demands of truth and justice. Still there is not a word in his books that can give offense to candid and fair-minded readers. The last two works named are among the most valuable contributions to the advanced literature of the world. Every seeker after truth should read and re-read them, though he is compelled to leave others unnoticed.

STEPHEN PEARL ANDREWS.

Stephen Pearl Andrews was born in the town of Templeton, in Worcester County, in the State of Massachusetts, the 22d day of March, 1812. His father was Rev. Elisha Andrews, a famous Baptist clergyman and revivalist, as well as a distinguished scholar, and a champion of religious and political freedom. The subject of this memoir went, when young, to Amherst, one of the seats of learning in Massachusetts, and on leaving there removed to the State of Louisiana, where a part of the family had preceded him. There he studied law with an older brother, Thomas Lathrop Andrews Esq., who stood high in the profession. In 1835 he took up his residence in New Orleans, married, and practiced law in company with Slidell, Benjamin, and other leaders of the subsequent rebellion, they, however, being a decade or two older than himself. While in New Orleans, and surrounded by slaveholding influences, his clear-seeing intellect and staunch puritanism took the opposite tack, and he became a convert to and a devotee of abolitionism. This conviction led him to remove to the young republic of Texas, in the hope to help mould its institutions adversely to the introduction of slavery.

In Texas Mr. Andrews found that he was too late to do anything to stop the adoption of slavery as the civil polity of the new State. It had been already incorporated into the Constitution of the Republic just adopted, and in more pronounced and offensive terms than any State of the Union had ever ventured upon. Being, however, on the ground, he remained there, and went into the practice of his profession in the large land-suits which the anomalous state of things caused to abound, and became rapidly wealthy, especially in lands, while he persistently refused to engage in suits which involved slave property, or even to become a citizen, on the ground of the objectionable pro-slavery clause in the constitution. Two results followed. His impetuous and logical eloquence gained for him a wide

repute and the credit of standing at the head of the bar, and the public were proud of his ability; while, on the other hand, his seemingly reckless and fanatical opposition to their favorite institution aroused an opposition so intense that it would have driven almost any man out of the country; if, indeed, it had not cost him his life. His career furnishes the only instance during those ominous anti-abolition times where an avowed and active abolitionist maintained his footing in the midst of a Southern population; if we except, perhaps, the case of Cassius M. Clay, who had the two advantages of being southern born, and of a location near the northern border.

Mr. Andrews remained four years in Texas, from 1839 to 1843. Near the close of that period he resolved to make a more public and decided effort to overthrow the institution of slavery in that country; or failing in that to return North and find some new field for his energies. Circumstances affecting the state of public affairs favored his attempt, and for a time it seemed as if he was about to succeed; but when the hostile party became thoroughly aroused, the tide of victory turned, and his effort in Texas seemed to have utterly failed. He was mobbed, and such a reign of terror instituted that his partizans were silenced. He was not, however, driven out of the country. Public meetings resolved upon his protection, voted personal confidence in him, and urged him to remain. He had resolved, however, in case of failure to leave. He now added to that resolve the purpose of going to England, and endeavoring to enlist the British government in his scheme, succeeding in which he would return to Texas, armed with the money power and the protection of a powerful nation, to negotiate terms of remuneration for the slaves, to forbid the extension of the institution and to open the young republic as the refuge for freedom.

The British government approved the plan of Mr. Andrews, and manifested the strongest desire to enter into it; but was deterred by the fear of incurring the open hostility of the United States. The existence of the negotiations became known and was the direct cause of the steps taken by the Cabinet of Mr. Tyler, which resulted in the annexation of Texas. This led to the Mexican war, to the acquisition of the new territo-

ries, to the Kansas war and John Brown, and so to the war of the Rebellion, and the abolition of slavery. All these great events followed in the wake of the Texas operations of Mr. Andrews in Texas and in Europe, as directly as any one political event can be traced as the consequence of another.

His direct purpose having failed, Mr. Andrews returned in the fall of 1843 to Boston, Massachusetts, and devoted the next six years to two objects. He allied himself with the Liberty Party branch of the Anti-Slavery Movement, and worked untiringly and with marked success in the building up of that party, which led to the formation of the Free Soil Party and afterwards to that of the Republican Party; and he introduced, in the meantime, Phonography and the Spelling Reform, and founded the present system of Phonographic Reporting. When Mr. Hoar was driven out of South Carolina, a great union meeting of the three parties took place, in the State House in Boston; for the expression of the indignation of the State of Massachusetts, and, for the moment, the Liberal Party stood foremost. Each party selected two orators, and sought to bring forward their ablest men. The Liberal Party selected James G. Burney, their candidate for the presidency, and Stephen Pearl Andrews. The place of honor, for the last speech, was assigned to Mr. Andrews, and his admirers claimed for his oratory rank with that of Wendell Phillips, who being a Garrisonian, and so out of politics, did not appear on that occasion. At a recent anniversary of the American Law Reporters' Association (1874), Mr. Andrews was made the guest of the occasion, and was toasted as the pioneer and father of the profession.

Since 1847 Mr. Andrews has resided in the City of New York, except when business or his reformatory labors have taken him to other cities; usually, then, Washington and Boston. In and during the year 1874 he entered upon the novelty of delivering a course of Scientific Sermons on Sundays, and at the regular hours for ordinary church assemblages; and De Garmo Hall became somewhat renowned for this enterprise. The Church of Humanity at Science Hall is an indirect outgrowth of it, and seems to promise to render this feature of New York Liberal society permanent and ultimately pervasive.

It remains to give a slightly more extended notice of Mr.

Andrews' scientific, philosophic and reformatory career. As a young man, in Louisiana, he believed that he had hit upon the germ of a great discovery; that of the unity of all science and philosophy; as well as of the practical life of the individual and of society; the discovery, in a word, of the unity of law in the Universe. He planned, also, at that day the reform of English orthography and other minor enterprises which he has since endeavored to realize. He came later to the study of the great thinkers of all schools, and he proposes no less than to found the ultimate reconciliation of them all; not by a superficial eclecticism, but by a radical adjustment of all the possible forms of thought, belief and idea. The same principles to which he looks for this immense result, furnish also, he informs us, the basis and guidance for the construction of the Scientific Universal Language; the one language which is to replace the two or three thousand languages which now cover and cumber the earth. This Universal Science he denominates Universology, the elements of which are contained in a large work called "The Basic Outline of Universology." The new language he calls Alwato (Ahl-wah-to); and his philosophy at large, as a doctrine of many-sidedness and reconciliation, is known as Integralism. The Practical Institution of Life, what he advocates and is laboring to inaugurate, neither mere individualism nor mere communism, is called the Pantarchy, and he as the founder and leader of it is spoken of as the Pantarch.

Mr. Andrews is much misunderstood, and prejudices have been aroused upon two points especially. Out of the Sovereignty of the Individual, adopted by him from Mr. Warren, he developed that broad doctrine of social freedom, and no less, as he understands it, a doctrine of social restraint, known as Free Love. Loose and inconsequential thinkers, both advocates and opponents see, in it, only the freedom side, and are apt to construe it into a doctrine of license; but he explains it as freedom for the oppressed slaves of the lustful possession of others whether in or out of marriage, and the consequent restraint of all love manifestations which are not prompted by genuine love. The other point is in respect to the Pantarchy. This, by admitting the doctrine of leadership, seems adverse to our American idea of democracy; but as expounded by Pan-

tarchians it is, that is to say, it claims to be, the Scientific Adjustment of Freedom and Order.

At all events, it seems that the more the ideas of Mr. Andrews are studied, the more prejudice subsides; and it is perceived that instead of being in any sense, a mere destructive, he is a scientist struggling with the solution of questions of the highest import to the well-being of mankind.

There is probably no living reformer about whom there is such a diversity of opinion and estimate as about Mr. Andrews. Even in the matter of literary style he is by some regarded as the most lucid and convincing of writers, and by others, as oppressed by more than all the obscurity of a Carlyle or a Swedenborg. The solution of this contradiction appears to be this. When he is treating of common subjects such as occupy the attention of other writers, his style is a model of clearness and strength. When on the other hand he is treating of scientific, among which he includes sociological questions, from the point of view of his discoveries and peculiar perception of principles, he finds it requisite to establish new technicalities and to adhere to them. His writings of this kind are for students, and not for merely casual readers. To the latter class they cannot but seem obscure; they are not so, however, through pedantry or affectation, but from what is held to be necessary technicality.

Mr. Andrews has for many years been entirely emancipated from the superstitions and creeds of the Church. He may be classed among the most advanced thinkers of the age, and acknowledges no allegiance to mysticisms or errors, even though they are frosted with the lapse of centuries and have been enforced by the dictum of thousands of priests. His system, however, is one of tolerance and he prescribes no set of theological views which a man shall adopt. He accepts the phenomena and philosophy of Spiritualism, having had ample opportunity of becoming fully convined of the truths connected therewith.

LEWIS MASQUERIER.

THE subject of this sketch was born in Paris, Ky., March 14, 1802. He is a descendant of the French Huguenots on the paternal side and of the Scotch-Irish Nonconformists on the maternal side. From a few months' education in a log schoolhouse in the woods he educated himself in various branches of literature and science.

Learning the art of printing it led him to see the imperfection of the alphabet and the barbarous orthography of the English language. He has developed to his full satisfaction that there are eleven vowel sounds in the human voice and that they are modified into species by twenty-two consonants or strikings of the parts of the mouth upon each other. He has in keeping with this theory compiled an alphabet of easy adoption, of the best of the Roman small capitals,and small letters, differing only in size. With each of these letters, invariably representing a single element of the voice, he has provided for easily spelling the words in all languages, thus tending towards the building up of a universal language. There is an increasing interest manifested in this orthographic reform; ingenious systems and alphabets in great variety have been brought out. There can be little doubt that at a not far distant day the English-speaking inhabitants of the world will take a forward step in this matter of orthography. It is a most necessary step. They will be compelled to do this if they wish the English language to become the general language of the world. The tendency is doubtless to a homogeneity of language habits, education and belief. Our language assuredly needs to be reformed before it is suited to be thus generally adopted.

Mr. Masquerier was one of the number who joined George H. Evans in the Land Reform movement, which contended for the natural right of every human being to a share of the earth's soil for life, the same as the water and the air which surrounds the globe, giving the power of self-employment; and by organ-

izing into township landed democracies throughout the nation, such convenient communities and governments as would best subserve the greatest good to the entire population, and afford them the best and truest system of self government.

He believes he has developed the thorough principles of a perfect right to be those of *equality*, *inalienation*, and *individuality*, while their respective opposites or wrongs are the leading causes of evil. He has given an improved classification of Rights and Wrongs running parallel; and applied these great principles to them all; thus giving them a more scientific form. His publications consist of "A Phonotypic Spelling, and Reading Manual;" "A Phonotypic Dictionary;" "A History of the Land Reform Movement;" "Sociology, or the Science of Society;" "A Classification and Analogy of the Elements of the Medium of the Five Senses," etc.

Mr. Masquerier has been a confirmed Freethinker for many years, believing in the boundlessness and eternality of the Universe, which, by necessity, could never have had a maker nor designer. It is long since he had the slightest confidence in the mysticisms of darker ages, or in the dwarfing rule of theology and priestcraft. He believes in the immutable laws of Nature; that they are equal to all emergencies, and that the Universe requires no personal God to attend to its operations, and no privileged, salaried priesthood to govern, guide, and grind down the human race. He has written numerous essays upon theological and reformatory subjects, which, from time to time, have appeared in the Liberal and secular press.

In the year 1872 he lost his amiable and intellectual wife, who was a Tabor previous to her marriage. She was highly esteemed for her many good qualities by all who knew her. She was also an advanced thinker, and had long been emancipated from the tyranny of dogmas and creeds.

He has a monument of granite prepared for his tomb in Cypress Hill Cemetery, adjoining Brooklyn, upon which are engraved the principles of Land Reform which he has advocated for many years, as well as his alphabetical and orthographic reform, thus transmitting to stone his cherished principles which must thus be preserved, hundreds and perhaps thousands of years.

BISMARCK.

Karl Otto Bismarck, Prince and Prime Minister of Prussia, is conceded to be the ablest statesman of modern times. He is the great representative of Freethought and Progress in the Old World to-day.

Born at Brandenburg, April 1, 1813; educated at Gottingen, Berlin, and Greifswalde; entered the Prussian army, and became a lieutenant in the Landwehr—this is the epitome of his early career. He was wild and reckless in his youth, and his college days were noted for many deeds of daring.

In 1846 he became a member of the Diet of the province of Saxony, and in 1847 of the United Diet. In these he made himself remarkable by the ability and boldness of his speeches. Upon one occasion he argued that all great cities should be swept from the face of the earth, because they were the centers of democracy and constitutionalism.

He became famous as one of the chief orators of the conservative party. He even went so far as to censure and denounce the king for affiliating with the national party and following the tri-colored flag. When the German Parliament, assembled at Frankfort, sent a deputation to Berlin with the offer of the imperial dignity to Frederick William IV., Bismarck strongly opposed the movement, because it recognized the sovereignty of the people. He declared that democratic, representative ideas, and the principles upon which the Prussian monarchy rests, were mutually exclusive, and could never be made to amalgamate.

The great sole aim of Bismarck's life since entering upon his public career has been the aggrandizement and prosperity of Prussia. In 1851 he entered the diplomatic service, and was entrusted with the legation at Frankfort. He adopted as his political axiom, that Prussia could not fulfill its mission in Germany until Austria should be humiliated. In 1852 he was sent to Vienna, where he proved a constant adversary to the Aus-

trian Premier. In 1858 a pamphlet appeared which created a great sensation throughout Europe, the authorship of which was generally attributed to him.

In March, 1859, he was sent as ambassador to St. Petersburg, which position he held until 1862. While there he was decorated with the order of St. Alexander Newski by the Czar. In May 1862 he was appointed ambassador to Paris, where he received the Grand Cross of the Legion of Honor from Napoleon III; and in September of the same year he was made Minister of the King's House of Foreign Affairs.

In 1864, after the close of the aggressive war against Denmark, in which Austria had reluctantly taken part, Bismarck thought that the time had arrived for carrying out his long cherished project of making Prussia the head of the German Confederation. His preparations for another aggressive war were soon completed, and in June, 1866, he declared war against Austria. Aided by an alliance with Italy, he completed the conquest of Austria in a campaign of a few week's duration. The Prussian armies speedily occupied Hanover and Saxony. Advancing into Bohemia, they encountered the Austrian army near Sadowa, and gained a victory so decisive that the Austrian emperor made overtures of peace; and in August 1866 a treaty was signed by which Austria was excluded from the German Bund. Hanover, Hesse, Holstein, and other small states were annexed to Prussia. In August of the same year he negotiated secret treaties of offensive and defensive alliance with Bavaria, Baden, and Wurtemburg. These treaties were first made public in April 1867, and according to them the King of Prussia was made the commander of the armies of those States. This war and the negotiations of Bismarck resulted in the union of Germany, and rendered Prussia the foremost power in Europe.

In the diplomatic intrigues and contests of 1866 the great Prussian diplomatist completely outwitted Napoleon III. and proved himself the master statesman of modern times. M. Thiers, in 1867, thus wrote of him: "In considering recent events, I am tempted to exclaim, with Bossuet, 'A man was found.' Not that I wish to institute any comparison between Cromwell, to whom the quotation applies, and the bold minister who has so rapidly raised Prussia to greatness. But con-

sidering how wonderfully adapted he has shown himself to the task he has undertaken, I cannot help saying, yes, a man has been found endowed with rare political sagacity, still greater boldness, and whom his countrymen must consider a great patriot."

In 1867 he was appointed Chancellor of the North German Confederation. The world knows how in 1870 he accepted the challenge rashly offered by the Emperor of France, and conducted Germany through a successful war, that resulted in making his sovereign Emperor of Germany. At the termination of the war he was created a Prince of the Empire.

In person Bismarck is tall and athletic, with an honest and expressive countenance, and a high, broad, and full forehead, in which benevolence and intellectuality are unmistakably blended. His manners are easy, frank, and unaffected. He is thoroughly aristocratic in all his thoughts, tastes, and sympathies. He has large estates in Mecklenburg, and is noted for his kindness to his tenantry.

In later years Bismarck's efforts have been directed to rescuing Germany from the dangerous domination of the papal power. Like Pombal of Spain and Pope Clement XIV. he has dissolved the order of Jesuits, and the whole Catholic world has resounded with outcries and maledictions against the Prussian Prince. He has succeeded in secularizing the schools and in establishing the supremacy of the State over the Church. By his bold policy he has crushed the infamous Jesuits, which, like snakes in the grass, menaced the national existence of Germany and the peace of the world. A decided skeptic, his policy is to eventually root out superstition of every name. It is affirmed of him that he has repeatedly declared in private that he was determined to do his best to out-root both Pope and God from the hearts of Germans, and that their only Deity should be the State. A powerful and practical man, the greatest statesman and political Infidel of the age, Prince Bismarck is destined to be the European colossus that shall crush the power of the papacy and redeem the Old World from the sacerdotal slavery of centuries.

COLENSO.

It *does* appear like a miserable attempt at grim humor to include a Bishop of the Church of England in our list of Infidels. But it cannot be helped. Bishop Colenso *is* an Infidel of the rarest type, as are many other Anglican dignitaries of at least the Broad Wing of the Establishment. Indeed, what with the strong free-thinking leaven that is working within the Church of England—*virtually* the most Liberal Church in the world—and the stronger leaven of outspoken Freethought working in the Civilized World at large, we are sometimes fain to believe that the Infidel Millennium is near at hand. However that may be, we shall "learn to labor and to wait," well assured that in due time it will rise as a sun, with healing in its wings. Are we not now in the midst of the dewy dawn of the better day, and are not yonder rays direct emanations from the luminous crown of the very Sun of Righteousness itself?

John William Colenso was born in 1814, and graduated at the University of Cambridge, England, in 1836. He then became mathematical teacher at Harrow School, and a country rector in Norfolkshire. In 1854 he became Bishop of Natal, South Africa. While there engaged in the translation of the Scriptures into the Zulu tongue, with the aid of intelligent natives, he was brought face to face with questions which in former days had caused him some uneasiness, but with respect to which he had been enabled to satisfy his mind sufficiently for practical purposes, as a Christian minister, by means of the specious explanations given in most commentaries on the Bible, and had settled down into a willing acquiescence in the *general* truth of the narrative of the Old Testament. But while translating the story of the Deluge, a simple-minded but intelligent Zulu—now worthily proverbial—with the docility of a child but the reasoning powers of maturer age, looked up and asked: "Is all that true? Do you really believe that all the beasts, birds, and creeping things, from hot countries and cold, came thus

by pairs and entered Noah's Ark? And did Noah gather food for them all; for the beasts and birds of prey as well as the rest?" The Bishop had recently acquired sufficient knowledge of geology to know that a universal deluge, such as is described in Genesis, could not have taken place. So his heart answered in the words of the "prophet," "Shall a man speak lies in the name of the Lord?" *He* dared not do so, but gave the brother such a reply as satisfied him for the time, without throwing any discredit upon the general veracity of the Bible history. But being driven to search more deeply into these questions, the Bishop wrote to a friend in England to send him the best books on both sides of the question of the creditability of Mosaic history. His friend sent him the works of Ewald and Kurtz. Laying Ewald, for this time, on the shelf, he studied Kurtz, who maintained with great zeal and ability the historical accuracy of the Pentateuch. He then grappled with Ewald, who maintained an opposite view. The result of the Bishop's study, with the aid of a few other German books, appeared in the first volume of his work, issued in 1862, followed soon after by four more volumes. The books met with a very large sale. Their main argument tends to prove that the Pentateuch is not historically true, and that it was composed by several writers, the earliest of whom lived in the time of Samuel, from 1000 to 1060 B. C., and the latest in the time of Jeremiah, from 641 to 624 B. C.

Bishop Colenso's "Pentateuch" was condemned by both houses of convocation of the province of Canterbury in 1864. This was a matter of course. Indeed, many saintly critics had discovered the taint of heresy in Colenso as far back as 1853, in his "Village Sermons," dedicated to the celebrated Mr. Maurice, who was shortly afterwards expelled from his theological professorship at King's College, on the ground of his heretical opinions about eternal damnation. The Bishop's subsequent "Commentary on the Epistle to the Romans" also made him the victim of holy persecution, which culminated after the appearance of his "Pentateuch." But he still holds "the even tenor of his way," a terror to "High and Low Church," a pillar of the "Broad Church," and a very saint in the calendar of Freethought.

J. R. BUCHANAN.

Joseph Rodes Buchanan was born at Frankfort, Kentucky, December 11, 1814. His father, Dr. Joseph Buchanan, was a profound original thinker, learned in medicine, law, and mechanical science. The subject of this sketch displayed at a very early age unusual mental capacity and a paramount taste for grave studies. The development of his mind was somewhat precocious, and before he was twelve years old he was familiar with the doctrines of political economy, mental philosophy, and the principles of government. His father selected the legal profession for his son; but, though at the age of thirteen he had mastered Blackstone's Commentaries, he developed no special taste for the profession. At the age of fourteen he lost his father, and was of necessity thrown on his own resources as a practical printer. Before attaining his majority he studied medicine at Transylvania University, and became profoundly interested in the structure and functions of the brain. In his twenty-first year he became a public lecturer on that subject, and devoted himself to perfecting the discoveries of Gall, which he found incomplete and inaccurate.

In 1841 he is said to have discovered the art of so exciting the several organs of the brain as to produce their appropriate functional operations. By his careful experiments and critical observations he placed phrenology on a more positive and scientific basis, and so enforced its claims as to command respect among philosophers and scholars.

In December, 1841, he became united in marriage with Miss Anne Rowan, the accomplished and intellectual daughter of Judge Rowan, and in seventeen months after his connection with this distinguished family his father-in-law was removed by death.

In 1842 Dr. Buchanan introduced his discoveries to the New York public, and at once attracted some of the best minds of the city. Robert Dale Owen who had listened to his expositions

and witnessed his experiments, which he described in a letter to the "Evening Post," expressed the conviction that when the subject had undergone a general investigation, and the discoveries of Prof. P. had been verified by others, the name of Dr. Buchanan would stand "hardly second to that of any philosopher or philanthropist who ever devoted his life to the cause of science and the benefit of the human race."

Dr. Buchanan spent six months in Boston and demonstrated the principles of the new science to the satisfaction of large classes and learned committees, showing that his discoveries had completed the entire science of man, connecting all its parts in a systematic whole, which was justly entitled to the name of "Anthropology."

Prof. Caldwell, the virtual founder of the old University Medical School of Louisville, whose boldness and independence of thought were so well known, spoke of Dr. Buchanan, in 1842, as one who had revolutionized the science of the brain, and whose name would be remembered when most of his distinguished medical contemporaries were lost in oblivion.

After five years spent in the investigation and propagation of the new anthropology Dr. Buchanan accepted the professor's chair of "Physiology and the Institutes of Medicine" in the Eclectic Medical Institute of Cincinnati, which he occupied for ten years, during a considerable portion of which time he was dean of the faculty. His peculiar discoveries and new views of physiology constituted an attractive feature of the school, and were spoken of in terms of enthusiasm by the medical classes and his colleagues of the faculty as the most important discoveries ever made in medical science. The school rapidly grew to a success equal to that of Transylvania in its best days, and greatly surpassed its older rivals in the city, while Dr. Buchanan occupied his chair.

In addition to the duties of his professorship Dr. Buchanan edited a medical magazine and published for five years "Buchanan's Journal of Man," chiefly of original matter, devoted to the new anthropology. He also published an edition of two thousand copies of his "System of Anthropology," which was rapidly sold. This, however, was but a brief synopsis of four hundred pages. The full development of the system which unfolds the

laws of mind and explains its operations through the brain and body will require at least ten volumes, and Dr. Buchanan has since engaged in their preparation. Their scope embraces a review of all the great systems and fragments of philosophy of the present and past centuries; a precise view of "Mental Philosophy," embracing not only the functions of the brain, but the categorical or *a priori* demonstration of the faculties; a complete system of "Cerebral Physiology," supplying the great *hiatus* in systems of physiology (which almost ignore the brain) and laying the foundations of a complete philosophy of therapeutics; a system of "Sarcognomy," explaining the development of the body and its relations to the soul; a system of "Pathognomy," giving the laws of expression and oratory, with the mathematical basis of all relations between mind and matter; a system of "Physiognomy," not based on empirical observation, but on laws of mathematical certainty. All the fundamental laws of the fine arts and æsthetics are comprised in the systems of "Pathognomy" and "Sarcognomy." A volume will be devoted to "Psychometry," another to "Insanity," and another to "Psychology." These subjects, from their vast extent, have never been fully developed in his lectures.

In 1857 Dr. Buchanan returned to Louisville. During the political convulsions of the next decade Dr. Buchanan became interested in politics to oppose secession, to assert the liberty of the press, and to resist the despotic action of the military authorities, with whom he came in collision, and was imprisoned several weeks without any charge. He was equally opposed to secession and to war, and used his influence in favor of pacific measures. From 1863 to 1866 he acted as chairman of the Democratic State Central Committee, and it was mainly by his action in calling a State Convention in 1864, and again in May, 1866, contrary to the wishes of the leading politicians, that the Democratic Party in Kentucky was reorganized. In this he pursued a conciliatory, unpartisan course to unite all good citizens in the restoration of order and political harmony, and his services were so highly appreciated that his friends urged his nomination as a candidate for the governorship of the state; but he declined to be brought forward, feeling that his proper vocation was not in politics.

Dr. Buchanan has recently held positions in other medical schools, but is at present exclusively devoted to authorship. Advanced thinkers are looking with great interest for his future publications, for Dr. Buchanan is not alone in entertaining the idea that the acceptance of his anthropological discoveries would realize whatever is best in the philosophic conceptions of Aristotle, Plato, Gall, Spurzheim, Fourier, Swedenborg, Locke, Carpenter, Spencer, Darwin, Huxley, and others, each of whom in his own line and manner has brought into special prominence some phase or phases of that comprehensive but *chiefly original* philosophy contained in the au'hor's new system. That it will establish a new era in philosophy and physiological science is the belief of those who are most familiar with the subject.

Dr. Buchanan has recently taken the direction of the Coöperative Journal, published in Louisville in connection with the Rochdale coöperatives of England. It is conducted with marked ability and is destined to attract much attention to this growing question. The professor is President of the American Coöperative Union, which is designed to establish Rochdale Coöperation and unite all Coöperative soeieties in this country.

Prof. Buchanan is emphatically an advanced thinker and is found in radical opposition to mistaken theories and practices of older times. For instance he took a decided stand, years ago, against the use of the lancet and he had not to wait many years before he attended the funeral services of that instrument.

His theories, his propositions, and his philosophy are in striking contrast with the formerly accepted theories of the world and he looks not for adequate recognition from scientific and philosophical mind until a decade or two more have given time for examination and reflection. It is believed his forthcoming volumes will contribute largely to the departments of science upon which they treat, and that they are destined to cause a revolution in many of the theories hitherto maintained. Several recent lectures which the Professor has delivered on "The Evolution of Genius," "Free Democracy," and "Home and School," have direct connection with the work of his life.

ELIZABETH CADY STANTON.

This lady ranks among the most prominent women of the present generation. She was the daughter of Judge Daniel Cady of Johnstown, N. Y., where she was born November 12, 1816.

At an early age she entered the academy, where she took up the study of Latin, Greek, and mathematics, in a class composed of boys. In this class she carried the prize in Greek. At the age of fifteen she graduated from the Johnstown Academy at the head of her class. She was proficient in all her studies, and no other scholar had been oftener at the head of her classes.

She was next placed in Mrs. Willard's Female Seminary in Troy. She spent two years there, which she terms "the dreariest years of my whole life." The next seven years were passed at home, during which she conquered the books in her father's library, and the horses in her father's stable. She delighted in horse-taming; and often, after riding half the day over the Fulton hills, like a fox-hunter, she would study law books half the night, like a jurist.

In 1839, in her twenty-fourth year, she made a visit to the distinguished philanthropist and reformer, Gerrit Smith, who was her cousin. At his house in Peterboro, she made the acquaintance of Henry B. Stanton, then a young and fervid orator who had already won distinction in the anti-slavery movement. They soon became lovers, married, and set sail for Europe; the object of the voyage being that Mr. Stanton might fulfil the mission of a delegate to the "World's Anti-Slavery Convention," to be held in London, 1840.

Upon his return to America he began the practice of law in Boston, where he and his wife resided for five years. They afterwards removed to Seneca Falls, N. Y. There, on July 19–20, 1848, was held the first "Woman's Rights Convention" known in history. The chief agent in calling the convention was Mrs. Stanton. She drafted its resolutions and declarations

of sentiment. She agitated, for the first time on that occasion, the subject of woman's suffrage. She there made her first public speech. Her best friends were struck with consternation by her bold conduct and views. Judge Cady fancied his daughter crazy, and journeyed from Johnstown to Seneca Falls to learn the facts. He spent a whole night trying to reason her out of her position; but ineffectually, for the world knows that since the day of the Seneca Fall's Convention, Elizabeth Cady Stanton has been one of the representative women of America.

In the summer of 1867 she took an active part in the memorable campaign in Kansas, in which was decided the question of adopting a new Constitution. With Senator Pomeroy and other famous speakers she addressed the people at all the prominent places in the State. After the Kansas election she returned eastward, stopping at all the chief cities on her way and speaking at public meetings on woman's rights. In the beginning of 1868, she, in connection with Parker Pillsbury and Susan B. Anthony, started in New York "The Revolution," a weekly journal devoted to reform. This sheet spread abroad some of the noblest thoughts and utterances of the day—ringing words for liberty, justice, and womanhood—eloquent appeals for more liberal laws and an improved condition of society. It has since been discontinued.

The life of Mrs. Stanton has been given to the cause of Woman's rights and elevation. That cause has been her religion. Those acquainted with her know that she would sacrifice her life for the enfranchisement of her sex. As a parliamentarian and debater she is unequaled among women. She was never argued down in her life. As a conversationalist, she is Madame de Staël alive again. She is the proud mother of five sons and two daughters, and is queen over one of the happiest households in the land. Hers is the central position among the eminent women of America to-day. Years ago she cast off the superstitions of her youth; and like all the true and noble women whose hearts have glowed with a sacred love of liberty and justice and humanity, she is a true Liberal in every sense of the term.

GEORGE H. LEWES.

Among the eminent and exceptional men of this age is Mr. Lewes — the biographical philosopher. He has established an unsought claim to public regard, not only as a historian and philosopher, but as a man of science, a thinker, a critic, and a commentator on men and affairs. He has, perhaps, done more to disentangle the metaphysical systems of the olden schools from their senseless subtleties, and to classify and assign them their proper places in the evolution of thought, than any other living man. A thorough scholar and a rationalist, he is to be reckoned chief among the few expositors of that refined and cultured Infidelity which is becoming rapidly diffused throughout the literary world; and it is to be regretted that a fuller and more complete biography of him cannot be given in these already crowded pages.

He was born in London, April 18, 1817. He received his early education in private schools at Greenwich and other places. He passed a portion of his youth in the office of a Russian merchant, which, however, he left in order to devote himself to the study of medicine. After making considerable progress in his medical studies, and acquiring a knowledge which has been of great advantage to him in later researches and publications, he abandoned the idea of becoming a physician, and gave himself wholly to the pursuit of literature. He passed 1838 and 1839 in Germany for the purpose of acquainting himself with the language, life, and literature of that land. In addition to his school-acquired knowledge of Greek and Latin, he had already become acquainted with French, Italian, and Spanish. This unusual knowledge of modern languages was of vast service to the young man at the commencement of his career as a man of letters.

Returning from Germany to London, he has resided there more or less regularly since. He has been an indefatigable worker with his pen. Among the Quarterly Reviews for which

he has been contributor, are the "Edinburgh," "Westminster," "British and Foreign," "Foreign Quarterly," and "British Quarterly." Among the Magazines, are "Fraser's," "Blackwood's," and the "Cornhill." In addition to these he has written much for the "Classical Museum," and the "Atlas" and "Morning Chronicle" newspapers. He occupied the editorial chair of the "Leader" from 1849 to 1854. This was a high-class weekly journal devoted to the dissemination of cultured Freethought among the educated classes. He was also largely a contributor to the "Penny Cyclopædia." In 1865 he became for a short time, the chief editor of the "Fortnightly Review." His first work which made him known to fame under his own proper name, was "The Biographical History of Philosophy," which appeared in 1845. This was soon followed by "The Spanish Drama: Lope de Vega and Calderon." In 1847 he published a novel, entitled "Ranthorpe." This was succeeded in the following year by "Rose, Blanche, and Violet." His "Life of Maximilien Robespierre" was published in 1849. In 1863, one of the volumes in Bohn's Scientific Series was "Comte's Philosophy of the Sciences," by Mr. Lewes.

As a dramatic author he has also acquired considerable popularity. Among these dramatic performances "The Game of Speculation," and the "Noble Heart" are the best known. His later publications are his "Physiology of Common Life," "Sea-Side Studies," "Studies in Animal Life," "Life and Works of Goethe." His last great work, the crowning work of his brilliant literary and philosophical career, is "Problems of Life and Mind." This was commenced as far back as 1836. In this work he shirks nothing that can be rationally stated, and which, therefore, must be rationally soluble—he stands by the work of his life—the destruction of the metaphysical method and the triumph of inductive science. He holds all knowledge to be merely relative, and aims at making the "Philosophy of Science" the "Foundation of a Creed."

In later years Mr. Lewes has become best known as a man of science. Seldom has an author attained greater eminence, either in the field of literature or science. His are rare works of ability and utility, displaying unremitting industry and extraordinary versatility. His style is clear, vigorous, and

pleasing, and the classification of his subjects is perfect. His scientific works are characterized, not only by the luminousness of their expositions, but by their bold, and often startling, generalizations. He has been the great popularizer of the Positive Philosophy of Auguste Comte in England. Though his writings are not explicitly Infidel, yet inferentially, they have exercised quite as damaging an influence upon supernaturalism as those of any modern author.

In his "Biographical History of Philosophy," he proves, in his masterly manner, that all so-called supernaturalism has been untrue to man; that his mind cannot even grasp, much less believe, anything beyond the scope of his senses. This, logically, amounts to Atheism. But as the inference, which is obvious enough, is left to the mind of the reader, and not openly stated by the author, it comes with all the gentle force and pleasing self-flattery of spontaneous discovery; and if he have religious prejudices or sentiments, he is not startled by the announcement of the logical result ere his mind is prepared for its reception.

Lewes condemned all metaphysical speculations, believing that certainty could be attained by no other method than that of the verification of the senses. This method he held to be the grand characteristic which distinguishes Science from Philosophy. He demands certainty upon every subject of human inquiry—fact instead of speculation. He is the only one disbelieving in the possibility of metaphysical certitude, who has attempted to write a history of Philosophy. As a true teacher of science, he is an enemy of theology and supernaturalism; for light is not more absolutely the antithesis of darkness, or truth the opposite of falsehood, than science is of every religion that was ever begotten by priestcraft and born of credulity.

GEORGE JACOB HOLYOAKE.

This eminent English Freethinker and Reformer was born in Birmingham in 1817. He descended from a family of old armorers in that town, who formerly held property on the River Rea and at Sellyoak, but none of it was possessed in the household in which the subject of this memoir was born. His father only inherited the skill of the forge by which his ancestors had been distinguished, and Mr. G. J. Holyoake is accustomed to say he was born with steel and books in his blood. When still very young, Mr. Holyoake got employment, when his school hours were over, at a tin-plate worker's, he having taken a fancy to making lanterns.

From the age of twelve to twenty-two he worked at the Eagle foundry, Birmingham, where his father held a situation as foreman of whitesmiths for forty years.

Mr. Holyoake's mother, a woman of remarkable piety, sent him to Carr's-lane Sunday-school for several years, and he subsequently became a Sunday-school teacher in a Baptist society which his mother sometimes frequented. He subsequently taught what he knew of mathematics and rhetoric in the new meeting-house Unitarian schools, Birmingham, in days when Unitarians mercifully permitted useful information to be taught to working youths on Sundays. At the Mechanics' Institution, Mr. Holyoake was invited by his early friend, Mr. Daniel Baker, and J. S. Murphy, the metaphysical essayist, still of Birmingham, and his class-mate, Dr. Hollick, now of America, to go and hear Robert Owen lecture on one of his visits to that town in 1837, which led to Mr. Holyoake being associated with the coöperators, who had a place of meeting in Allison Street, and afterwards in Laurence Street Chapel. On the death of Mr. Wright, which took place suddenly at the Shakspere Rooms, Mr. Holyoake, for a time, conducted the classes at the Mechanics' Institution. In 1840 he was appointed one of the Social Missionaries, as the public lecturers on coöperation were called.

It was lecturing to the Chartists in their rooms in Cheltenham "On Home Colonization," in 1841, that led to his imprisonment in Gloucester gaol. A question was put to him as to his theological opinions: his rule was never to introduce them into his lectures and other subjects, and it was because he had not introduced them that the question was put to him. Usually Mr. Holyoake refused to answer such questions, as being irrelevant and impertinent, but at that time a case had occurred in the town which led the public to believe that social advocates were timorous of avowing their opinions. Resolved that this should not be said of him, Mr. Holyoake answered the question directly and explicitly, and was ultimately tried at the Gloucester Assizes for the answer he gave. Mr. Justice Erskine, who tried him, admitted it was an honest answer, and gave him six months' imprisonment as an encouragement to youthful candor. Mr. Holyoake spoke nine hours and fifteen minutes in his own defense.

For some years Mr. Holyoake was stationed as a coöperative lecturer in Worcester, Sheffield, and Glasgow, speaking at other times in most parts of Great Britain. Observing and condemning the confusion which arose, in the early social movements, from theology being mixed up with it, he devised a system of secular principles equally apart from Atheism and Theism, maintaining that wherever a moral end was sought there was a secular as well as a religious part to it.

On the cessation of the "New Moral World," which for twelve years represented the coöperative movement, Mr. Holyoake commenced the "Reasoner," in which he continued the advocacy of coöperation during thirty volumes. Being one of those who, in 1842 and 1843, visited Rochdale as a lecturer, he encouraged the recommencement of coöperation in that town, and wrote many years later the history of the famous store which began there in 1844, a history which has been translated into German, Italian, Spanish, Russian, and circulated or reprinted both in India, America, and Australia. Mr. Holyoake never stipulated or received any advantage from the copyrights of his works, his ideas being to advance the objects they represented. He afterwards edited, with Mr. E. O. Greening, the "Social Economist," which subsequently became the "Agricul-

tural Economist," an important and successful journal still published in London.

At many of the meetings of the Association for Promoting Social Science, Mr. Holyoake has read papers illustrative of co-operative principles and progress. He has edited several of the reports of the annual congresses, contributed to the "Coöperative News," besides publishing numerous small pamphlets, as new methods of coöperative development seemed to require discussion. He published also a "History of Coöperation" in Halifax, dedicated to his late friend Horace Greeley.

Owing to the intrepidity of the eminent writers who conducted the "Leader" newspaper, Mr. Holyoake was associated with that enterprise from the beginning to the end of it. For several years Mr. Holyoake conducted and organized a publishing house in Fleet Street, from which issued every kind of publication of fair intent and dispassionately written. In this house the committee met which opposed the Conspiracy Bill of Lord Palmerston, and led to the overthrow of that Minister. Mr. Holyoake was secretary of the committee. He was afterwards acting secretary of the British Legion sent out to Garibaldi. The committee of organization met at Mr. Holyoake's house. In those days Mazzini and Professor Newman contributed to the "Reasoner," edited by Mr. Holyoake, in testimony of the unimputative fearlessness which marked the advocacy he conducted.

When no one else could be found to publish the special unstamped newspapers during the final agitation for repealing the taxes on knowledge, Mr. Holyoake undertook to do so, under the direction of Mr. C. D. Collet, the masterly secretary of that movement. The publication of the "War Chronicles," devised during the Crimean war, involved Mr. Holyoake in fines of more than £600,000, which, when called upon in the Court of Exchequer to pay, he was under the necessity of asking the Chancellor of the Exchequer to take it weekly, not having that amount by him. The last warrant issued before the repeal of the Acts was against Mr. Holyoake. In this matter, as all others in which he was concerned, Mr. Holyoake followed the rule of never putting himself forward to do the thing in hand, but if no one else would do it, and it ought to be done, he did it.

Mr. Holyoake's opinions have several times been quoted in Parliamentary debates. Under the encouragement of the late Mr. J. S. Mill, Mr. Holyoake became a candidate for the Tower Hamlets, in 1854, but ultimately resigned in favor of Mr. Ayrton.

Several public discussions on Liberalism and Reform have been held by Mr. Holyoake, in which he uniformly acquitted himself in the most creditable manner.

He has written numerous pamphlets on secularism and general reform. He is a clear, logical writer; he is not afraid to utter his honest sentiments, and always does it in a candid, unobjectionable manner. He can in truth be said to be a leading mind in the Freethought field of the day.

He has been engaged nearly five years in writing the history of coöperation in England. The curious out-of-the-way facts belonging to the pioneer period from 1812 to 1844 are quite unknown to this generation. The first volume is already out and republished in this country; the second will soon follow. It meets with the highest commendation. At the present writing, "The Secular Review," a new weekly journal, is just being started in London, of which Mr. Holyoake is to be editor. It will undoubtedly be conducted with distinguished ability.

Mr. Holyoake has appeared largely before the public as the author of many other works besides those herein mentioned. His "Self-Help by the People" has been widely circulated, and his works on Grammar and Mathematics, have done much to simplify these studies. His character and general attainments are an honor to the Liberal cause. He is esteemed and respected by all save bigots. Therefore and thereby he has been enabled to introduce Atheistical principles, and obtain for them a candid hearing, in quarters which would have been quite inaccessible to propagandists of lesser social weight and inferior literary standing. His amiable disposition and gentlemanly bearing render him popular with all who make his acquantance and he shows conclusively to the candid observer that a belief in myths and absurdities are not essential or necessary in making an individual a moral person or a useful member of society.

P. H. VAN DER WEYDE.

THIS eminent scientist was born February 5, 1813, in Nymeque, Netherlands. He is a descendant of Walter Van der Weyde, the brave troubadour of the fourteenth century. His family emigrated from Germany to the Netherlands during the reformation, in which they took an active part.

The subject of this sketch studied in Durpldorf, and later in the Royal Academy of Delft, where he graduated.

His principal occupation has been that of a writer and teacher of science in Holland, and Professor of Mathematics in a government school of design, and lecturer on Natural Philosophy. He founded, in 1842, a journal for Mathematics and Physics; and obtained, in 1865, a gold medal from the Netherland Association for the Promotion of Scientific Knowledge for a textbook in Natural Philosophy. He took an active part in the politics of Netherlands, writing extensively and acting as editor-in-chief of a Liberal daily paper, attacking the defects in the administration and successfully advocating reforms.

In 1849 he moved to New York and established himself as private teacher. His inclination attracted him towards Prof. John W. Draper, by whose advice he went through the course of medical studies in the New York University, where he graduated in 1856, and was appointed Physician to the Northwestern Dispensary in New York. He abandoned the practice of medicine in 1859 and became connected with the Cooper Institute, where he successively filled the positions of Professor of Natural Philosophy, Chemistry, and Higher Mathematics and Mechanics. He accepted also, at the same time, the Professorship of Chemistry in the New York Medical College. In 1864 he was called to a chair expressly created for him, that of Industrial Science in Girard College, Philadelphia; the institution, however, becoming a mere political engine, caused him to resign in 1866, and in 1867 he returned to New York to accept the chair of Professor of Chemistry in the New York Dental Col-

lege, which he afterwards left for that in the Medical College for Women.

For the last ten years he has been chiefly engaged in writing on practical scientific subjects for several journals, as the "Scientific American," "Journal of Mining and Engineering," etc. In 1869 he produced, with the Brothers Watson, an Industrial Monthly, entitled "The Manufacturer and Builder," which has since enjoyed an eminent success. His name is also mentioned as one of the editors of "Appleton's New American Cyclopedia," to which he contributed valuable articles.

Prof. Van der Weyde is one of the most advanced, independent, and Liberal thinkers of the age. This is evinced occasionally in his writings, but more especially in his lectures before the New York Liberal Club, of which he is one of the founders. He agrees with Draper, Darwin, Huxley, Spencer, Haeckel, and others of that class. He is per ectly familiar with their works as well as the doctrines of the older philosophers, as Kant, Leibnitz, Descartes, and Spinoza. His remarks before the Club and in other meetings, show an honest desire for a knowledge of the truth, whatever that may be, no matter if it requires the sacrifice of personal predilections. This is also the reason why he has steadily acted as the champion in unmasking the frauds perpetrated in in the name of Spiritualism, and being an acute experimenter and observer, he has detected the class of frauds alluded to, where scores of other witnesses were deceived. Besides his scientific attainments, he is familiar with several languages; he is an amateur artist painter of no mean pretension and a superior musician. Every Sunday he may be heard performing on the organ at one of the leading orthodox churches in Brooklyn.

He has occupied a position of a similar character for twenty years. His treatment of the organ is said to be peculiar; all his performances are improvisations, eminently dignified and of a strictly religious character. They add more to the devotional feelings of the orthodox congregation than is the case with any other organist. This is an interesting fact, considering that he does not himself share in belief with the orthodoxy; it proves that the devotional feelings are independent of particular theological doctrines.

WALT WHITMAN.

This eccentric American poet was born at West Hills, Suffolk Co., N. Y., May 31, 1819. He was educated in the public schools of Brooklyn and New York, learned the printer's trade, worked at it in summer, and taught school in winter. He next became, by turns, tourist, editor and carpenter. In 1855 he published "Leaves of Grass," a volume of rhapsodical poems, without rhyme and often without rhythm, which has been augmented in each of five successive issues. This volume drew forth the high encomium of Emerson and several other *literati* of America and England. It also, for a time, created a perfect furor of sensation, admiration, and criticism. Indeed, it was a brand new thing in the world of letters, and came very nearly creating a new school of literature. Its utterances are most radical and cosmopolitan. Walt Whitman could never be made to wear any chains—religious, political, or social. He is one of the advanced thinkers of the day, and is unfettered by creeds, rites, or superstition.

From 1862 to 1865 he was a volunteer nurse in the military hospitals in Washington and in Virginia, where he displayed the most sympathetic and unremitting attention to our wounded and disabled soldiers, until it completely broke down his original high vigor, and finally ruined his health. From 1865 to 1874 he held a government clerkship in Washington. In 1873 he was disabled by paralysis, brought about by his patriotic self-sacrifice in the hospitals.

His miscellaneous writings, including his diary of camp and hospital experience are collected in a volume entitled "Two Rivulets." In 1876 he published a new edition of "Leaves of Grass. "As a Strong Bird on Pinions Free," and "Democratic Vistas," are also productions of his wonderful pen, not to mention several exceedingly unique poems, such as the "Proud Music of the Thunderstorm," etc., contributed to our first-class magazines. He now resides at Camden, N. J. He was never married.

HENRY BERGH.

THERE is nobody more worthy of being commemorated for his disinterested labors of kindness and humanity than the subject of this sketch. Many men have done brave and noble deeds for honor, fame, and the hope of gaining the approbation and love of their fellow beings. Many a general has fought bravely and performed deeds of valor, but he had an army and a country watching him and virtually cheering him on to perform noble deeds, but MR. BERGH has shown a bravery and a self-sacrificing devotion not prompted by such incentives. He has, for more than a decade, almost exclusively devoted himself to befriending the lower animals who can neither thank him for what he has done, nor even know aught of his efforts.

In President Lincoln's first term, Mr. Bergh was connected with the United States Embassy to Russia. He resided in St. Petersburg more than two years, and during that time witnessed a great many instances of cruelty to horses and other animals. He resolved at that time that when he returned to the United States he would organize a society for the prevention of such cruelty in this country.

Upon his arrival in New York in the early part of 1866 he took steps to carry out the measure he had matured in his own mind. He drew up a simple form, expressing the object of the movement. He obtained the signature of some seventy-five of the most prominent citizens of New York, who joined Mr. Bergh in his praiseworthy efforts. He was, of course, made President of the new society, and has annually been reëlected to the same position since.

Soon after the organization of the Society, Mr. Bergh visited the Legislature at Albany and induced the passage of a law recognizing the rights of dumb beasts, declaring cruelty to dumb animals to be a misdemeanor, and providing for the punishment of those guilty of it. Armed with the new law, Mr. Bergh soon commenced to enforce it and bring the offenders to

justice. He found all conceivable opposition to contend with. The truckmen of the city and all who used horses had been in the habit of regarding the horse as entirely their own property, with no rights save those granted by themselves. They were indignant and often insolent when Mr. Bergh interfered to protect the poor brutes which they deemed they had a right to punish to their hearts' content. He had a determined opposition from this class, and the magistrates and judges of the courts were not in sympathy with him. The press of the city, which should have sustained him in his noble efforts, chose rather to ridicule him and his cause. Many a would-be funny joke was perpetrated at his expense. It was so unusual for men to take a firm stand in favor of the poor brutes, that they freely made sport of Mr. Bergh's thankless labors. What he had to submit to; what he had to stand up against, what he had to overcome, will never be fully understood.

After the fierce opposition had partially subsided, a state of apathy followed, more to be dreaded than the active hostility; but the measures he adopted soon broke the dreaded indifference and attracted public attention. Seeing one day by the city papers that a cargo of turtles from Florida had arrived at the wharves, he visited the vessel and found vast numbers of the helpless animals lying upon their backs packed closely together, where they had been for three weeks without food or drink, some dying, some dead, some in a state of putrefaction. He caused the captain and entire crew to be arrested and taken to a court of justice; but from non-sympathy of the court, and upon the plea that the turtle was not *an animal*, the accused were acquitted. But some of the daily papers called attention to the fact, and the "Herald" especially gave nearly a page of ingenious description of an imagined convention of the lower animals to consider their rights and their wrongs, of which Mr. Bergh was chosen chairman. The result of all was, general attention was called to the subject, and within a very few days letters poured in from all parts of the country inquiring about the nature of the society, etc. From that day the movement has gone steadily forward. In the special work of this city, thousands of cases of abused, over-loaded horses, of horses being worked when lame and sore were befriended, and the hopeless

superannuated, and worn-out horses were mercifully shot. Hundreds of offenders were annually brought to justice, and fines were imposed in numerous ases; suffering cattle, sheep and calves that were cruelly treated in transit, by those who had them in charge, dogs and cocks in fighting pits were rescued in numerous cases, pigeon slaughter has been prevented, until the truckmen, the butchers, the sporting men and others have come to understand that if they inflict unnecessary cruelty they are amenable to legal punishment, and that the agents of Mr. Bergh will be after them. The effect of all this has been to greatly lessen the number of cases of cruelty to animals in the entire community.

The funds to keep up this organization have been partially derived from yearly dues of ten dollars each from regular members, one hundred dollars each from life members, together with donations from many generous individuals. One of this class, a Mr. Bonard, bequeathed his entire fortune, $150,000, to this society. By these means the society has been enabled to own the commodious building in which its offices are located and with a yearly income of $10,000.

Some one hundred and sixty men are constantly employed in this city alone to attend to the needs of the lower animals, and one hundred and forty are employed by the society in the State and outside of the city.

Thirteen branch societies have been established in the State of New York. Kindred societies have been established in thirty-seven States, and laws for preventing cruelty to animals, similar to those of New York, have been enacted. Italy and other European nations are also following the good example and are organizing similar societies.

All this most commendable work has been the direct result of Mr. Bergh's tireless efforts, which deserve to be placed high among the proudest and grandest achievements of man. To befriend those who have the power to return the favor is worthy and noble, but to befriend a class of animals that can make no direct return is worthier and nobler. Mr. Bergh holds that mankind are immensely indebted to the lower animals, especially to the horse, for the civilization which mankind enjoys to-day, and that if the world were to be deprived of

the services of this latter animal alone, for the term even of twelve months, civilization would go backward and be nearly obliterated from the earth. It is most true, we owe more to the horse, in what has been done, and is now being accomplished, than is generally appreciated.

It is but an act of humanity and justice to an animal which has done so much for the human race, and is still contributing so largely to our advanced civilization, that he should not only be treated kindly, but that the wrongs imposed upon him should be redressed, and that those who inflict these cruelties should be punished.

The good results from this cause have not been shared by the lower animals alone; the human race is unquestionably benefitted in almost an equal degree. They are rendered more humane, more merciful, more self-controlling, and consequently wiser and happier.

Among the beneficial results yet to grow out of the organization and influence of this society, is the formation of another, for the prevention of cruelty to children. It is believed that when our race has achieved its highest civilization and culture, cruelty to children and animals will be unknown.

Mr. Bergh is nearly sixty years of age. He was born in the city of New Yew York, which has since been his home. His fortune has been sufficiently ample to enable him to devote his time to the service of the animal kingdom without pay or hope of remuneration. He is a modest, unassuming man, and dislikes to appear in print, or to have paintings, pictures, or statues made of him. It was with some reluctance that he consented to have his name appear in this collection. We repeat, if any men are worthy of being commemorated by their fellow men, Mr. Bergh is one.

In theology he is advanced and liberal, but unaggressive. "May his tribe increase!"

SUSAN B. ANTHONY.

Susan Brownel Anthony, an American Reformer and Advocate of Woman's Rights and Female Suffrage, was born in South Adams, Mass., Feb. 15, 1820. Her father, Daniel Anthony was a member of the Society of Friends. Though a man of wealth, the idea of self-support was easily impressed on all the daughters of the family. She was employed in his cotton factory, completed her education in a school at Philadelphia, and from 1837 to 1852 was a teacher in the interior of the State of New York. Although the superintendents gave her credit for the best disciplined school, and the most thoroughly taught scholars in the country, yet they paid her but eight dollars a month, while men received from twenty-four to thirty dollars. After fifteen years of faithful labor and the closest economy, she had saved but three hundred dollars. No wonder she became an unflinching advocate of "Woman's Rights."

She became interested in the cause of temperance, and an admission into a Convention being denied her on account of her sex, she called a Temperance Convention of women in 1849, and since that time has been conspicuous in various philanthropic and reformatory movements. She has identified herself especially with the agitation for female suffrage, in the interest of which she has visited many parts of the United States and delivered numerous lectures and addresses, and otherwise worked very hard in the cause.

In the Autumn of 1867 she went to Kansas, where she remained during the political campaign of that year, which closed by giving nine thousand votes for "Woman's Suffrage."

In 1868 she founded in New York a journal called "The Revolution," which she conducted for some time in conjunction with Mrs. Elizabeth Cady Stanton and Parker Pillsbury, with whom she has also been a co-worker in the cause in which she is so much interested. She has acted on several occasions as delegate to the New York Working Woman's Association.

FROUDE.

James Anthony Froude, the English historian, son of Archdeacon Froude, was born at Dartington rectory, Totness, Devonshire, April 23, 1818. He entered Oriel College, Oxford, in 1836, took his degree in 1840, and two years after obtained the Chancellor's prize for an English essay, and was elected Fellow of Exeter College. His sympathy with the High Church views which then prevailed, led him to entertain the idea of studying for the ministry, and he proceeded so far as to be ordained deacon in 1845. But he never undertook any clerical duty, and soon abandoned theology for literature.

In 1847 he published a volume of stories, entitled "The Shadows of the Clouds," and in 1849 "The Nemesis of Faith," both of which, on account of their free, advanced views, were condemned by the University and the clergy generally. Soon after the publication of the latter, Mr. Froude resigned the Fellowship, and was obliged to give up an appointment which he had received as a teacher in Tasmania.

For two or three years he wrote almost constantly for "Fraser's Magazine" and the "Westminster Review." One of his articles in the latter, on "The Book of Job," has been reprinted in separate form. In 1856 he published the first two volumes of his "History of England, from the Fall of Wolsey to the Defeat of the Spanish Armada," which was continued from time to time till its completion in 1870, in twelve volumes.

His contributions to various periodicals have been reprinted under the title of "Short Studies on Great Subjects" (first series 1867, second series 1871). He also published in 1871 a small volume on "Calvinism." He was installed as Lord Rector of the University of St. Andrews, in March, 1869.

In 1872-3 he delivered in the United States a series of lectures on "The English in Ireland in the Eighteenth Century," which have since been published (3 vols., 1873-4). His "History of England" attempts to show that Henry VIII. was a much

better man than he has commonly been represented to be, and that Queen Elizabeth was indebted for her high reputation as a sovereign chiefly to the abilities of her Ministers. His delineation of the character of Mary Queen of Scots is very severe, and has given rise to much controversy.

Mr. Froude has, consciously or unconsciously, dealt with History from the scientific point of view, and substantially according to the common sense, scientific method. In this he differs from *most* other historians. This mode of treatment, as was to be expected, brought him into direct collision, not only with historians, but also with the whole theological and ecclesiastical spirit of England. No wonder he has been branded as Skeptic and Infidel. His friends declare that he looks upon this as a high honor, and time will certainly confirm his opinions.

His high idea of the value of History may be gathered from the following noble extract: "What are the lessons of History? It is a voice sounding forever across the centuries the laws of right and wrong. Opinions alter, manners change, creeds rise and fall, but the moral law is written on the tablets of eternity. For every false word or unrighteous deed, for cruelty and oppression, for lust or vanity, the price has to be paid at last; not always by the chief offender, but by some one. Justice and Truth alone endure and live. Injustice and falsehood may be long lived, but doomsday comes at last to them in French Revolutions and other terrible ways."

We regret that our space will not admit of other gems from his exquisite historical cabinet. They are very numerous and very brilliant, and the reader is heartily recommended to secure them all, and feast on their marvelous beauty.

S. S. JONES.

STEVENS S. JONES, the editor and proprietor of the "Religio-Philosophical Journal," a weekly newspaper devoted to the promulgation of Liberalism and modern Spiritualism, and the "Little Bouquet," a monthly magazine adapted to the minds of children and youth, promulgating the same doctrines, was born in Barre, Vermont, on July 22, 1813. His parents were intelligent, liberal-minded people. His father was a farmer in moderate circumstances. His mother was a woman of very great executive ability, many of whose traits of character her son inherited. He was her only son. During childhood and youth his health was very delicate, yet he was trained to habits of industry from which he has never departed.

At the age of nineteen Mr. Jones entered upon the study of law, and was admitted to practice at the November term of Court—the first term held by Judge Isaac F. Redfield at Montpelier, Vermont. He entered upon a successful practice of his profession in Hide Park soon after he was admitted, and remained there until his removal to St. Charles, Illinois, in the spring of 1838.

He was married to Lavina M. Camp, the daughter of Philo G. Camp, on the first day of May, 1838, and on the tenth day of May they started for their new home in Illinois.

For many years Mr. Jones confined himself to his profession and ranked high as a lawyer. He was twice elected Judge of the County Court, and discharged the duties of the office to the general satisfaction of the public.

At an early day in the history of railroads of the Northwest, Mr. Jones was actively engaged as a railroad man.

At the age of thirty-eight he was delegated by the Iowa Central Air line R. R. Company as their sole representative at Washington to obtain a land grant from Congress to aid the State of Iowa in building four parallel roads, these projected roads to run west from the Mississippi River across the State of Iowa. For four years he attended upon Congress urging the

propriety of making the grant of land to aid in developing the resources of that now great and prosperous state. Even the Senators and Representatives from that state were opposed to the grant to the great Central route on the forty-second parallel, which was finally, through his perseverance, incorporated into the grant which passed Congress in 1855.

Mr. Jones always belonged to the Liberal school in religion. His parents were Universalists, and he, for many years after arriving at manhood was an active member of that sect. He was generally the presiding officer at the state conventions, associations, and representative gatherings of the order during the first fifteen years of their history in the state of Illinois.

He dates his conversion to modern Spiritualism, mainly to the perusal of that remarkable work given through the early mediumship of Andrew Jackson Davis, called "Nature's Divine Revelations, and a Voice to Mankind."

The perusal of that work soon after its publication prepared his mind for the reception of the truth of *spirit communion* as given through the mediumship of the "Fox girls."

Once having been convinced of the truth of spirit communion, he fearlessly proclaimed it on all proper occasions, never obtruding his views, however, upon unwilling ears.

Often was he heard to express incidently, at the assurance given him by communicating spirits, that he would, at no remote time, be as deeply engrossed in promulgating the truths of spirit intercourse, and the *philosophy of life*, as he was then in his professional business. But not until the spring of 1865 did he fully realize the truth of that oft repeated assurance. Then it was that he found himself fully committed to the work of promulgating the *philosophy of life* through the columns of the "Religio-Philosophical Journal." Indeed, Mr. Jones, to many, has been absolutely reckless as to consequences, in hurling thunderbolts at the fallacies that have, as he says, like parasites, fastened themselves upon Spiritualism.

Mr. Jones' Publishing House was entirely consumed in the great Chicago fire of October 9, 1871. His loss was very heavy, and he received nothing from insurance companies. Some small sums were loaned him, but all was refunded within six months afterwards.

Most vigorously did he go to work to restore his publishing business. His paper for the week of the fire fortunately was mailed and on its way to the subscribers, when the "fire fiend" did its work. While the fire was yet raging, he wrote the matter for a new issue—smaller in size—and had it printed and mailed in *advance of time*, assuring his subscribers that although burned out clean, the "Religio-Philosophical Journal" would be continued without unnecessary delay.

He then came directly to New York and purchased an entire new outfit, and in five weeks had the "Religio-Philosophical Journal," full size, in the United States mails on its way to its subscribers. In the meantime between the fire and the printing of the paper in its new dress, full size—he every week greeted his subscribers with the "Religio Philosophical Journal," small in size, that they might not be in the dark as to the progress being made by him to reinstate his publishing house. None of the publishers in Chicago on that memorable occasion excelled him in enterprise.

The great Chicago fire was an important event in the history of the "Religio Philosophical Journal."

It burned up everything *material*, about the institution.

It aroused the latent energies of Mr. Jones and fired with new zeal the patrons of his paper.

Liberal minded people were urged by old subscribers to take the paper. Thousands sent in the names of *trial subscribers*, paying for the same themselves. In this way many became deeply interested in the philosophy advocated through its columns, and date their conversion to Spiritualism from that time.

Mr. Jones although his locks are whitened with age is in full vigor of manhood and devotes his whole time to conducting his business—financially and editorially.

As appears from leading editorial articles in his paper Mr. Jones looks upon Spritualism as a means of *evolving* a rational system of philosophy which he calls "The Philosophy of Life." He opposes in a very positive manner the organization of the believers of the truth of spirit communication into a religious body with creeds or confessions of faith.

He holds that all phases of religion are but stepping-stones

to a *system of philosophy* which shall harmonize with *science and sound reason.* Indeed, he claims that religion bears the same relation to the *Philosophy of Life*, that alchemy bore to chemistry and astrology to astronomy.

Mr. Jones seems from his bold and outspoken articles, that appear from week to week, and from month to month, in his paper and magazine, to look at all things in a philosophical light. He views all things in nature, and all acts of men, as the result of preceding conditions, as causes, absolute. Hence he complains of nothing, but works on in the full faith that as *conditions* are improved the effects of preceding causes will be of a higher order than they would under inferior conditions. He venerates *wisdom* and holds that knowledge is the only *savior of mankind.*

He denies special creations and holds that all beings, human and brute, are unfolded from *spiritual germs*, which have ever existed, and in which sex and germs are eternally and unchangably fixed.

It is but just that due credit should be given Mr. Jones for the boldness he has evinced in the radical, outspoken articles in opposition to the superstitions of what are claimed as supernatural religions, which from time to time have appeared in his columns. No radical paper in the country has been more radical than his, and some of the sturdiest blows that have been given the myths and absurdities of the past have come from the organ he conducts. If the uncompromising Materialist finds in his columns that which he cannot accept as truth from his standpoint, he will also find much that accords with his views and which effectually exposes the darkened errors in which, for centuries, man has been blindly groping. As all Liberals, even, cannot arrive at the same conclusions, let us, at least, be fair, rejecting such as our reason disapproves, and giving due credit to that which meets our approbation.

S. S. Jones, while sitting at his table in his office on March 15, 1877, was shot at the base of the brain by William C. Pike, a lecturer on phrenology. Death immediately ensued. Jealousy prompted the deed. When tried a few months subsequently, Pike was cleared upon the ground of insanity.

WARREN CHASE.

In the little town of Pittsfield, N. H., on the fifth day of January, 1813, was born the subject of this sketch. His mother's name was Susan Durgin. She was already the mother of three daughters. She was never married, and nothing is now certainly known concerning the paternal origin of these daughters.

The father of the last-born, the boy Warren, was one Simon Chase. Both parents were born in poverty and privations, reared without the advantages of schools, and their lives had been struggles for existence upon the rock farms of New England, where it has been said the more land a man has the poorer he is. The only black mark against the character of the mother was having children illegally and unchristianly born.

His mother struggled on with her burdens through four fearful years. She then hired a Quaker family to keep her boy that she might the better work and earn support. One night she retired well as usual, and the next morning her dead body was found in the bed. The Quaker family could not keep the boy without pay, and he was turned over to the town, whose three selectmen were overseers of the poor, to whom the "scanty pittance of unsocial bread" was doled out by the lowest bidder, at public and annual sale. The boy being large and strong, and promising to be of value for work within a few years, one of the hardest and most heartless farmers in the neighborhood, offered to take him till twenty-one years of age. The selectmen drove an unusually good bargain with him in making him agree to send the lad to school three months each year, and upon his reaching his majority give him one hundred dollars and two suits of clothes. This man's name was David, and he appears to have been entirely lacking in the common feelings of humanity.

Young Warren was the subject of savage abuse with tongue and hands and lash at every turn and return of day. His allowance of food was scarcely sufficient to sustain life, and was

only such as was left after meals by the family. His clothing was scanty, and his schooling little or none. Through the severe winters, with toes and fingers often frozen, he was kept in the slavery of the farm. At last, at the age of fourteen, penniless, friendless, ragged, and unlettered, he resolved to run away.

With difficulty he made his way to his native town. His appearance and complaints moved even the sympathies of the selectmen, who held that the heartless David had forfeited all claim to further service. Thus released, the little hero was now able to support himself and get some share of his time for the school-house, which to him, even at this age, seemed to lead to the goal of his ambition in life. A pleasant place was obtained for him on a farm where he could work summers, and do chores and go to school winters. This became his permanent home till he reached the age of manhood. Thanks to the kindness of his last master, Mr. Bracket, he was enabled to enter the academy at Gilmanton Corners, to obtain such educational aid as could not be furnished him in the district school, where, five years before, he commenced to learn in the lowest class — an object of ridicule to the school. He was soon marked as one of the most active and ambitious students of the school. While at the academy he got hold of "Volney's Ruins," and he became a skeptic.

But poverty had set her seal upon him, and he was obliged to leave the school. Theology offered to open the door and educate him for the ministry, if he would get religion; but though he knew that many students accepted theological charity to obtain an education and an easy way of getting a living, Warren Chase spurned such a course, choosing rather a crust and freedom of thought with an honest heart.

And now he started out into the world in search of fortune — loitered about the streets of Boston a few days, too timid to ask for employment — went to Brookline and labored a few weeks in a garden, returned to his native town and passed a few weeks in a law office; went to Albany, where he took passage West in a canal boat. He proceeded to Monroe, Mich., where he found employment in a variety store, married, had his little business broken up in the crash of '37; shipped on a schooner

for Kenosha, Wis., with his wife, babe, and the little remnant of his goods, which were lost by the wrecking of the vessel; arrived in a new country, penniless, with a sick wife and a feeble child; moved into an old, unoccupied claim shanty, hired an old cook-stove, with nothing to cook but half-grown new potatoes which he was permitted to dig, as an act of charity; secured the district school to teach for his board; passed three years of untold suffering and poverty, during which period two more children were added to the family; originated a movement for a settlement where the city of Ripon now stands; was elected a member of the Constitutional Convention in 1846, in which D. R. Burt was also a member; afterwards to the State Senate; was delegated to the National Convention at Pittsburg, that nominated John P. Hale; held an electoral vote for Horace Greeley at the time of his death from the State of Missouri; surrendered his political prospects of the United States Senate to advocate an unpopular subject in the lecture field (Spiritualism). Such, epitomized, are the main incidents in the life of this self-made and remarkable man.

During his later years all his energies have been devoted to the cause of Spiritualism. In 1866 he engaged with William White & Co., in the business of the "Banner of Light," taking charge of their New York department at No. 544 Broadway, which he continued till May, 1869. Besides giving more lectures in more places on the Harmonial Philosophy than any other speaker, he has written "The Life Line of the Lone One," "The Fugitive Wife," "The American Crisis," "Gist of Spiritualism," besides another still in manuscript, which has been withheld ten years for the lack of means to publish it, entitled "Essence and Substance."

Mr. Chase is the oldest Spiritualistic lecturer now on the American rostrum. As an author, orator, and miscellaneous writer, his works and words will make him popular long after he is dead. He is opposed to the present marriage system, contending that marriage should be left entirely to the parties, to be regulated only by the general law of civil contracts. He is thoroughly anti-Christian, and his tongue and pen have ably and effectually championed the cause of radical Infidelity.

HERBERT SPENCER.

This distinguished English philosopher and author was born at Derby, about 1820. Not much is known about his early training and habits. In course of time he learned the business of civil engineer, which, however, he abandoned about 1845. In 1851 he published "Social Statics; or, The Conditions Essential to Human Happiness Specified," etc.; and in 1855 he brought out his "Principles of Psychology." His highly thoughtful and philosophical contributions to the "Westminster Review" and other periodicals were reprinted in a volume entitled "Essays, Scientific, Political, and Speculative" (1857). Among his principal works, which have attracted much attention, are "Education, Intellectual, Moral, and Physical" (1861), "Progress, its Law and Course," and "First Principles" (1862), "The Principles of Biology" (1863), and "Illustrations of Universal Progress" (1864). Some of these are portions of his well-known "System of Philosophy."

This "System" is now fast being completed. Mr. Spencer is at this time working hard in the domain of Sociology, having finished his treatment of the previous sciences.

The following is a skeleton outline of his Great Scheme:—

I. *First Principles.* Part 1, The Unknowable. Part 2, Laws of the Knowable.

[Mr. Spencer says: "In logical order should here come the application of these First Principles to Inorganic Nature. But this great division it is proposed to pass over: partly because, even without it, the scheme is too extensive; and partly because the interpretation of Organic Nature after the proposed method is of more immediate importance."]

II. *The Principles of Biology.* Part 1, The Data of Biology. Part 2, The Inductions of Biology. Part 3, The Evolution of Life. Part 4, Morphological Development. Part 5, Physiological Development. Part 6, The Laws of Multiplication.

III. *The Principles of Psychology.* Part 1, The Data of Psy-

chology. Part 2, The Inductions of Psychology. Part 3, General Synthesis. Part 4, Special Synthesis. Part 5, Physical Synthesis. Part 6, Special Analysis. Part 7, General Analysis. Part 8, Corollaries.

IV. *The Principles of Sociology.* Part 1, The Data of Sociology. Part 2, The Inductions of Sociology. Part 3, Political Organization. Part 4, Ecclesiastical Organization. Part 5, Ceremonial Organization; Part 6, Industrial Organization. Part 7, Lingual Progress. Part 8, Intellectual Progress. Part 9, Æsthetic Progress. Part 10, Moral Progress. Part 11, The Consensus.

V. *The Principles of Morality.* Part 1, The Data of Morality. Part 2, The Inductions of Morality. Part 3, Personal Morals. Part 4, Justice. Part 5, Negative Beneficence. Part 6, Positive Beneficence.

It will be seen from the above that Mr. Spencer virtually follows the classification of the Sciences inaugurated by M. Comte, and that, like M. Comte, he ignores all Philosophy that is not *Scientific.* In the Preface to the American edition of his works, the writer truly says: "The system here presented has high claims upon the young men of our country,—embodying as it does, the latest and largest results of positive science; organizing its facts and principles upon a natural method, which places them most perfectly in command of memory; and converging all its lines of inquiry to the end of a high practical beneficence,—the unfolding of those laws of nature and human nature."

Mr. Spencer has been severely criticised for propounding *attributes* to the *Unknowable;* for making, or seeming to make, this *Unknowable* the object of Religion; for counseling a constant symbolizing of this *Unknowable* as such object, while there is so much other crying work for our powers in this world of sin, sorrow, and misery; and for *over-doing* the Theory of Evolution, etc. But for all this Mr. Spencer's System is *par excellence,* the English Bible of scientific and philosophic Infidels It is full of *positive knowledge,* as against the supernatural jargon of Christianity on the one hand, and the mere negative antagonism of destructive Freethought on the other. Let all our readers study it as thoroughly as they can, even if it take

most of the remainder of their lives to do so. No one can be said to have kept even pace with Modern Thought without doing this. And beside, the general study of this comprehensive scheme would save the world from the great infliction of a vast amount of crude literature in article, pamphlet, or book form, on the great questions of the day, which the world can do most excellently *without*.

Mr. Spencer is a very colossus of Modern Freethought. He does not pretend to be infallible. Science and scientists are ever *self-correcting;* but the Scientific *Method* of Investigation is eternally true. The Church and the Priest all over the land are panting in pain and even shrieking in agony from the sturdy and never-ceasing thrusts applied to their very vitals by the spirit of the Spencerian Philosophy, and in a modified sense, (though they try their best to blink this fact,) by Mr. Spencer himself.

Listen to what this great destructive and constructive Infidel has to say about Theism and the Theistic hypothesis of the Universe, *or* Creation by external agency:—"Alike in the rudest creeds and in the cosmogony long current among ourselves, it is assumed that the genesis of the Heavens and the Earth is effected somewhat after the manner in which a workman shapes a piece of furniture. And this assumption is made not by theologians only, but by the immense majority of philosophers, past and present. . . . Not only is this conception one that cannot by any cumulative process of thought, or the fulfillment of predictions based on it, be shown to answer to anything actual; and not only is it that in the absence of all evidence respecting the process of creation, we have no proof of correspondence even between this limited conception and some limited portion of the fact: but it is that the conception is not even consistent with itself—cannot be realized in thought, when all its assumptions are granted."

PROF. JOHN TYNDALL.

This distinguished physicist was born in the village of Leighlin Bridge, Ireland, in 1820. He early applied himself to serious study in the national school, where he soon mastered Euclid, Algebra, conic sections, and plane trigonometry.

In 1839 he quit school and joined the Irish Ordnance Survey. He acquired a practical knowledge of every branch of it, becoming a draughtsman, a computer, a surveyor and trigonometrical observer. In subsequent years he turned this experience to admirable account in his investigations of Alpine glaciers. During his youth all his leisure hours were devoted to systematic study. For twelve years he never failed to be at his books before five o'clock in the morning.

In 1844 he entered upon the vocation of a railroad engineer. To five years upon the Ordnance Survey succeeded three years of railway experience. But this proving unpromising, and animated by a strong desire to augment his knowledge, young Tyndall resigned his position, and accepted an appointment in Queenswood College. He here developed remarkable capacity as a teacher.

Attracted by the fame of Prof. Bunsen, Tyndall quit England in 1848, and repaired to the University of Marburg, in Hesse-Cassel. He had the free use of the laboratory and cabinets of this institution, with the instructions of some of the most celebrated scientists of the day. His first essay which made him known to the scientific world was "On Magne-optic Properties of Crystals, and the Relation of Magnetism and Diamagnetism to Molecular Arrangement."

In 1851 he went to Berlin, and continued his researches in the laboratory of Prof. Magnus. He soon, however, returned to London, and was elected Fellow of the Royal Society in 1852. He delivered an evening discourse at the Royal Institution, February 14, 1853, which was so successful that he was at once offered a position in that establishment. In June 1853 he

was unanimously elected to the appointment he now holds, of Professor of Natural Philosophy at the Royal Institution. The first three years of his residence in London he devoted to an investigation of diamagnetism, the results of which were collected and published in a volume.

In 1849 he went to the Alps for rest and health. But he could not be long in the presence of the grand physical phenomena there displayed without becoming interested in the scientific questions they presented. Accordingly, for more than twenty years, the Alps have served the double purpose, to Prof. Tyndall, of physical and mental re-invigoration, after his exhaustive London work, and, at the same time, they have furnished him with a series of the most interesting scientific problems. Accompanied by his friends Prof. Huxley and Prof. Hirst, he has climbed the mountains and explored the glaciers to clear up the various vexed questions that have arisen. The description of his adventures and the results of his researches are given in his volume on "The Glaciers of the Alps;" also less fully in his "Hours of Exercise," and in the "Forms of Water." In 1859, during his summer visit, he determined the winter motion of the Mer de Glace. The same year, at the Bel-Alp, he prepared his famous Inaugural Address.

In the winter of 1872–3, he visited the United States, and delivered a number of lectures, illustrating them with a large amount of new and delicate apparatus, which he brought with him for that purpose. These lectures embraced the phenomena and laws of light; reflection, refraction, analysis, synthesis, the doctrine of colors, and the extension of radiant action in both directions, beyond the light-giving rays, into the regions of invisible action. Then followed the principle of spectrum analysis, the polarization of light, the phenomena of crystallization, the action of crystals upon light, the chromatic phenomena of polarized light, and the parallel phenomena of light and radiant heat. Over three hundred thousand "Tribune Extras" containing these lectures were sold. The proceeds of the lectures amounted to over thirteen thousand dollars, This he generously donated to the establishment of a fund for the advancement of theoretic science. For the present the interest of the fund is to be devoted to the support of two American

pupils who may evince decided talents in physics, and who will devote their lives to that work. His desire is that these pupils shall spend four years in a German university; three years to be devoted to the acquisition of knowledge, and the fourth to original investigation.

Of Prof. Tyndall as an author it is hardly necessary to speak, as the reading public is already familiar with his works. Among scientific writers he stands almost alone in the poetic vividness, force, and finish of his style. Of an ardent and poetic temperament, and at home among the grandeurs of natural phenomena, there is often an inspiration in his words that rouses and thrills the highest feelings of the reader. He has undoubtedly done more than any other English writer to make known and to popularize the great scientific truth of the mutual convertibility of heat and motion. As a lecturer, he is characterized by clearness, force, vividness of description, and the eloquence inspired by grand conceptions. He never reads his lectures, but holds his audience by the power of lucid and forcible extemporaneous statement. He is intensely in earnest, and is always as much interested in the subject and the proceedings as the audience he carries with him. As an original and skillful experimenter, Prof. Tyndall is unrivalled. Holding the truths of science to be divine, he is impelled to dedicate his life to their discovery. He has won his scientific reputation as an explorer in the field of experimental physics, and to day he holds the most commanding place in the world as a philosophic thinker. His high scientific position gives acknowledged weight and force to his views. He is one of the most outspoken skeptics in the scientifiic school of philosphy, and his courageous temper leads him to deal candidly and fearlessly with questions of theology. An independent and intrepid inquirer, tolerant of honest error, but contemptuous of that timid and calculating spirit which would protect men's prejudices from the light of investigation, he is without fear in the free and manly expression of his opinions. A devotee of science and a lover of truth, however unpopular; a man long drilled in the severities of scientific logic, it is impossible that he should not find much in current opinion to excite continued and trenchant protest.

GEORGE ELIOT.

MARIAN C. EVANS, the celebrated English novelist who is known to all the world by her *nom de plume* of GEORGE ELIOT, was born in the North of England about the year 1820. Her novels, "Adam Bede" (1858), "The Mill on the Floss" (1859), "Scenes of Clerical Life," "Romola" (1863), "Felix Holt, the Radical" (1866), and "Middlemarch," and her poem, "The Spanish Gypsy," (1868), are *first-class* productions, full of keen but sympathetic insight into the very inmost recesses of our common human nature. She has been most aptly called the "Shakspere of the Novel." And all her sentiments are in keeping with the liberal spirit of the nineteenth century. She is not a mere negationist, but on the contrary quite positive and constructive in her teachings. Her books may indeed be well called "The Novel Bible," and ineffably superior to the ancient Hebrew and Christian Scriptures, so replete are they with noble hints, suggestions, instructions, motives, and principles toward a higher life, and so well adapted to almost all possible positions and conditions of *modern* men and women.

Some years ago Miss Evans united herself—her fortune, literary pursuits, *prestige*, person, and all—to the distinguished writer, George Henry Lewes. They did not undergo the humiliation (for them) of requesting or accepting a priestly or magisterial proclamation of mutual love or bondage in their case. Both were so conscious of being on such an elevated plane of purity and prudence—in fine, of being such "a law to themselves"—that what they did they thought to be a high right and duty for *them* to do, however inapplicable and even sinful and outrageous it would be for most lovers to take such a course. Say what we will, there is an *esoteric* as well as an *exoteric* doctrine of the sexual as well as all other relations. Indiscriminate "free-love" we approve not; a magisterial form of marriage we believe to be the best for most people; but we are not so blind as to ignore or decry the facts of high moral and esthetic sexual unions between really high and pure natures

without any sanction from any quarter except from their own fine instincts of right and propriety.

Professor Lewes and George Eliot have nobly lived together under the ægis of the very highest form of true monogamy, have voluntarily proclaimed themselves man and wife before their admiring friends, and have had, without any interruption, the welcome *entree* into the very best literary and other select circles of London. And most nobly have they worked together. They are both endowed with rare common sense and the true philosophic spirit. But they are also very versatile, and eminently and worthily successful in all their works.

A few specimens, taken at random, of George Eliot's analyses of her own sex, and our sketch will be closed:

"There was something which she now felt profoundly to be the best thing that life could give her. But—if it was to be had at all—it was not to be had without paying a heavy price for it, such as we must pay for all that is greatly good. A supreme love, a motive that gives a sublime rythm to a woman's life, and exalts habit into partnership with the soul's highest needs, is not to be had where and how she wills: to know that high initiation, she must often tread where it is hard to tread, and feel the chill air, and watch through darkness. It is not true that love makes all things easy: it makes us choose what is difficult."

"When a woman feels purely and nobly, that ardor of hers which breaks through formulas too rigorously urged on men by daily practical needs makes one of her most precious influences: she is the added impulse that shatters the stiffening crust of cautious experience. Her inspired ignorance gives a sublimity to actions so incongruously simple that otherwise they would make men smile."

"It is terrible—the keen, bright eye of a woman when it has once been turned with admiration on what is severely true; but then, the severely true rarely comes within its range of vision."

HELMHOLTZ.

Herman Ludwig Ferdinand Helmholtz, the celebrated German physicist and physiologist, was born in Potsdam, August 31, 1821. At the age of seventeen he was admitted to the Royal Military School in Berlin, and commenced the study of medicine. In 1842, in his graduating thesis, he endeavored to prove the existence of an anatomical connection between the nerves of motion and those of sensation through the intermediate means of ganglion cells, and presented the results of numerous examinations of the delicate nerve-fibres of bugs, spiders, crabs, and many other of the lower animals.

He was assistant physician at the Charity Hospital until 1843, when he became military surgeon and was stationed at Potsdam. During the next five years, besides practicing medicine, he contributed to prominent scientific periodicals, and published a work "On the Conservation of Forces." He was at once recognized as one of the great investigators of the day. He also delivered many popular lectures, some of which were translated by Professor Tyndall, and published in London. In 1843 he wrote a work "On the Nature of Putrefaction and Fermentation," in which he proved putrefaction to occur independent of micro-copical living beings, though modified thereby, and then constituting fermentation. In 1845 he brought out his "Animal Heat," with especial consideration of the question whether the living animal body gives off as much heat as is produced by the combustion and change of the food it takes in. Also another "On the Consumption of the Tissues during Muscular Action," and another, "Proof of a Development of Heat during Muscular Action."

In 1848 he returned to Berlin and filled the position of "Prosecutor of anatomy," and tutor in the Art Academy. In 1849 he became professor of physiology in the University of Königsburg. Here he began his celebrated investigations as to the rapidity of propagation of nerve excitations, which attracted

great attention from scientific minds. He demonstrated that thought is not instantaneous, and that a certain portion of time is necessary for it to be conveyed from the fingers to the brain. He paid close attention to the examinations into the nature of sounds and colors, and the theories and facts he has presented to the world are far in advance of what has ever been effected in this line before. He became professor of anatomy and physiology in Bonn, in 1855, and of physiology in Heidelberg in 1868, since which time he has been professor of physics in Berlin. His work of "Physiological Optics" was published in 1857, which was a pioneer production in that line. His original researches were of a remarkable character. His work on music and sounds, published in 1862, cannot be described here for want of room; but in it he explained what philosophers and musicians have tried to do for 2000 years and failed. He invented the method of analyzing sound, thereby furnishing a means of acquiring knowledge in that line before unknown He also discovered the acoustic cause of the vowel sounds of human speech, and was able to produce the same by mechanical processes.

His contributions and published letters have been very numerous, the titles of which even will have to be omitted here. His readiness and ability to present to the public, in intelligible language, the results of his researches, have added largely to his fame. He has been delivering popular scientific lectures nearly thirty years, and he has added largely to the abstruse and intricate scientific knowledge of the world.

As a strong and original thinker there are but few who equal Helmholtz. His earnest prosecution of science has entirely obliterated from his mind the last lingering shadows of an antique and obsolete mythology, and instead thereof he has stored his mind with the valuable and reliable truths with which the Universe is replete. He is indifferent as to the frowns of the priesthood, and regardless of their pretensions and their claims. He has no confidence in a system of theology which depends upon a pretended supernatural revelation for its foundation and support. His observation and his reason teach him that the Universe includes all existing forces and conditions, and that above or below it, or outside of it, there can be nothing.

O. B. FROTHINGHAM.

Octavius Brooks Frothingham, son of Nathaniel L. Frothingham, was born in Boston, November 26, 1822. He graduated at Harvard College in 1843, spent three years in the Cambridge Divinity School, and was settled as pastor of the North Church, (Unitarian,) Salem, Mass., March 10, 1847. He removed to Jersey City, N. J., in May, 1855, where he preached till May, 1859, when he accepted a call to New York, and became pastor of a congregation which in 1860 was organized under the name of the "Third Unitarian Congregational Church." He is distinguished for the intellectual character of his sermons, very many of which have been published in pamphlet and book form, his wide scholarship in the various branches of learning, as well as for his impressive eloquence.

He is one of the principal founders and leaders of the "Free Religious" movement, which has for its object the promotion of advanced Rationalistic ideas and opinions in theology, discarding supernaturalism, miracles, the divine origin of Christianity, and all forms of superstition in place of the received doctrines of sectarian and orthodox churches.

He has written extensively for various journals, and contributed numerous papers to prominent reviews. He has published more than one hundred and fifty of his Radical Sermons, and is author of the following works: "The Parables" (1864), "Stories from the Old Testament" (1864), "Renan's Critical Essays," translated (1864), "The Child's Book of Religion" (1871), "The Religion of Humanity" (1872), "The Life of Theodore Parker" (1874), "Transcendentalism in New England" (1876).

As a speaker, Mr. Frothingham is distinguished for clearness, a faultless diction, extensive research, logical acumen, and an agreeable, quiet style of eloquence. His enunciations are often of the most advanced radical character, and he seems to fear not to give utterance to the convictions to which a thorough and prolonged course of thought has brought him. He is de-

serving of the highest appreciation for the undaunted courage he has manifested and the fidelity with which he has followed the truthful teachings of reason and science.

A few quotations from Mr. Frothingham are here appended:

"As the human idea enlarges, its ideas multiply and expand, its hopes gain in grandeur, its vision becomes transcendent, knowledge broadens the world, intelligence reveals the laws by which it is conducted, culture extends the relationship of being and multiplies the bonds of sympathy. The better creation is understood, the clearer its divinity is recognized, the more faithfully is its order venerated, the more profoundly are its beauty and goodness adored. The perfectly free, that is, the perfectly enlightened, the perfectly normal man, will worship in a temple of thought as much grander than "St. Peter's" as "St. Peter's" is grander than a Methodist chapel. He will lift up an aspiration that will make the litany of the Church seem cold and broken. He will bend before a deity as much superior to that of Christendom as that is to a Pacific Islander's idol. The larger the mind, the larger the deity, the sweeter the hope. The poet said: 'An honest man is the noblest work of God'; the philosopher replies: 'An honest god is the noblest work of man.' Give us then the honest man, and we will have the honest deity. Give us the man of integrity, the whole man, round and complete, and his worship will also be full and complete, a worship as glorious in spirit as clear in truth."

"There is a soul of truth in Atheism. The Atheist wishes to vindicate the prerogative of natural law; to demonstrate the natural order, the perfect sequence and consistency of the world, the sufficiency of the Universe, as constituted for all the ends of his constitution, the needlessness of interference with established conditions, the full *enworldling*, so to speak, of the creative mind. Hence his antipathy of the popular conceptions of God as a being of special plans and purposes, a God who must needs arrange and re-arrange the running machinery of creation, who can be moved by prayer, or who must resort to occasional expedients to prevent catastrophe to his projects. There is the soul of truth in the Atheist; a soul great enough to excuse graver errors than he falls into, and to relieve his name from the reproach that heresy-haters have fastened upon it."

ALFRED RUSSELL WALLACE.

THIS distinguished naturalist was born at Usk, Monmouthshire, England, January 8, 1822. He was employed for several years in the architectural office of his brother, and then devoted himself to natural history. In 1848 he accompanied Mr. H. W. Bates in a scientific expedition to Brazil, where, after a protracted sojourn in Para, he explored the primeval forests of the Amazon and Rio Negro, returning to England 1852. His valuable collections, especially rich in the departments of ornithology and botany, were in great part destroyed by shipwreck.

In 1853 he published "Travels on the Amazon and Rio Negro," and "Palm Trees of the Amazon and their Uses," and in 1854 undertook a journey to the East Indies, where, for a period of nearly eight years, he explored the greater part of the islands constituting the Malay Archipelago and portions of Papua. While pursuing his researches relative to the fauna and flora of those regions, Mr. Wallace, unaware of Darwin's previous labors in the same direction, attempted the solution of the problem of the origin of species, and arrived at almost the same general conclusions which were simultaneously reached by that naturalist.

His paper "On the Tendency of Varieties to depart indefinitely from the Original Type," transmitted through Sir Charles Lyell to the Linnean society, was read before that body July 1, 1858, coincidently with the reading of Mr. Darwin's paper "On the Tendency of Species to form Varieties and on the Perpetuation of Species and Varieties by means of Natural Selection." Though recognizing the efficacy of natural selection in producing most of the changes attributed to its action by Mr. Darwin, he denies its competence to effect, without the joint agency of some higher cause, the transition to man from the anthropoid apes.

In 1862 Mr. Wallace returned to England, where, for several years, he was mainly engaged in the classification of his vast collection, which embraced over 100,000 entomological specimens,

and more than 8,000 birds. The results of his Eastern explorations were partially embodied in "The Malay Archipelago," "The Land of the Orang-utan and the Bird of Paradise" (1869).

Mr. Wallace has of late been permanently associated with the believers in Spiritualistic phenomena, to the examination of which he has devoted special attention. His observations in this direction were published in a series of essays in the "Fortnightly Review" for 1874, reprinted as "Miracles and Modern Spiritualism" (1875).

In 1868 he received the royal medal from the Royal Society, and in 1870 the gold medal from the Geographical Society of Paris. In 1870 he published "Contributions to the Theory of Natural Selection." His elaborate work "On the Geographical Distribution of Animals" (2 vols.,) appeared in 1876 in English, French and German.

The Spiritualists may well be proud of the acquisition to their ranks of such an eminent scientist as Professor Wallace, who, in his researches into Nature and the laws impelling matter, have equaled those of any living man. In connection with such men as Professor William Crookes, F.R.S., the celebrated chemist; C. F. Varley, F.R.S., electrician; Camille Flamarion, the French astronomer; Hoefle, the German chemist and author, he has done much to impart credit to the doctrines of Spiritualism and to raise it from the plane of ignorance and unscientific facts in which it may be supposed to have been located before such men as Professor Crookes and himself devoted their attention to the subject and subjected the phenomena attending it to most severe, critical, scientific tests. Wallace and Crookes devoted months of patient investigation to the various classes of phenomena alluded to, and from the high character for scientific attainment, intelligence and truthfulness which they enjoy, their statements are entitled to credit, or to a fair examination at least.

In 1874 after patient and prolonged investigations in the direction indicated Professor Wallace published in the "Fortnightly Review" an able paper upon the subject of his researches, which was afterwards printed in pamphlet form, entitled "A Defense of Modern Spiritualism," of which numerous thousands have been sold. The same has been highly appreciated by his Spiritualistic admirers both in Europe and America.

JAMES PARTON.

This distinguished American author was born in Canterbury, England, February 9, 1822. At five years of age he was brought to New York, and at nineteen he became teacher in an academy at White Plains, N. Y., and afterwards in Philadelphia and New York City.

His first literary employment was on the staff of the "Home Journal" of New York, with which he was connected about three years. Since that time he has devoted himself to literary labors and public lecturing.

In 1856 Mr. Parton married Sara Payson Willis, popularly known as "Fanny Fern," who, as an author and contributor to leading journals, obtained an enviable distinction. This congenial union continued some sixteen years till the death of Mrs. Parton. Some three years after her death Mr. Parton married the daughter of his deceased wife, by a former union. This incident was the cause of some remark and comment.

In March, 1875, he purchased a house in Newburyport, Mass., intending to make it his future residence.

He has published a "Life of Horace Greeley" (1855—new edition 1868); "a collection of "Humorous Poetry of the English Language from Chaucer to Saxe" (1857); "Life and Times of Aaron Burr" (1857—new edition, 2 vols., 1864); "Gen. Butler in New Orleans" (1863); "Life and Times of Benjamin Franklin" (2 vols., 1864); "Smoking and Drinking;" and "Peoples Book of Biography" (1868); "Famous Americans of Recent Times," (1870); "Triumphs of Enterprise, Ingenuity and Public Spirit" (1871): "Topics of the Times" (1871); "Words of Washington" (1872); "Life of Thomas Jefferson" (1874). In 1875 he was engaged upon a series of articles for "Harper's Monthly" on "Caricatures in all Times and Lands." For fifteen years he has been collecting materials for a life of Voltaire.

Mr. Parton is emphatically an advanced thinker, and is entirely freed from superstition, mysticism and bigotry.

MAX MULLER.

Frederick Max Muller the eminent philologist and teacher, son of the poet Wilhelm Müller was born in Dersan, Germany, December 6, 1823. He commenced his philosophical studies in Leipsic, where he took his degree in 1843. Induced by Hermann Brockhaus to give special attention to Sanskrit, he published in the following year his first work, a translation of the *Hitopedeca*, a collection of Hindoo fables.

After attending the lectures of Bopp and Schelling in Berlin, and examining the collection of Sanskrit manuscripts then purchased by the government, he went to Paris where he prepared himself, at Burnouf's suggestion, to undertake the editing of the *Rig Veda*, with the Sayana Commentary. For the purpose of comparing the manuscripts of the Louvre with those in the possession of the East India Company, and those contained in the Bodician library, he went in 1846 to England, where Bunsen and Wilson induced him to remain, and the East India Company assumed the expense of the publication of his edition of the *Rig Veda*. The first volume of this stupenduous work appeared in 1849, and the sixth and last at the end of 1874. Each volume consists of more than 1200 pages. This edition has a special value from the masterly introductions prefixed to the volumes which form important additions to the science of Indian antiquities and linguistics.

The first volume of the second edition of the *Rig Veda*, without the Indian Commentary was published in Leipsic in 1856. He has published in German an excellent translation of Kalidasa's *Meghadata*, (1847); a charming novel entitled *Deutsche Liebe* (1857). English translation 1875). He is also the author of several papers in philological journals; but none of this class of his publications are in English.

After a series of essays on the modern dialects of India, which appeared in the "Transactions of the British Association," and literary journals of England, he issued in 1854, on

the occasion of the Crimean War, a treatise, entitled "Suggestions on learning the Languages of the Seat of War in the East." After the publication of "Proposals for a Missionary Alphabet," appeared his "History of Ancient Sanskrit Literature" delivered at the Royal Institution of Great Britain in 1861–2, (2 vols. 1861–4,) in which he shows in a popular style the bearing of the science of language on some important problems of philosophy and religion and which aided largely in overthrowing the faith so long implicitly placed in ancient myths and fables.

His "Handbooks for the Study of Sanskrit" the first volume of which was published in 1865 are held in high esteem. They comprise a Sanskrit grammar and dictionary, and an edition of the text of the *Hitopodeca* with a Latin transcription, an interlinear translation and grammatical notes.

In the years 1867–70 appeared several volumes of his essays, first published in periodicals, under the title of "Chips from a German Workshop" upon subjects pertaining to the science of religion, mythology and the history of literature. In 1870 he delivered a course of lectures introductory to the science of religion, which produced not a little discussion in Europe and America. When they were published he added two essays on "False Analogy" and "The Philosophy of Mythology."

He lectured in 1872 before the newly inaugurated University of Strasburg, and in 1873 in Westminster Abbey, which brought forth bitter remonstrances and an animadversion from the Christian clergy. It so completely undermined the foundation upon which their system rests that they became seriously alarmed.

Having settled in 1848 in Oxford, where his edition of the *Rig Veda* was to be printed, he was invited by the University to give courses of lectures on comparative philology as Taylorian professor. Though once defeated as a candidate for the professorship of Sanskrit, a new professorship of comparative philology was founded in 1868, with the name in the statute of the first incumbent. He has since 1865 been director of the Oriental Department Bodleiän library, and in 1874 he presided over the Aryan Section of the first International Oriental Congress. As an advanced thinker, wholly emancipated from creed and superstion, few men of the time are more prominent.

JAMES M. PEEBLES.

About two hundred years ago a branch of the Peebles family moved into the North of Ireland from the town of Peebles, on the Tweed, in Scotland, where they took an active part in the religious wars on the side of Protestantism.

In 1718, to escape persecution, they emigrated to America and formed a settlement in the town of Pelham. One of the more adventurous removed to Vermont and settled in Whitingham, Windham County. Then the old homestead was founded by the great grand parents.

James M. Peebles was born March 23, 1822. His parents were, like almost all the laboring people of the New England States, obliged to study economy and husband their means. The thin mountain soil grows only one product perfectly and that is man. One of his facetious biographers says: "He had a special liking for troughs" as he had one for his cradle. He was unable as a youth to use any kind of tools, being so destitute of mechanical ability that he could not make a top, and his parents said many a time, "we can never make anything of James." He was a restless truant, hating work and despising the confinment of the school." The old "red-school house" still is vividly recollected, where the boy "James" received almost daily flogging for his pranks. It is said he bore this punishment like a martyr, never exposing a secret, rather suffering himself than causing others to suffer. Reckless and thoughtless as he was, he was an apt scholar, and at an early age became a teacher.

Having from boyhood a peculiar interest in theological subjects, he was attracted to all religious gatherings and became converted first to the Baptists, and then to the broader faith of the Universalists. At the age of nineteen he graduated at the Oxford College, a literary institution in the State of New York, and preached his first sermon at McLean, N. Y., with such success that he remained as pastor for five years. In 1844

he was regularly ordained at Kelloggsville, N. Y., and from thence he went to Oswego, where he remained as pastor from 1853 to 1855. From thence to Baltimore in 1856. His mind was constantly broadening and becoming liberalized from reading Swedenborg. His attention had been turned to Spiritualism, and, studying the manifestations, he readily became a believer in its cardinal doctrines. But he passed through a great struggle before he was made to cast away the old and receive the new. He went to Battle Creek, Mich., and for six years was pastor of a "free church" which aggregated around him and his teaching

Thence he removed to Hammonton, N. J., where he has since resided, in a home of his own, with his wife, who is a woman of sterling worth, and exquisite artistic abilities. From this home as a center he has since gone forth a veritable "spiritual pilgrim," teaching the truth as it appears to him.

In 1866 Mr. Peebles became attached to the editorial staff of the "Banner of Light," and for several years his contributions to its columns were the most attractive feature of that journal. During this period he assisted in compiling the "Spiritual Harp," wrote "Seers of the Ages," and after four years connection with the "Banner of Light" became editor-in-chief of the "Universe," and soon after departed on his travels in Europe. At the eve of his departure he received the consulship of Trebisand, Turkey, in Asia, which gave him great facilities in his studies of Oriental life and manners.

He paused by the way to deliver lectures on Spiritualism in England, Italy, and Constantinople. His lectures created a great sensation. On his return to England he tarried for several months to lecture Sundays and organize the discordant forces. His efforts may be placed among the first and greatest in that direction. James Burns, of the "Medium and Daybreak," earnest, whole-souled, and spiritual, was his right hand supporter. Criticisms on his lectures called out one of his best works, "Jesus, Myth, Man or God."

On his return, in 1870, in connection with Hudson Tuttle, he published "A Year Book of Spiritualism," which, perhaps, gives one of the best views extant of Spiritualism as then presented. Mr. Peebles has constantly urged upon Spiritualists the recog-

nition of the Shaker Brotherhood, and on many occasions has brought them to the front in a conspicuous manner. With reservations he accepts their social and communistic principles, and has a work prepared on "Shakerism and Spiritualism." After returning from this journey, he conceived the idea of circumnavigating the globe, that he might see the "heathen" and compare the several grand religious systems of the world and compare their influence on the human conduct. Evidently he considers Brahminism and Buddhism, rightly understood, superior in their moral influences on the human mind, to sectarian Christianity. The reviewers of his book, "Travels Around the World," charged him with the attempt to extol the religious systems of the East above the West.

In this journey, after pausing to lecture a few weeks in California, he sailed for the Sandwich Islands, from thence to Australia, lecturing there three months, and from there to fill a two months' engagement in New Zealand. He visited China, and India, studying the doctrines of the Buddhists and Brahmins, then Arabia and Egypt, proceeding up the Nile as far as the ancient Memphis; visiting Palestine. When at Mount Zion, he affirms that he held a conversation with Jesus and some of his Apostles, Dr. Dunn, his traveling companion, being entranced. From there he went to Europe by way of Italy, spending some little time in France and England.

In all these Eastern countries he distributed, like an enthusiastic colporteur, books, tracts, and papers devoted to Spiritualistic literature.

His book narrating these travels, written from his peculiar standpoint, has met with unprecedented sale and is in constant demand.

Mr. Peebles being inquired of in the East how the ruined temples and pyramids of Mexico, Yucatan and Central America compared with those of Egypt, was compelled to say he had never visited them. The mortification of this confession inspired him to spend the winter of 1875-6 in the examination of these most unique and marvelous American ruins. In the Aztec and Maya relics he saw the same symbols of serpent, triangle, lotus cluster, sarcophagus, the winged god, and Phalius, that he had seen in Egypt, showing that several thousand years ago there

must have been a commercial relation between the East and the West. His travels are by no means completed, for he contemplates a second voyage to the East, returning by way of South Africa and South America.

Mr. Peebles has been elected member of several literary and scientific societies, and recently a Fellow of the Louisiana Academy of Sciences in New Orleans. Mr. Peebles has prepared a work on "Our Homes and Our Employments Hereafter," in which he bases his theories on the expressions of those just passing the river, believing the veil is then lifted from the spiritual vision.

The kindliness of Mr. Peeble's nature was drawn towards the Indians. He wrote and talked much in regard to their welfare. He was opposed to war on any terms, much more when he considered it unjust. He was attached to the "Peace Commission" sent out by Gen. Grant, composed of Generals Harney, Sherman, Sheridan, etc. The Commission accomplished nothing.

If there should, unhappily, be a classification of Spiritualists, Mr. Peebles would be ranked as a Christian Spiritualist. He is a man of great culture. He has almost a mania for old and rare books, and his library in this respect is one of the richest in the country. His leading characteristic is charity, sympathy, and devotedness to what he considers truth!

Though rigidly honest, he is almost reckless in business, in fact the things of this life seem to have little interest to him. He aspires continually for the exalted ideal life of the spirit. His style of writing has very many admirers, though open to criticism, for its redundancy of emotion. He never writes for the sake of fine writing, but because he has something to say. As a speaker he is earnest, impressive and eloquent. Socially he is devoted, self-sacrificing, sincere and unselfish. Though genial and eminently social he is capable of a merciless sarcasm. A. J. Davis puts him down in one of his volumes among the saints. He has many tasks yet unaccomplished, which it is to be hoped he will fully complete before he departs to the "Summerland" which is his ideal future.

ROBERT COLLYER.

No better tribute to our democratic institutions is to be found than is furnished in the career of Robert Collyer, the poet-preacher. This distinguished man was born in a peasant cottage on the bleak Yorkshire moors, and is descended from the humblest English ancestry. His young life was hedged in by poverty and privation, and humbled by ill-requited toil.

Yet poor as were his opportunities he secured the rudiments of an education, and read every book it was possible for one in his position to obtain, hence he grew to manhood with endowments and culture that lifted him above his plebeian associations to the plane of a true nobleman.

Mr. Collyer was piously trained, and early became a member of a dissenting church—Wesleyan Methodists—and was commissioned as an exhorter. It is inexplicable to many that his wonderful powers of mind—which have since made him world-famous—did not attract attention and secure him recognition in his church. This may be accounted for on the ground that talent of a high order never receives recognition in any orthodox Christian sect; on the contrary, the man whose mind ranges beyond the limits of tread-mill logic that teaches about the established dogmas of the Church, is an object of distrust rather than of admiration. In 1851 Mr. Collyer emigrated to America, bringing his family and his blacksmith tools. Being very poor he did not dare attempt the battle of life in a city, but pushed out into the interior of Pennsylvania, and settled in the village of Shoemakertown, where he made horse-shoes and mended plows and repaired Dutch wagons on week days, and officiated as a Methodist preacher on Sundays, for about eight years.

While on a visit to Philadelphia, in 1858, he found himself one Sunday morning wandering along Tenth Street looking for a place in which to worship God; his attention was attracted by a crowd of people entering a church on a corner of Locust

street, and without asking what sort of doctrine was taught there, he entered, and being furnished a seat, listened to the first heretical sermon he had ever heard. The preacher was the venerable, and eminent Dr. Furness, now the oldest Unitarian minister in this country. The sermon was a surprise to Mr. Collyer, yet an agreeable surprise. He thought it wonderfully sensible, and at the close he went forward and asked the preacher where he could get a book that would tell him all about this new doctrine.

Dr. Furness gave the desired information, and Robert Collyer became very soon an enthusiastic Unitarian, and a year later, (1859) through the recommendation of Dr. Furness, he was called to Chicago to do mission work.

His career since that time forms a familiar part of the history, not only of Chicago, but of America, for he very soon became one of the most famous preachers on the continent.

He is also one of the most rational and progressive. The title of one of Mr. Collyer's books is "Nature and Life," and this would be an appropriate title for any or all of his sermons.

In person Mr. Collyer is portly, dignified and imposing. In manner he is inimitable, hence no intelligible description is possible. In the pulpit people style him awkward, but this does not do him justice, for awkwardness is the failure of studied effort to be graceful. Robert Collyer makes no effort. His gestures and movements are wholly unstudied.

Socially, he is companionable, genial, jolly, with a decided inclination to, and talent for, wit and humor; and specimens of humorous wit often creep into his sermons, surprising his audience into smiling or into a subdued laugh. Indeed, next to his poetical imagery and expression, there is, perhaps, no single element that adds so much to his popularity as an orator, as his quaint and incisive humor.

Mr. Collyer is but in the meridian of life, and being a growing man, his career of usefulness as a champion of Freethought has scarcely reached its meridian. May we not hope that the marvelous growth he has already shown will continue to a ripe old age, and the sphere of his usefulness be constantly and greatly enlarged?

WILLIAM DENTON.

This courageous geologist and Radical became a member of the human family at Darlington, Durham County, England, January 8, 1823. Like many of the world's thinkers and reformers, he was born in humble circumstances. William's father was quite poor, and ignorant of all scholarship — but a true, sturdy, industrious wool-comber, whose energies were fully taxed to support a family of four children upon a weekly stipend of ten shillings. The whole family occupied one large square room at a cheap rent, and the mother was necessitated to employ every available hour in binding shoes in order to supply the children with food.

About the eighth year of his age he was placed at the day-school, in which the tutor gave experiments with a galvanic battery, to the delight of the pupils, besides giving practical lessons in Phrenology and electricity. At this stage of his career, William commenced his studies in Geology, reading closely on the subject and preparing, hammer in hand, for future researches. When eleven years old, he was hired by a currier of Darlington for a year, his pay being a half-crown — about sixty cents a week. After serving his time in the currier's shop, he was employed three months by a Methodist minister in his grocery store. This situation was highly satisfactory to his father, who, as a firm Methodist, supposed his minister must be a just man and one that eschewed evil. William detected him giving false weight by placing a piece of lead on the scale, and told his father, who, being a strictly honest man, went to the Methodist-minister-grocer and denounced the dishonesty of cheating the public, at the same time withdrawing his boy from a place he found injurious to his morals. A little later he was sent to the grammar-school in Darlington, where he acquired the rudiments of Greek and Latin.

At the age of fourteen, he was apprenticed to Timothy

Hackworth, at Shilden, to learn the trade of machinist. Working on iron during the day, the future Geologist did not waste his leisure hours at night. He read the works of Lyell, attended scientific lectures, and became a member of the Mechanic's Institute. He also pursued his Geological studies, diligently searching for specimens among the debris of a railway tunnel near Shilden. At sixteen, he joined the Methodist Association Church, and within a year after commenced lecturing on Temperance and giving addresses on Religion to the Sunday-school. Sometimes he would go round with the minister, and give out the hymns, and offer the initiatory prayer. Ere long he became an adept at speaking, taking part in theological debates, and addressing meetings held in large farm kitchens or on the open green.

At length he got hold of Combe's "Constitution of Man." The minister said to him, "William, that is a very dangerous book," and proceeded to prove the statement, by citing Combe's illustration of the two boats. But the word "dangerous," even from saintly lips, did not deter William from his search after truth. And so he studied Combe, found the illustration of the boats to be true, and straightway began to manifest heresy in his speeches.

He was now nineteen, learning his trade under Timothy Hackworth. One day his master told him to go to a brewery to repair some machinery. This would conflict with his radical temperance principles and he began to speak of his conscientious scruples. "Conscience!" sneered Hackworth. "You have got your conscience as fine as a needle point. You *shall* go, or go home." Denton went home. Thus thrown out of employment, he next tried teaching, obtaining an appointment to a school in Newport. He also lectured on Temperance, and preached frequently in London.

He continued to read and study and think, all the while growing away from the Methodism of his youth. As he became more and more free from the narrow shackles of creed he preached with new and increasing power. He often used to walk twelve miles to Cardiff on Saturday, preach three times on Sunday, and walk back on Monday morning in time for the duties of his school. At this time he was one of the most

active fighters for temperance in England. In the open air, through snow and storm and hardship, firm as a rock, impervious to insult, and violence and rotten eggs, William Denton stepped grandly forward and fought the demon of drink, when there was not a solitary minister of the gospel who had the courage to offer him a word of sympathy and encouragement.

He continued lecturing on Temperance, Mesmerism and Radicalism, until having raised against himself a legion of foes, dismissed from school, and obliged to sell his books to prevent starvation, he at length resolved to come to America. He landed in Philadelphia in 1848. His life here in the United States continued a series of struggles with poverty and ill fortune. Teaching whenever he could and working with pen, axe, and spade, he barely managed to maintain himself for a few years. Space cannot be here given to follow him through his eventful years of change and trouble, as a laborer and lecturer.

During the latter years of his life he continued to lecture and write, making New England his principal field of operations. A series of his discourses are published. Others are to follow. He has also a work nearly ready on the origin of man.

The "Radical Rhymes," "Soul of Things," "Our Planet," "Past, Present and Future," "Irreconcilable Records, or Genesis and Geology," "The Deluge in the Light of Modern Science," "Common Sense Thoughts of the Bible," "Man's True Saviors," "Be Thyself," "What is Right?" "Christianity no Finality," "Sermons from Shakspere's Text," "Who are Christians," are the best known of his writings. He has established a reputation as a Geologist, and is reckoned among the ablest advocates of the Spiritualistic philosophy. He has built himself a commodious house on ten acres of land, in Wellesley, Mass., where with his gifted wife, and five children, he loves to feel at home. As one of the most advanced of scientists and radical reformers, Wm. Denton has done much to break the shackles of orthodoxy and popular prejudice. His life has been a series of battles with want and hardships; but patient, persevering, and valiant as Hannibal, he has fought and fainted not. His life of self-sacrifice, endurance and moral worth, offers a series of valuable lessons to others, who need the inspiration of living examples of heroism, nobility and manhood.

RENAN.

Joseph Ernest Renan, the eminent French philologist, Orientalist, and romancer, was born at Treguier, in Brittany, in the year 1823. He was intended for the ecclesiastical profession, and went to Paris at an early age in order to study. His abilities having attracted attention, he was chosen, at the termination of his classical studies, to follow the course of theology at the Seminary of St. Sulpice, where he showed a taste for the study of languages and philosophy, and commenced learning the Hebrew, Arabic, and Syriac. But his independence of thought did not accord with the necessary qualifications for the priesthood, and he quitted the Seminary in order to be better able to pursue his own course. In fact, he renounced the priestly profession because he doubted the truth of the orthodox creed.

In 1848 he gained the Volney prize for a memoir upon the Semitic tongues, which has since been published under the title of "General History and Comparology of the Semitic Languages" (1855). His "Study of the Greek Language" was crowned by the Institute, which elected him one of their body. In 1856 he was admitted into the Academy of Inscriptions, and in 1860 was sent to Syria to search for relics of ancient learning and civilization. Soon after his return he was appointed Professor of Hebrew in the College of France. In 1863 he published his well-known work, the "Life of Jesus," which he wrote after his voyage to Syria, and of which numerous editions have been published in several languages. The effect produced by this work was the cause of Renan's dismissal from office, at the instance of the clerical party; a measure, however, which was revoked three years afterward.

The immense success of his "Life of Jesus" was no doubt partly owing to the perfection of its style and its denunciation as impious by several French prelates. Mr. Renan has also published numerous memoirs on comparative philology, etc., besides a translation of the Book of Job, etc. Among his late works is a "History of the Origin of Christianity," "The Apos-

tles" (1866), and the "Life of St. Paul" (1869), the last of which has attracted great attention and criticism.

Perhaps no book of the century created a greater sensation than Renan's "Life of Jesus." Not only the learned and the liberal devoured it; but it was treasured in the *boudoirs* of the most aristocratic and conservative ladies of all civilized lands; and the youth of both sexes, brought up in the strictest orthodox circles, from the highest to the lowest ranks of society, became possessed of it, and read and re-read it as they would a soul-absorbing romance. In it the author did his best to weave a web of entrancing interest about a semi-historical Jesus, whose personal charms and majestic influence so bewildered the simple multitude, especially the unsophisticated women and children, that they hung with delight upon his words of sweetness and consolation, and attributed to him wonderful prophecies and miracles, which, however, always, excepting those that were really created by superstition, Renan interprets as the utterances of genius and the results of conscious or unconscious magnetism. Notwithstanding the pseudo-historic and often worthlessly romantic character of the "Life," still it has done for freedom of inquiry into the very holiest arcana of Christianity what no other late work, taken by itself, has done or could do. The author and his books are significant, peculiar, and popular indices of the relations of Modern Thought to effete Christianity.

As we have hinted, Renan's "Jesus" is mostly a creation of Renan's own imagination. (All his books, indeed, ought to be read and digested "with a grain of salt.") There can scarcely be a doubt that his "Jesus" is as unhistorical as that of the Gospels. Strauss will ever remain as the great authority on this vexed question. With all the show of introduction and quotation, Renan has utterly failed to make out a case; but he *has* made the indelible impression in the minds of thousands that any one "Life of Jesus," written by ordinary mortal, privileged medium, spirit direct, Ernest Renan, or Henry Ward Beecher, is just as good and trustworthy as any other "Life" of him, penned or yet to be penned. Let the reader try his hand on this interesting question, and create a character to suit himself.

WARREN SUMNER BARLOW.

THE author of "The Voices" and other poems was born in Woodstock, Conn., March 20, 1820 of pious Baptist parents, by whom he was strictly and carefully reared. His father was very familiar with the Bible and was almost regarded as an oracle in matters pertaining to "the true creed," but he failed to answer the inquiries of his son touching some of the "mysteries of godliness," to the enquirer's satisfaction, and he entertained doubts on certain points when quite young. At the age of fourteen, at a time of religious excitement, he drifted into the Church and tried to believe what was preached, but he was so troubled with the dogmas of "Foreordination" "vicarious atonement," "eternal damnation," etc., that he could not be a full believer. He had many troubles in reconciling these difficult points with his sense of right and justice and often appealed to his pastor and to his parents for light, but got little, and finally concluded he preferred going to hell where there was no God, rather than to heaven where the God reigned who created millions of helpless beings for the purpose of damning them forever, who "laughs at their calamity and mocks when their fear cometh." He concluded the Devil himself could be no worse than that, and the Church ceased to give him consolation and at the age of twenty-one he received a letter of dismissal.

In a letter to the writer he says:—"After a careful and I trust impartial investigation for ten years, I became a believer in spiritual communion and have cherished this belief for nineteen years. I feel that the "windows of heaven are open" and that our friends can and do commune with us, and watch over us, with more than earthly love, inspiring us to higher and nobler conceptions of our Heavenly Father, and a more charitable appreciation of our brother man, and give us a foretaste of that happy land to which we haste."

Mr. Barlow's poems are replete with the most radical sentiments. He spares not even sacred errors, and strikes with a keen blade.

YOUMANS.

EDWARD LIVINGSTON YOUMANS, the American scientific writer and editor, was born at Coeymans, New York, June 3, 1821. In his childhood his parents settled in Saratoga. At the age of thirteen he was attacked with opthalmia, resulting in blindness for several years, from which he recovered with very obscure vision and constant liability to a recurrence of the disease.

He studied elementary chemistry and physics, with the aid of his sister, who experimented and read for him while he wrote with a machine of his own invention. In 1851 he issued a chemical chart illustrating composition by colored diagrams, which was revised and enlarged in 1856. In 1852 he published the "Class-book of Chemistry," which was revised in 1863, and was translated into Spanish in 1866. He re-wrote it in 1875 on the basis of recent chemical doctrines and discoveries.

In 1853 appeared "Alcohol and the Constitution of Man," and in 1855 "The Chemical Atlas," with text. In 1857 he published "The Hand-book of Household Science," and in 1864 "The Correlation and Conservation of Forces," a compilation with an introduction. In 1867 he printed "The Culture Demanded by Modern Life," a compilation also with an introduction, and containing an original lecture "On the Scientific Study of Human Nature."

He has pursued a course of medical study, and received the degree of M.D. from the University of Vermont, but has not practised. He has lectured extensively, and in his courses on "The Chemistry of the Sunbeam," and "The Dynamics of Life," was the first to expound popularly the doctrines of the conservation of energy and the mutual relations of forces.

In 1871 he planned the "International Scientific Series" and arranged for the publication of the works in New York, London, Paris, and Leipsic, the arrangement being subsequently extended to St. Petersburg and Milan. The project was based on the idea of payment to the authors from the sale in all countries. Twenty volumes have been issued up to the present

time (1876). In connection with this enterprise, and those of a similar character, he has made several visits to Europe. In 1872 he established the "Popular Science Monthly" in New York.

Dr. Youmans has been instrumental in publishing the works of Herbert Spencer in this country, and he has also promoted the circulation here of the works of various European scientific writers, with the same remuneration that is allowed to American authors.

His sister, Eliza Anne Youmans, became interested in the scientific studies while she aided her brother to pursue them, and her fondness for children led her to apply them to early education. In 1870 she published the "First Book of Botany." These are intended to promote the systematic study of plants as objects, in place of the loose, incoherent "object lessons" in general use. She also prepared an enlarged edition of Henslow's "Botanical Charts" (1873), translated from the French Quatrefage's "Natural History of Man" (1875), and contributed to the "Popular Science Monthly" and other periodicals.

It is a cheerful tribute that the better portion of the world pays to men like Dr. Youmans, who spend their lives in imparting the treasures of science to their fellow men; in laying before them the results of the investigations and researches of the astronomer, the geologist, the chemist, the naturalist, the special scientists in all departments of real knowledge. It is not easy to over-estimate the value of such labors to the mass of mankind, who are more or less earnestly searching for truth and reaching for the light which science imparts; and their valuable results must be more and more apparent as time advances. Compared with these results the labors of the hundreds of thousands, yes millions of priests, who for ages have led the world in the leading strings of mysticisms and absurd superstitions, and have bound upon its inhabitants the manacles of creeds and dogmas—in point of utility we say—the efforts of the priesthood fall into utter insignificance. Although the rule of priestcraft has cost the world untold millions in treasure and in blood, science lays no heavy burdens upon the race. Its rule is easy, benignant, enlightening and elevating. The teachers of science are immensely above the priests of darkening creeds.

PH. FREDERICK LEISS.

Dr. Phil. Frederick Leiss, German American author, was born July 12, 1824, in the Grand Duchy of Hesse, graduated at Heidelberg where he afterwards lectured on philosophy. In 1848 he was connected with the *Frankfurter Oberpostamts Zeitung*, a prominent German paper, and soon was appointed to the position of librarian of the Darmstadt library. From 1860–66 he lived alternately in Paris and London, studying Asiatic languages, contributing to the public journals and occupying himself with literary work. In 1867 he came to the United States, and in 1871 commenced to issue in New York *Der Freidenker*, a monthly magazine advocating the cause of Freethought in ably written popular philosophical articles. To the exertion of Dr. Leiss is due the formation of a great many freethinkers' societies and clubs amongst Germans and Scandinavians over the Western States. Among his literary production are *Skizzen aus Holland*, (Frankfort, 1851,) Poems (Leipsic 1855,) 'Intellectual Property" (London 1862,) "Sexual Physiology" (New York 1876.)

Carl Peter Heinzen, German-American journalist, born 1809, in Rhenish Prussia, studied at Bonn, served with distinction in the Dutch Asiatic colonies, returned to Germany, where he issued a political pamphlet "On the Prussian Bureaucracy," for which he was prosecuted and had to flee the country. He came to New York in 1848, but returned on the outbreak of the German Revolution, had to flee again to Switzerland, from there to England, and came in 1856 for the second time to New York. Here he issued the weekly "Der Pionier," a radical Freethought paper, which he in 1859 transferred to Boston. A collection of his literary productions was printed in New York in 1860. Here he has since done good service in battling evils theological and political in his own way. He is an uncompromising foe to clerical frauds and fossilized errors.

HUXLEY.

THOMAS HENRY HUXLEY was born at Ealing, Middlesex, in 1825. In his youth he was a surgeon in the Royal navy. About 1848 he signally proved his ability as a scientific scientist in a treatise "On the Anatomy and Affinities of the Family of the Medusæ." About 1854 he succeeded Mr. Forbe, the eminent naturalist, as Professor of Palæontology at the School of Mines, and then became Professor of Physiology at the Royal Institution. Among his principal works are a "History of the Oceanic Hydrozoa" (1857), "Man's Place in Nature" (1863), "Lectures on the Elements of Comparative Anatomy" (1864), and the famous Essay entitled "Protoplasm; or, The Physical Basis of Life" (1869). His "Lay Sermons" are excellent popular expositions of several important points, theories, and discoveries in general science, and so plainly and suggestively written that "he who runs may read." He favors, within certain limitations, the Spencerian and Darwinian theories of Evolution and Natural Selection, with their Corollaries. In Sociology, however, he differs widely from Mr. Spencer's elaboration of the doctrine of "Laissez faire," or "Nihilism in Government." In 1869 he was chosen President of the British Association for 1870. He has contributed numerous memoirs to the Transactions of the Royal Geographical and Zoological Societies.

Mr. Huxley is a very popular lecturer on natural science, and stands in the foremost ranks among British physicists and physiologists. His paper on "Animals considered as Automata," read before "The British Association for the Advancement of Science," at Belfast in 1874, especially when taken in conjunction, as it generally was, with Professor Tyndall's world-famous Inaugural Address on the "Advancement of Science," read before the same Association, created a profound impression, especially among the clergy. It was one of the ablest papers that ever emanated from his pen, whether we believe in the theory enunciated or not. Huxley is a most able Thinker.

ANDREW JACKSON DAVIS.

Thirty-two years ago an uneducated, unsophisticated young boy was suddenly brought out from obscurity and became a public wonder on account of his strange and inexplicable powers. The world began to ask, Who is A. J. Davis? Since then his prolific pen has produced books enough to stock a library, and his "Magic Staff" has fully satisfied the curiosity of the reading public. To-day his name is a household word in every part of the world penetrated by the genial light of the Harmonial Philosophy.

His biography, briefly stated, is as follows: He was born in Blooming Grove, Orange County, N. Y., August 11, 1826. His father was an humble mechanic—half weaver and half shoemaker—industrious and respectable, but extremely poor. After steadily combating the host of petty obstacles which ever beset the poor man's presence, with the exception of intemperance, the honest cordwainer resolved on a change of residence. After experiencing a thousand and one nameless little hardships and household shipwrecks, the impoverished family finally located in a disagreeable tenement in Staatsburgh, New York.

When the subject of our sketch arrived at the years of recollection, his parents were residing in the town of Hyde Park, Dutchess County, N. Y. At an early age Jackson was compelled to toil and watchfulness to aid in supporting his father's family. This gave him habits of steadiness and sobriety far beyond his years. During two years of his residence at Hyde Park he was employed by a Mr. Woodworth in the capacity of a keeper of cattle. On the first of September, 1838, he removed with his father to Poughkeepsie, after which, for some eighteen months, he worked with his father at his trade.

Immediately after this he was engaged in the grocery of Nicholas Lawrence, whose store his father subsequently purchased, and in which he continued until the spring of 1841, when he bound himself as an apprentice to a Mr. Ira Arm-

strong. His early education was nearly neglected—his father, a simple-hearted, unsophisticated shoemaker, much addicted to drink, and his mother, a weak and gentle woman, whose only delight was in mingling in scenes of sickness and sorrow—feeling no anxiety concerning the education of their son. Owing to this fact, and the poverty of his parents, Jackson's school tuition was confined to about five months, during which time he learned to read imperfectly, to write a fair hand, and to do simple sums in arithmetic.

From early youth until he entered upon his public career he was kept at such manual employments as were adapted to his age, during which time his little earnings and affectionate attentions contributed greatly to the support of his father's family. The entire reading of his youth was confined to that of a light and juvenile description. During his two years of apprenticeship with Mr. Armstrong he established a character for integrity and faithfulness rarely equaled.

But mesmerism stepped in and put a sudden end to his apprenticeship. His career in clairvoyance commenced in this wise: In the autumn of 1843 J. Stanley Grimes delivered in Poughkeepsie a course of lectures on Animal Magnetism. These lectures and the experiments accompanying them, caused considerable excitement in the village. Young Davis was magnetized in a tailor's shop, and exhibited powers of clairvoyance truly surprising. A great variety of tests were submitted, such as requiring him to visit and describe places which he had never seen, to read from a closed volume with bandaged eyes, etc., and the result was to establish his power of interior sight beyond dispute. These experiments took place December 1, 1843. From this time forward the boy was made the subject of scientific tests: first, for the purpose of establishing the reality of the clairvoyant state, than for examining and prescribing for the diseased. On March 7, 1844, he fell, without the aid of magnetic process, into a strange state, which continued during two days, in which he was insensible to all external things, living wholly in the interior condition. It was during this extraordinary state that his peculiar mission to the world was revealed. Accompanied by his magnetizer, he made frequent excursions about the country, everywhere an object of intense

curiosity, and everywhere successfully treating the diseased. While in a clairvoyant state in August, 1845, he named Dr. Lyon, of Bridgeport, Conn., his magnetizer, for the delivery of a book which he decided to bring out in the city of New York. In obedience to this call Dr. Lyon gave up a remunerative practice and joined Mr. Davis and his reporter in New York. The clairvoyant immediately proceeded to deliver those famous lectures which were subsequently prepared for the press and given to the world in his first volume of publications, entitled "Nature's Divine Revelations." A writer who was present during the delivery of the lectures which compose that remarkable book, thus referred to them: "During the past year, this uneducated, unsophisticated, and amiable young man has been delivering, verbally, day by day, a comprehensive, well-planned, and extraordinary book—relating to all the vast questions of the age, to the physical sciences, to Nature in all her infinite ramifications, to Man in his innumerable modes of existence, to God in the unfathomable abysses of his Love, Power, and Wisdom. No human author, in any department of literature or science, has ever electrified mankind to the degree that the eloquent, yet simple reasonings, the lofty and sublime disclosures, will, that constitute this great compend of universal philosophy. Perhaps over four thousand different persons who have witnessed him in his medical examinations, or in his scientific disclosures, live to testify to the astonishing exaltation of mind possessed by Mr. Davis in his abnormal state." The work proved all that was prophesied of it, and established Mr. Davis' unsought fame as a seer.

In 1847 he became associated with several sincere and able friends in a movement to publish a reform paper in the city of New York. Accordingly, in due time, the specimen number of the "Univercœlum" appeared. The object of this journal and the little organization of earnest workers connected with it, was the diffusion of spiritual truth over the world, and a disinterested endeavor to turn the tide of existence into better and higher channels. But after struggling a short time against the storm of pecuniary embarrassment, the publication was discontinued. Mr. Davis was then urged by his friends to start a paper in his own name. For a while he utterly refused to take

the editorial chair; but at last the "Herald of Progress" was announced by suitable advertisements and launched upon the troubled waters of journalism in 1860. This was an able and outspoken sheet, devoted to the demands of progressive truth, pledged to the propagation of the spiritual philosophy, and to all existent evils in time-honored systems and institutions. This periodical and the organization of his Lyceum societies for children, occupied his attention for several years. The paper has since been discontinued. The latter years of his life have been passed in the retirement of his bookstore on Fourth street, New York.

Mr. Davis was married July 1, 1843, to a lady who proved a true helpmeet and who graced his life till her lamented death in 1853. On the fifteenth of May, 1855, he was united to Mary F. Love, his present companion, a lady of recognized literary ability, and the author of several valued Spiritualistic books. The conjugal relations of Mr. Davis have been peculiarly happy.

No observations with reference to his writings are necessary. His numerous publications (about thirty volumes) speak for themselves, and are their own best interpreters. That an individual with his limited opportunities of instruction, should succeed in bringing before the world such a number of books, treating upon such a variety of subjects, displaying such a range of knowledge, and so distinguished for pure and elevated morality, for high and holy principles, and for their sublime and consoling truths, still constitutes a phenomenon demanding explanation.

Personally Mr. Davis is marked by an affable and easy address, unaffected simplicity of manner, and an equanimity and cheerfulness which the most depressing circumstances fail to disturb. His sole aim has been to establish the actualities of an after-life, the diffusion of more elevated and spiritualized ideas among men, and to lift from the world the blackened robes woven in the loom of ignorance and superstition. And it is hoped his life may be lengthened by the lease of many years for the fulfillment of such a purpose, and that the future

G. L. HENDERSON.

George Legg Henderson was born in Aberdeenshire, Scotland, October 5, 1827. His parents differed in religious belief, but after their marriage his father accepted the maternal faith, and in conformity with its requirements was re-baptized. The arguments used in the conversion of the father became equally effectual in enabling the son to advance to a more solid and catholic basis of thought and belief, and all this without "inspirational aid." It came about in this way. His mother claimed that her religious belief was the result of prayer under guidance of the "Holy Spirit." To this he would reply,— "Your father, George Legg, was a Christian, was he not?" "Yes, without a doubt." "The Holy Spirit answered his prayers and guided him into all truth?" "Undoubtedly: all true Christians are guided by the Holy Spirit." "But," the son would continue, "Your father was born a Presbyterian, and yet he has changed four times, each time guided by the same Spirit. His last change you inherited. But my father inherited the Episcopal faith, and yet by prayer, aided by you and the Holy Spirit, he has changed twice already. Now, how can I, with my 'carnal reason,' decide which of all these six changes was really *the* work of the Holy Spirit?" Such were the methods by which the subject of our sketch gradually assumed the exercise of his reason, as against mere faith, and, in one of the most superstitious countries of Europe, became, while but a child, a Freethinker.

The next step towards his complete mental emancipation was a three years' residence in the city of Aberdeen, with ample opportunities for the study of History, Science, and General Literature, aided by the wisdom and counsel of a friend to whom he is indebted for many of the convictions which have ever since been to him a source of pleasure and guide to duty.

In 1846, he, with his father's family, emigrated to the United States, and settled in Winnebago County, Illinois, where, for

three years, they labored incessantly to acquire a free and independent home. Mr. Henderson himself labored hard for fifty cents a day. He also used to haul the products of the farm eighty miles to the then village of Chicago, where wheat in those days often sold for forty cents a bushel. Eight days were required for the journey, his nightly slumbers being indulged in under the blue, but often leaky canopy of heaven.

In 1849 the family moved to Iowa, having bought a tract of land now known as Henderson Prairie, in Fayette County. This they improved with their usual thrift and assiduity.

When the War of the Rebellion broke out, it naturally evoked that ancient spirit of loyalty to country and liberty so characteristic of the Scottish people. Three of the Henderson brothers —Thomas, William, and David—joined the Federal Army. Thomas was killed at Shiloh. David was severely wounded at Fort Donaldson, and lost a leg at the battle of Corinth; after which, however, he again took the field, with the rank of Colonel. William remained with the army until the close of the war, having taken part in over fifty battles and skirmishes, unwounded, but with health seriously impaired. George was also with the army of the Tennessee during its march to Corinth. There he learned by experience what it cost to save this country to Human Freedom.

At the close of the war he, with his brother William, engaged successfully in the produce and banking business in Le Roy, Minnesota. There he remained until 1874, when, at great sacrifice, he removed with his family to the City of New York, for the noble purpose of carrying out a long contemplated and cherished plan *for the union of the Rationalists of the United States.* Profoundly impressed with the conviction that Christianity is now nothing if not reactionary, and on the other hand, that the anti-Christianity of the day is mostly nothing but negative and destructive; he yearned for a constructive and positive Religion, based on Modern Science, which should *take the place* of Church and Bible and Christian ordinance. Having noticed that the children of Freethinkers are regarded as fish to be caught, coaxed, or frightened into the Christian net; that marriages and deaths among Infidels are often solemnized by priests and pastors; that much of the dignity and nobility of human

nature are lost in the want of the proper culture of those who, being free from superstition, fancy they are free from gratitude to the past, or even obligation to the present and the future; and feeling assured that, as a first scientific step to remedy all this, a Religion based on Modern science had to be introduced to or inaugurated in the United States, he rented for a term of years the building known as "Science Hall," near the "Cooper Institute," (and otherwise centrally located) in order that a "Society of Humanity" may have, in the heart of the American Metropolis, a permanent home and place of meeting, and where it may also have the opportunity to devise ways and means of perfecting itself and extending its influence over the land. In this enterprise Mr. Hendersen has met with able and earnest supporters and coadjutors, among whom are Hugh B. Brown, T. B. Wakeman, Henry Evans, D. R. Burt, Courtland Palmer, Thomas Carn Edwards, and other gentlemen, as well as several highly intellectual, refined, and energetic ladies. A legal corporation has been effected, and the "First Congregation of the Society of Humanity, of the City of New York" commenced its existence with thirty-two members. The Sunday meetings are very well attended — the lectures are very instructive and interesting — and this Infidel Church promises well in all its departments. Mr. Henderson, having lectured extensively in the West, was prepared to be one of the chief lecturers of the Society, in which role he has admirably acquitted himself, besides continuing to be the financial and prudential backbone of the whole enterprise.

Mr. Henderson is an earnest, persistent worker in the advancement of human freedom and the disenthrallment of the race from the rule of superstitious creeds and enslaving dogmas. He regards the various systems of religion which have prevailed in the world in past ages as having served their purpose and as having formed links in the great chain of evolution which is slowly but surely perfecting itself in the physical, in the intellectual, and in the moral domains of the Universe. The advance that is still to be made in religion and in morals, he believes, must be strictly in conformity to the laws of the Universe as clearly pointed out by the finger of science, which must become the rule of human action.

ERNESTINE L. ROSE.

Among the representative women of the nineteenth century, Ernestine Louise Susmond Palowsky Rose deserves a passing notice. She was born in Peterkoff Tribunalski, in Poland, on the 13th of January, 1810, of Jewish parents. Her father was a very learned, virtuous, and rich Rabbi, and her education embraced a knowledge of the Hebrew language and the Bible. As a child she did not love God, because her father, whom she worshiped, fasted very severely to please him, and she thought that so harsh a being could not be good. When she was older she found many things in the Bible she could neither understand nor approve, and therefore became an Infidel.

At the age of sixteen her father undertook to reduce her to the Jewish faith by forcing her to a marriage with one of his fellow-worshipers. She wept and knelt at the feet of the man to whom she had been pledged, praying him to release her. But she was rich and beautiful, and of course he would not consent. Then alone she started for the Tribune of Kalish, to present her cause. Arrived there she pleaded her cause, and gained the victory. She was obliged to relinquish her fortune and to leave home. She went to Berlin, where she maintained herself in a little room by the sale of a chemical paper to perfume apartments, which she had invented.

In 1829 she was shipwrecked on her way to England, saving only her life. Becoming a disciple of Robert Dale Owen, she began to preach his doctrines before numerous audiences. She married Mr. Rose and came to New York in 1836. She here devoted herself to the cause of anti-slavery, freedom, reason, and tolerance. She has been to France several times, and her later years have been passed in England. She has faithfully fulfilled her duty as an earnest advocate of Rationalism and the various Radical Reforms, including the Woman's Rights Movement. She has contributed a great deal toward inspiring Americans with respect for intellectual freedom.

ELLA E. GIBSON.

Ella Elvira Gibson was born in Winchendon, Mass., May 8, 1821. When five years of age her parents moved to Rindge, N. H. She possessed an active, nervous temperament; she learned readily, and was at the head of her class in school. Her first published articles appeared in the miscellaneous department of the "Boston Cultivator," to which she contributed for several years. She commenced school-teaching at the age of fifteen and met with decided success in that avocation. In 1848 she was compelled to relinquish teaching on account of ill health.

She was reared by pious parents and was taught to be a Christian. She studied the Bible extensively, but after the illness alluded to, her mental eyes seemed to be opened and her faith in the infallibility of that book greatly lessened, and at length she became a decided unbeliever. Upon partially recovering her health she decided to enter the lecture field and was the first female lecturer who spoke by *impulsion*, without preparation and upon subjects selected by the audience. She was also the first to improvise poetry on the platform. She claims this was not done by spirit aid but through a decided nervous organization and natural clairvoyance peculiar to her. She lectured in many of the principal towns of Massachusetts and in Maine in 1857-8. Her lectures were of a decided liberal and reformatory character. In 1858 she gave 292 lectures, at one time giving twenty-nine lectures in twenty-eight consecutive days, and during the same time was also employed in healing the sick, magnetically and clairvoyantly.

When the war of the Rebellion broke out she was in the West, lecturing, and she became enthused with the patriotic spirit and gave her service in raising funds to establish Soldiers' Aid Societies, under the patronage of Gov. Salomon of Wisconsin. During the first N. W. Sanitary Fair held in Chicago she sold 1300 copies of a little book she wrote, entitled "The Soldier's Gift, or the Dangers and Temptations of Army

Life," giving the proceeds to the Fair. Afterwards 10,000 copies of the same were distributed to the soldiers in the army.

She was connected with the Eighth Wis. Vol. Infantry known as the "Live Eagle Regiment" from the fact of an eagle called "Old Abe" accompanying it for three years of the war. She was with the regiment at La Grange, Memphis, Vicksburg, and other points.

In 1864 Gov. Lewis, State Treasurer, L. D. Hastings, Gen. Fairchild, subsequently six years Governor of Wisconsin, desirous of giving Miss Gibson a lucrative position recommended her as Chaplain, and she was assigned to the First Wis. Vol. Artillery, then in camp at Madison. On October 17, she left for Washington with one of the Batteries. The regiment was stationed at Fort Lyons, Alexandria, Va. Upon the complete organization of the regiment she was unanimously elected Chaplain and the Colonel confirmed the election. Secretary Stanton, however, declined to recognize the mustering on account of her sex, not wishing to establish a precedent.

President Lincoln gave her this testimonial: "This lady would be appointed Chaplain of the First Wisconsin Heavy Artillery, only that she is a woman. The President has not legally anything to do with such a question, but has no objection to her appointment.—A. LINCOLN." Dated November 10, 1864. She finally served without being mustered in. Miss Gibson having been regularly ordained as a minister by the Religio-Philosophical Society of St. Charles, Ill., was competent to serve as Chaplain.

Miss Gibson was married in 1861 and during the war was known as Mrs. Ella E. G. Hobart. In 1864 she was legally *un*married or divorced according to the laws of Illinois. She labored earnestly during the war in promoting temperance, giving lectures, etc. While connected with the army she contracted *dumb ague*, from the effects of which she has never recovered. For the last few years her health has been frail.

She feels an ardent interest in the advancement of Liberalism. As an evidence it may here be stated that a considerable portion of the money which she obtained from the government in March, 1876, for her services in the war she generously placed in the hands of the writer of these pages to aid him in his purpose.

ELMINA D SLENKER.

Elmina D. Slenker was born December 23, 1827, in the town of La Grange, Duchess County, New York, and, as is so often the case with Infidels, her father was a preacher! His name was Thomas Drake, and he soon became a "doubting Thomas" too, concerning the truth of the old Christian mythology. Brought up a Quaker, and preaching the mild, loving, peaceable doctrine of that quiet people, he soon began to have too much light, and consequently preached more truth than the majority of that sect could stand, so they "expelled" or "turned him out of meeting," as they could not succeed in keeping down the faithful utterances of the Spirit (?). But in no wise daunted at this, he soon started a series of free-meetings at his own house, and made it a general rendezvous for all Liberal lecturers that came that way—anti-Slavery, Temperance, Grahamite, Infidel, etc.—thus making the acquaintance of Abby Kelley Foster, Henry C. Wright, Parker Pillsbury, Ernestine L. Rose, and other notables of that day.

The children grew up in the Liberal school, prepared to accept the truth wherever found. Most of the literature to which they had access was loaded with piety, so this in a measure counteracted much of the Liberalism—as printed words have great weight even with childish minds—so it was a harder fight to throw off the shackles of superstition and come out free from it all than one would suppose. Elmina's mother had been a school teacher. She was intelligent and refined, and possessed a large fund of that strong good sense, which is the best quality a woman can have who has to rear a family in such a back country place, and upon the means which only a small farm can furnish.

Elmina was the oldest of six girls. She grew up in an atmosphere of debate and argument, for Mr. Drake was fond of furnishing others with light from his candle, and consequently shot flew hot and heavy—especially when some priest or col-

porteur favored him with a call. One by one the habits of the father were adopted by the daughter as she grew up to understand them, and thus she became an advocate of Temperance, Free Soil, Water Cure, Phrenology, Anti-Slavery, Equal Rights, and Liberalism, and at last reached the goal of Atheism a little in advance of her teacher, as she had less of prejudice and early education in theology to overcome.

At the age of fourteen she began taking notes of passages of Scripture which struck her as being objectionable, improbable, impossible, absurd, or ridiculous, and in 1866 these were worked up into a series of articles for the "Boston Investigator," and afterwards put up into book form by its publisher, Mr. J. P. Mendum. It was a file of old "Investigators" printed while Abner Kneeland was editor, that gave the father and daughter the first real light of the possibility of a world existing without a creator.

At the age of twenty six Elmina began to think seriously about selecting a companion for life. Everybody prophesied she would be an old maid, for who, said they, would ever marry a woman Atheist? She feared this prophecy would be fulfilled, as no congenial spirit ever happened to come along. But taking fate into her own hands, she put in practice her theories of woman's equality, and made her wants known in the advertising department of the "Water-Cure Journal." The notice called for one who had a soul a little above mere dollars and cents, and a heart willing to love and be loved. This advertisement brought in over sixty different replies from all parts of the country, from Maine to California; and in selecting from so many, she did not pick up the fabled "crooked stick" either, for Mr. Slenker is, as is too rarely the case, more than her "fancy painted him," and the two have been true sympathizing companions and co-laborers in the cause of Infidelity, that cause which has had her warmest advocacy for over thirty years.

The marriage ceremony, too, differed from any that had ever taken place in that vicinity—a simple contract that they took each other for man and wife was read in the presence of a few friends, and signed by them as witnesses. No promise to "love honor, and obey," because they deemed it wrong to promise what they might not always be able to perform, as the affec-

tions are not controllable by will-power, and love and honor must be *won* ere they can be given. She has made it her main object in life, aside from home duties, to forward the cause of Freethought. This she calls her life-work, and to this is devoted every dollar that can be spared, and every leisure moment is spent in talking, writing, and distributing papers, books, and tracts. She has been a steady faithful correspondent of nearly all the Liberal papers, and written essays upon various reforms for the local press — amongst the rest she furnished some fifty articles for the "Virginia People," published at Snowville, her present residence. The Editor, after puffing her time after time, all at once found out the cream was missing from the milk pitcher, and sent her a polite note, that he should be obliged to refuse any more contributions from her pen, "because of the *studied absence* of all reference to Deity in them!" Thus it is that her whole life has been in constant warfare with Mrs. Grundy and the priests. Always in advance of the age; always moving from place to place, and each time having the whole country to break in, placate, and win over, has been an up-hill job. It is comparatively easy to do a few big things, or endure a few great trials, to what it is to carry on a perpetual warfare against trifles.

There is not another lady in America more advanced in the positive doctrines of Freethought than is Mrs. Slenker. She is thoroughly emancipated from the effects and influence of theological dogmas and the relics of mythical creeds and superstitions. It is probably more difficult for the female mind to become thoroughly divested of the reverential and worshipful incentive than for males. It is a part of woman's nature to revere her ideal of heroism and excellence, and to adore a being, real or imaginary, that she regards as superior to herself. This is undoubtedly the reason why women are more worshipful and more religious than men. Being weaker in physical constitution and dependent in many respects upon the opposite sex, the worshipful, loving element in their nature is readily accounted for. It is easy for Christna, Buddha, Jesus, and Mohammed to become objects of worship to the female mind. It is largely female influence that sustains Christianity and priestcraft to-day. Mrs. Slenker is singularly free from all this.

BUECHNER.

Frederick Charles Christian Louis Buechner was born in Darmstadt, Germany, March 29, 1824. In his youth he studied Medicine at the University of Giessen. The prevalent tendency of the time was the study of the Natural Sciences; and eminent professors, such as Liebig, Vogt, etc., gave the impulse to adopt the results of modern scientific researches, wherever they should lead, and to judge Religion and all other institutions of modern life by the common-sense method. Buechner is, *par excellence*, the exponent of this tendency of his time, and his famous book "Force and Matter," which appeared in 1855, created a great impression, and speedily ran through several editions, and was translated into several languages. He is extremely materialistic and atheistic, and his book is a singular mixture of scientific facts and metaphysical dogmas.

On account of his peculiar ideas Buechner had to leave the University of Tubingen, where he was a *Privat-Docent*. He then settled as a physician in Darmstadt, where he still lives.

The success of his first work can be easily understood. The time was ripe. The book appeared at the right moment. And although nothing but a compilation of the scientific researches of the most advanced thinkers of his time, and containing hardly a single idea of his own, still it was written in a very fine and yet popular style, and apparently formed a comprehensive philosophy of the Universe which was in itself the highest attack on all existing philosophies and religions, and therefore his opponents were legion, and the advertisement of his book was immense.

He is one of the many *popular* champions of Freethought. He has lectured in Europe and Ameriea on his favorite themes. His other works: "Materialism," and "Man; Present and Future," etc., are in keeping with "Force and Matter." His lectures on Physiology and Darwinism are exceedingly interesting and instructive.

T. L. STRANGE.

It seems but just that in this collection notice should be taken of the case of the eminent Judge T. L. Strange who was sent out by the home government of England as Judge to Madras, in India. He was a man of education and culture and withal a zealous Christian—so zealous, in fact that, when in the exercise of his loyal function he sentenced a Hindoo criminal to death he very frequently improved the time between the sentence and the execution in endeavors to bring the condemned prisoner "to Jesus." A curious result followed these well-meant exertions. Instead of his converting the prisoners, it turns out they actually converted him, and so radical and thorough was this conversion that he has now published a book to announce his rejection of Christianity and his acceptance of Buddhism. He lucidly explains the grounds of his apostasy. He does not mince the matter at all, and asserts boldly that it is very doubtful whether Jesus of Nazareth ever lived at all, and that if such a person ever existed he was simply an obscure Jew, upon whose wholly imaginary claims and teachings a religion really based upon Hebrew, Buddhist, Hindoo, Greek, Roman and Egyptian mythology and dogmas was afterwards founded. He asserts that all the early notices of Christianity, even the references to it in the younger Pliny's famous letter and in Suetonius and Tacitus, are downright forgeries, made by the monks in the thirteenth, fourteenth and fifteenth centuries. In like manner he rejects all the works ascribed to the Christian Fathers before A. D. 180; he denies the authenticity of every book in the New Testament, and he says that even the four epistles of St. Paul are the inventions of forgers, who derived their ideas from Hindoo sources. He is still Judge in Madras.

The case of Judge Strange is not unlike that of Bishop Colenso, who, while translating the Bible into the Zulu tongue, with the aid of intelligent natives, became thoroughly convinced of the untruthfulness of much of the Bible, and who had the

T. B. TAYLOR.

Rev. T. B. Taylor, A.M., M.D., was born in Harrison County, Va., July 25, 1825. He was the youngest of a family of five sons and three daughters. His father was a very devout Methodist, who took more care of his children's religious profession than of their education. However, young Taylor succeeded, despite the meagre advantages for education in his neighborhood, in acquiring sufficient knowledge of reading, writing, and arithmetic, to enable him in his seventeenth year to teach a summer school.

By teaching and going to school alternately he finally secured a respectable education, and became a popular teacher. In 1848 he became a clergyman in the Methodist church. Upon his first year's trial he proved to be a young man of such fine talent, that he was made "senior minister," and put in charge of the most important appointments of his conference. In 1853 he took "elder's orders," and had the degree of A.M. conferred on him by the University where he had been prosecuting his studies.

He married, about this time, the daughter of a wealthy planter, by whose death Mr. Taylor became heir to a fine estate, and eight thousand dollars in slave property. A conscientious anti-slavery man, he would neither hold nor sell the slaves; but with a few strokes of his pen made them as free as himself.

Later in life Mr. Taylor began to have "doubts and fears," lest after all the doctrines he had been preaching were but a delusion, and theology a mere farce and superstition. He began to read and investigate the other side of religious views, and soon became an utter skeptic respecting the inspiration of the Bible, divinity of Christ, endless punishment, etc. Of course he was soon arraigned on a charge of "Infidelity," and expelled from the ministry and membership of the church.

He next turned his attention to the profession of law. He was admitted to the bar by the Supreme Court of Illinois under

most flattering circumstances. But after a practice of five years, finding the profession uncongenial, he abandoned law for medicine, and entered upon the successful practice of the healing art. Besides having successfully mastered three of the learned professions, he has written a number of books, and written extensively for many papers and magazines. During his later years he has become widely known as a popular lecturer, and as such has received flattering notices from the press.

After long and patient investigation of the phenomena of Spiritualism, he became convinced, like Professors Hare, Wallace, Varley, Crookes, and scores of others of the savans in Europe and America, that they were sufficient to establish the fact of man's existence beyond the grave; and during the later years of his life he has been an able and earnest advocate of the Spiritualistic philosophy.

Dr. Taylor stands high among the most radical of Free Religionists and Spiritualists. As to his theological views at the present time, we are authorized to say, that he does not accept of a single proposition in the whole line of dogmatic theology, from the God-idea down to the most unimportant point in the catalogue; but with Tyndall and the leading thinkers of the day, he is a worshiper at the shrine of Nature, Philosophy and Science. He avers that he never knew what unalloyed happiness was, until he rid himself of every vestige of superstition: and that this can only be attained by an utter rejection of all the claims of theology and its attendant errors. The Doctor is a genial gentleman of modest and quiet demeanor, both in private life and upon the platform. Among his numerous Christian antagonists none have dared to lisp a word against his moral character.

In thrusting out such men as Dr. Taylor, the Church is fast throwing away its brains—putting out its eyes. For every one thus exiled, the Infidels will rejoice. Every one so driven out is a recruit to the army of progress. Let the Church cling to the ignorant, the superstitious, and the bigoted; the Infidels will gladly welcome all the skeptics and scientists, the sages and thinkers.

A. L. CERVANTES.

A. Leon Cervantes was born in the city of Queretaro, Mexico, April 11, 1826. His father died when he was three years of age, and his mother, when he was seven. Thus early an orphan he was left to the care of his pious uncle who wished him educated for the Church. With this view he was sent when sixteen years of age to college at Guadalajara in the state of Jalisco,--a councilian seminary where only young men are educated who are designed for the priesthood. His studies were Latin, philosophy, etc., for four years, and during his last year in college the Bible was added to the theological course as is the rule with those designed for the priestly office. As he advanced in his studies certain doctrinal points troubled him and were difficult for him to understand. Not unfrequently, while in his class he appealed to the reverend teacher to clear up some knotty point about God, the devil or some other mystery connected with his theological studies. The priest who was his teacher often found it difficult to answer the questions young Cervantes propounded to him, and on one occasion instead of answering his inquiry he petulently ordered him to his own room where in a subsequent interview Cervantes was told that the Bible was not intended for the masses, and it was not necessary they should understand it; it was for the clergy, and such points as could not be clearly understood were to be passed over. Cervantes was further plainly told that he must not raise any more questions in the class affecting the truthfulness or reasonableness of the Bible and that if he offended in that way again he would be dismissed from the College.

The young student was honest in his search; he was perfectly willing to be a priest, but he wished to know that he had embraced the truth and that he would be able to instruct others in it. The more he studied the Bible the more skeptical he became and this increased until the night previous to the day of his examination and when he would be required to "take

orders." So much was he opposed to becoming a priest in a system of theology which he could not believe, that on that night, hatless and coatless, he left the college stealthily, and repaired to the house of a friend hard by. After a few days he repaired to the city of Morelia, where he remained two years and perfected his studies in triognometry, geometry, pneumatics, etc., during this time he became possessed of the works of D'Holbach, Voltaire, Rousseau, Paine, and Buffon, which he read with avidity and which ripened his skepticism into confirmed Infidelity. He then passed one-and-a-half years at the College of St. Charles in the City of Mexico where he studied French and other languages and taught the lower classes.

Leaving college he removed to Southern Mexico and engaged in teaching. He subsequently procured a set of instruments and followed land surveying, until hearing about the fortunes that were made in California he decided to remove there. A Dr. Morens bore him company to San Francisco. Cervantes was delicate and unused to manual labor, and succeeded indifferently in the mines. This fact, with his getting badly poisoned with poison oak decided him to return to San Francisco with the nine ounces of gold he had secured. He there made the acquaintance of a wealthy French merchant with whom he engaged at a handsome salary as book-keeper and private secretary. Everything moved pleasantly until the devout Catholic merchant learned that Cervantes was an Infidel, when, though he was well pleased with him otherwise, he discharged him.

He next settled in Monterey county where he employed himself at buying cattle and selling goods, and where he also bought landed property. He married a Spanish lady who was a firm Catholic at first but has since embraced the views of her husband. They have five children. They removed to San Luis Obispo where for several years he has been public land surveyor. He has a fine ranch of 250 acres with the comforts of life around him.

In the summer of 1876 Mr. Cervantes visited the Eastern States and while in New York purchased a quantity of type, two printing presses and a regular outfit for printing with the view of publishing a Spanish Liberal Paper for the enlightenment of his countrymen who cannot read English.

WM. M'DONNELL.

The author of "Exeter Hall" and "The Heathens of the Heath" first saw the light in the City of Cork, Ireland, rather more than fifty years ago. His parents belonged to the respectable class, and designed their son for the Church, and sent him to a classical school where his aptitude for learning soon manifested itself in a noticeable degree. He remained at this institution until his English education was well advanced. It was then intended to send him to Spain to take additional courses in theological tuition, and with this view he was placed under a learned Spanish tutor. He had become proficient in the Spanish language and was about ready to leave for the continent, when he had the misfortune to lose his mother, whereby his projected journey was indefinitely deferred. Not long after this his father decided to emigrate to America. In the year 1830 the father and his three children arrived in Canada, and settled on what was called "The Plains," near where Peterboro is located. Here young McDonnell continued his studies nearly two years, when his father, whose circumstances had become embarrassed and who had in the meantime married again, resolved to return to Ireland, his American home having become distasteful to him. Before, however, he reached his native shore, a sudden illness closed his life, whereby young McDonnell, who had remained behind in this country, was left without a friend and in almost a penniless condition. The young man, however, was brave and energetic, and resolved at once to strike out for himself. From his intelligence and prepossessing manners he soon made friends and obtained a position in the Post Office, which he filled with marked integrity.

He resided in Peterboro some eight years, when he was induced to try his fortunes in the young village of Lindsay, on the banks of the Scugog river, in the depths of the forest, thirty miles north of Peterboro, near what are termed the Back Lakes. Here he invested his slender means in a manufacturing

and mercantile business, which, though inconsiderable at first, gradually extended itself until he acquired a comfortable competence. The government at length becoming aware of his worth, assigned him a prominent position in the militia, and also appointed him as magistrate, which position he held for many years. He was also elected mayor of the young city in which he lives.

Besides other duties he found time to contribute to the press, and some of his poems attracted attention on the other side of the Atlantic. At this time he was a prominent member of a Protestant Church, and for a considerable time was chairman of the Bible Society. By a course of reading advanced Liberal works, with not a little close thinking, he gradually lost faith in the system of myths and superstitions, and ere long evolved into a confirmed Radical.

"Exeter Hall," his great theological romance, he published some eight years ago, and several thousand copies were soon sold. It was read with great pleasure by the numerous class of Liberals into whose hands it fell. It contains, in addition to its pleasing romance, such an array of facts and authorities touching theological subjects, as carry conviction to the candid mind.

"The Heathens of the Heath," a romance of five hundred pages—Mr. McDonnell's second large work—was published by the writer of these pages in 1874. In character and aim it resembles its predecessor. It is rich in romantic, and pathetic incident, and exhibits in a convincing manner the terrible atrocities which the Church has committed. It shows that the greatest morality exists without the Bible and that many of the heathen philosophers were lovers of virtue. On the other hand the hypocrisy and bigotry of the Church is made very apparent. The romance it contains is pleasing to the reader. An able critic speaking of the work, says: "On the whole, it is the work of a master hand, a work of unaffected beauty and deepest interest." It has met with a fair sale and has given very general satisfaction to its numerous readers. Mr. McDonnell is at present engaged upon his third work, which in due time will doubtless make its appearance and be kindly greeted by his numerous friends.

J. W. PIKE.

J. W. PIKE was born in Concord, Lake County, Ohio, June 27, 1828. He is the oldest of a family of nine children. and his earlier recollections are those of pioneer discomfort, privation, and suffering.

From the age of ten to fifteen he saw much of "revivals of religion." At the age of eleven he began to doubt the reality of their stock-in-trade, to wit: heaven, hell, angels, devils, etc., which were much more extensively dealt in then than now. But since he became familiar with physical science, he became convinced that the beliefs in these non-realities and the emotions they excite may and ought to become objects of scientific study. During the Presidential campaign of 1860 he did his "level best" in many a school fight for "Tippecanoe and Tyler too," and in 1845 he delivered a Fourth of July "Abolitionist" oration which brought him to grief, caused him to leave school, where his progress had been rapid, and to apply himself to a trade. He worked at house-painting until 1852, when he went to California, where he learned surveying and assaying, and became an enthusiast in Geology. Ship-starvation, Panama and other fevers, with several accidents which came near proving fatal made his trip to and sojourn in California far from pleasant. He returned to Ohio in 1856, and was married on Paine's birth day (January 29,) of that year.

He now devoted himself to the study of "Natural Science"—Chemistry occupying much of his time. The painting of the panoramic charts of Chemistry, and especially of Geology became his ambition. His first work in this line, in which his wife also took a very active and important part, were a complete set of Geological, Palæontological, and Ethological paintings for Professor William Denton. But the war, personal losses, and the general financial distress obliged him to go into the manufacture of cheese-boxes, which he thoroughly revolutionized by the use of improved machinery of his own invention.

For twelve years he worked at this, far beyond his strength, and with great success. But his health gradually gave way. In 1862 he was horribly burnt by a blasting-powder explosion, which told severely on his strength and powers of endurance. During the summer of 1864 he was in the United States Service, and a typhoid fever during the autumn of that year still further undermined his constitution. The command to which he belonged was cut to pieces and made prisoners at the fight of Keller's Bridge, Kentucky, but next day was rescued by the Union forces.

In 1867 he was "called out" by the managers of a "Revival," and a debate with clergymen, and the publication of a pamphlet—"My Religious Experience, and what I found in the Bible" was the consequence. From this time his studies carried on after the "Scientific Method" were very materially directed towards Biblical and Theological questions, and especially towards the origin, character, and influence of the Christian Faith. But his "Liberal" friends have not given him much encouragement in the prosecution of these studies.

From 1867 to 1871 he lectured a great part of the time on religious and scientific subjects, giving great satisfaction.

In 1873 he settled in Vineland, New Jersey, and resumed his studies in Theology and Church History, etc. In the fall of that year he started on a lecturing tour, but his health failed and he was obliged to stop for the winter. In the winters of 1874-5 and 1875-6 he was more successful, and during the last of these winters he labored almost nightly for months together, popularizing Natural Science.

He studies religious subjects now only as he has leisure. Geology is his chief topic, though at times he lectures on Man—his languages, arts, governmental and religious institutions, etc. As a disputant on the religious questions he claims to have always been working for the truth, not for victory; and as an opponent of Spiritualism and Free Love and what he regards as other delusions he claims to be courteous and fair and not by any means retrogressive, though he is denounced by many leading Liberals as a "Pharisee," a "bigot," etc. But it is only fair that his friends should suspend judgment until they shall have heard *his* side of the story.

GERALD MASSEY.

Some twenty-five years ago the editor of the "Athenæum," while walking down one of the narrow lanes of London on a summer morning, cast his eye (as was his wont) into a fruit shop, and was attracted by the title of a new song. He stepped in, and after glancing over it, bought a copy.

The title of this song was "The People's Advent," a song which, if he had written nothing else, would have rendered its author immortal. It has been read, and recited, and sung all over the civilized world, and has found an echo in the hearts of millions of brave, true-hearted thinkers and workers.

It was a brave song. Ah! over-bold for its time, but it was freighted with truth prophetic, and in spite of kingcraft and priestcraft, despite the fact that it was born in the brain of a plebeian boy, an unknown haberdasher's clerk, it survived and will survive when kings and priests and plebeians are numbered with the things that were. For

> 'Tis coming *sure*—the glorious time,
> Foretold by seers and sung in story,
> For which, when thinking was a crime,
> Souls waft to heaven from scaffolds gory.

A year later this same editor sat in his sanctum amid a wilderness of books, fresh from the binder, awaiting his verdict. A visitor enters, a beardless youth of delicate frame, but large brain and thoughtful face. He trembles visibly as he approaches this renowned critic and offers him a small, cheaply-bound volume, and his voice was scarcely audible as he said, "This is my first book, and I hope you will be good enough to look at it and make some mention of it."

The young man retired, and the editor upon the point of whose pen hung the fate of young authors in those days, opened the tiny volume and glanced at the title-page, "Poems, by Gerald Massey."

Why, that is the name of the author of the "People's Advent."

He cuts the leaves and devours the little book, then grasping his eagle's quill, he pens a brilliant review.

A week passes; no sale for the new book, although the author had threaded the streets of London in search of subscribers for it day after day. He returns at noon one day, discouraged, and, dropping into a chair, he said to his publisher, "It's no use trying, my book won't sell."

The desponding words had scarcely been uttered when a bookseller entered and enquired for a new book of poems by Gerald Massey, saying, "There has been a dozen calls for it this morning." While his order was being filled, others came on the same errand, and before the sun went down on that memorable day, the edition had been exhausted. The astonished young author understood the cause of this wonderful change of fortune when he read the review of his book in the "Athenæum" for that week.

This account is from the lips of the chief actor, now known, the world over, by the proud title of the "People's Poet."

Gerald Massey was born in the village of Tring, County of Hertsford, England, in May, 1828. His parents were plebeians of the lowest grade above the pauper class, his father being a canal-boat driver for about fifty years on an average "wage" of less than seven shillings a week.

Neither the father nor mother of Gerald Massey could read, and books were unknown in the miserable hut that sheltered his infancy and early boyhood, nor would they have been of much use there, for as soon as old enough to earn a penny a day, the children were obliged to work in the silk mill from five in the morning till seven in the evening winter and summer.

When he was ten years of age the silk mill burned down, and while out of work for a few weeks Gerald attended a penny school, where he learned to read. This opened a new world to him. He read all the books in the village and then ran away to London at the age of fifteen.

Here he was errand-boy, shop-boy, clerk, etc., till he reached manhood, during which time he read all the books he could

buy or borrow, and without any of the ordinary educational advantages, became an educated, a *learned* man.

He began to write poetry for the "Spirit of Freedom," a workingman's journal, before he was twenty years old, and he has been a prolific writer, both of poetry and prose, for the last twenty-eight years. He read Paine, Voltaire, and Hume when but a boy, and at once became a Freethinker, and although his early poems are chiefly political, they are full of passages of which this is a specimen:

Out of the light, ye priests, nor fling
Your dark, cold shadows on us longer;
Aside! thou world-wide curse called king,
The people's step is quicker, stronger.

For a number of years past Gerald Massey has given himself up to lecturing, in which he has been quite successful. His range of subjects is wide, but his favorite theory is Spiritualism, he having become—some years since—a firm believer in this new faith. He visited America in 1873, making the tour of the continent and lecturing in the chief cities, beginning in New York and closing in San Francisco.

Gerald Massey is a warm-hearted, genial man, and as a companion and friend he has few superiors. His interests and incentives are decidedly in the direction of Science and Rationalism. He has many years been freed from the binding and blinding effects of theological creeds and obligations. He regards priestcraft as one of the great evils which mankind for thousands of years have been compelled to endure and support; and he regards it as one of the most important works that men of the present time can engage in to demolish the idols of the past dark ages; to liberate the mind from the dwarfing and blighting effect of pagan and Christian mythology, and to dispense with the officious and expensive services of a designing, useless, aristocratic and wily priesthood. He most desires to see the human race advance in knowledge and truth and mental freedom, which science and philosophy imparts to the diligent investigator. He believes ignorance to be the Devil, Science the Savior of the world.

EDWARD BLISS FOOTE.

Of the living, active workers and thinkers of the day, the author of "Medical Common Sense" and other advanced works, stands deservedly prominent. Mr. Foote was born on the Connecticut Western Reserve in Ohio, in 1829. His father, a strict Presbyterian from the then Blue State of Connecticut, was a pioneer settler of the "Buckeye State," and was the first to introduce book-binding and the teaching of sacred music in Cleveland, when that now beautiful city was hardly a village. For twenty years or more he led the church choir, etc. The family library consisted mainly of "Scott's Commentaries" and the best works then extant on Christianity.

With orthodox surroundings, it is not at all strange that the subject of our sketch was early and profoundly impressed with the doctrines of the strictest ecclesiasticism. Before his twelfth year, in the absence of any rolling tide of religious emotion consequent upon revival preaching to carry him into the bosom of the Church, he became a devout member. Before reaching the age of sixteen young Foote entered a printing office, taking the lowest round of Franklin's ladder to fame, the position of "Printer's Devil." Brought in daily contact with the literature of the world rather than the limited family library of almost wholly Orthodox Christian works, he gradually drifted away from the faith of his fathers and became a Materialist of that character which cannot accept of belief in immortality without sufficient evidence to satisfy the reason. Soon after his twentieth year we find him the editor of an enterprising weekly paper in the State from which the paternal root originated, at a time when the Stratford (Conn.) spirit-knockings were rapping away at the doors of so-called "skeptics." Without accepting them as evidences of spiritual existence and power, our moral hero battled with those journals which seemed disposed to treat them with ridicule, and with the same liberal spirit which he has ever exhibited in his candid search after truth, whether religious or scientific, he demanded serious investiga-

tion instead of sneering and unreasoning denunciation. Without having ever, up to this writing, become fully convinced of the truth of Spiritualism, the doctor has never failed to treat with courteous respect those who are honest believers therein. Indeed, his respect for all religious believers or non-believers of every sect and shade of opinions, from the Catholic to the followers of Voltaire and Thomas Paine, if they be but sincere, is outspoken and deferential. He considers the human mind as too finite for any one to set himself up as final authority, and chief-justice of cotemporaneous opinion. But he regards it no impertinence to interrogate, or to be interrogated as to the foundations of any asserted faith or belief. In view of his early training it is not perhaps strange that the warp of his advanced thoughts is often woven with reverential threads for apostolic authority and teaching.

Before his twenty-fifth year Foote became the trusted medical assistant and private Secretary of a noted botanical specialist, alternating however between medical labors and editorial work on a Brooklyn Daily paper with which he was at that time connected. Deciding finally to adopt the practice of medicine he entered assiduously upon a course of medical study and was graduated by Penn Medical University. In 1857-8 he issued his famous "Medical Common Sense," which touched the popular heart much as Paine's "Common Sense" did when it was issued. His friends said that it was ten years ahead of the age and urgently advised him not to publish it; but with pluck, backed up by strong conscientious convictions, their counsels were disregarded and the work appeared, reaching in the course of a few years a circulation exceeding two hundred and fifty thousand copies. Its characteristic features were—an utter disregard of the teachings of existing medical schools and text books, reducing to three principal sources the primary origin of disease, and the fearless presentation of facts and theories upon those tabooed subjects which relate to the sexual relations. In this last named field which had become overgrown with ascetic and ecclesiastical weeds, he applied a keen edged sickle well whetted with the philosopher's stone. The poet N. P. Willis in a letter to the author told him that his "Medical Common Sense" was "wisdom cut and dried."

In 1866 the stereotype plates of "Common Sense" having become so worn as to produce an imperfectly printed book, the Doctor commenced a revision, which in consequence of various interruptions was not completed until the winter of 1869–70. One of these interruptions was attended with an incident which is worthy of mention here. Foote was made the president of an oil company in which he was pecuniarily interested and visited West Virginia to look after the interests of the company. The country was new, roads impassible for wheeled vehicles and the doctor was day after day in his saddle. This life seemed to agree with him and he very nearly decided to remain and attend personally to the development of the company's property. But the very night after this decision was partially reached he had a peculiar mental monition of an indescribable character which decided him to return to his book.

When the work was ready the friends of the author again shook their conservative heads and pronounced it "fifty years ahead of the age." But it came forth with the title of "Plain Home Talk, embracing Medical Common Sense," and has rapidly reached in this country a circulation of one hundred thousand copies, and in Germany where it was translated into the German language, a further sale of about ten thousand copies. This for a work of nearly a thousand pages at the cost of three dollars and twenty-five cents per copy is noteworthy. The new book contained all the principal features of its predecessor with still more outspoken sentiments on the sexual question. With the skill of a surgeon and the keen blade of the scalpel it dissects to the bone nearly all our social usages and lays open the rotten places to the inspection of our candid moralists. It conclusively shows that the marriage institution sprang up with civilization and that it was the Church which captured it and gave to it the name of "a divine institution." The author seeks to divorce it from Church and ecclesiastical influences altogether and place it where, without offense to anybody it may be improved by those whose scientific researches qualify them to remodel a time-honored institution, and so shape it as to best promote the happiness of the living and the perfection of those who must necessarily be concerned in either connubial concord or discord. Pre-natal influences are

considered and the fact pressed upon the attention of the reader, that if we would perfect humanity we must depend upon *generation* rather than what is called "regeneration."

In 1875 Dr. Foote completed a serial of five volumes entitled "Science and Story." This work blends the principal facts of anatomy, physiology and hygiene with the most ludicrous and stirring incidents of a comic story, and in the last volume on "Elimination and Reproduction," the doctor again brings to the front his favorite topic relating to the improving of humanity through scientific methods. Several tracts have also appeared from the same vigorous pen upon this important subject, and with all the fresh ideas which have eminated from Dr. Foote we are pleased to enroll him among "The World's Sages, Infidels, and Thinkers."

It may be well to here call attention to the pitiful persecuting attack recently made upon Dr. Foote by the officiousness of the insinuating. meddlesome, notorious Anthony Comstock—the special agent of the Young Men's Christian Association. Dr. Foote for six years, in connection with his medical works has b en publishing a small pamphlet for married people only, giving instructions of a somewhat delicate but strictly scientific character containing judicious and legitimate advice. Dr. Foote is known to be a Liberal--a non-supporter of the Christian system. This was a sufficient reason why Comstock should place himself upon his track like an Indian in ambush. Comstock accordingly wrote a decoy letter under a false name (Mrs. Semler) or caused it to be written and mailed from Chicago, ordering one of the small pamphlets, which was promptly sent. For this simple and perfectly harmless transaction Dr. Foote, upon the oath of Comstock, was, in January, 1876, indicted before the United States District Court for sending obscene matter through the mail. He was held in $5,000 bail to appear on trial at the May term. The trial came off in June before the Christian judge C. L. Benedict and a Christian jury. The Christian Comstock was principal witness. The result was, Dr. Foote was found guilty. On the morning of July 11, after the Judge had taken many days to consider the case he imposed a fine of $3,500 for sending a single innocent pamphlet through the mails—one of the greatest legal outrages of modern times.

T. J. MOORE.

Thomas Jefferson Moore was born in the town of Worthington, State of Massachusetts, May 4, 1805; is now a resident of Peoria Co., Illinois, where he has lived for the last thirty-eight years; was born of very religious orthodox parents, (being close communion Baptists); was brought up "at the feet of Gamaliel," so far as severe religious training was concerned; was converted in 1820 in one of the earliest traveling revivals, was baptized, (with about twenty of his young schoolmates) and joined the Baptist Church. but "fell from grace" (the grace of the church).

One day he asked his old minister if God always knew who would be saved and who lost, and his answer was Yes. He then asked another question, viz., "is it possible for any of those to be saved that God eternally foreknew would be damned?" and received this reply: "Brother Thomas you have been tempted by the Devil; we have no business to ask questions of this kind; 'tis insulting God, and you must never think of such a thing again." At this bluff, curt reply he seemed to think it time to seek a religion that was based on reason. justice, and common sense, and bade a farewell to all creed-bound Christian churches. He was a co-worker in the early anti-slavery movement in Mass., when Wm. Lloyd Garrison was led through the public streets of Boston, in broad day light, with a rope around his neck; when the best Christian of the city did not choose, or dare to lift a hand to rescue him; but dared hold the rope that bound him. He was also a co-worker in the early stages of the temperance reformation in Massachusetts and New York, in 1831, and onward for ten years with the great leaders, such men as Dr. Hewett of Connecticut, E. C. Delavan, and Elisha Dayton of New York, and a host of honest, zealous workers in the much-needed reform, and lastly, but not least, has been a firm and unflinching advocate of woman's rights for more than forty years, and probably wrote and published the first essay on that question that ever was written in Illinois.

ABBY KELLEY.

This famous Abolitionist lecturer, who, in her time, created more of a *furore*, perhaps, than any other advocate of the cause of negro freedom, was the daughter of Quaker parents. She was a tall, beautiful girl, with a large, well-shaped head, regular features, dark hair, blue eyes, and a sweet expressive countenance. She was also the fortunate possesser of clear moral perceptions and deep feeling. Her speeches were always extemporaneous, always well delivered, and at times with great eloquence and power. She and Angelina Grimke first spoke in the women's meetings, but the men, one by one, asked permission to come in, and were actually fascinated; and thus, through man's curiosity, they soon found themselves speaking to promiscuous audiences.

For a period of thirty years Abby Kelley spoke on the subject of slavery. "She traveled up and down the length and breadth of this land,—alike in winter's cold and summer's heat, mid scorn, ridicule, violence, and mobs, suffering all kinds of persecution,—still speaking, whenever and wherever she gained audience, in the open air, in school house, barn, depot, church, or public hall, on week day, or Sunday, as she found opportunity."

She found that the Church was basely false to its trust on the great question of human liberty. She was therefore one of the first "Come-Outers" in this country, and is said to have been the author of that very expressive phrase-word.

In 1845 she married Stephen S. Foster, and soon after they purchased a farm near Worcester, Massachusetts, where, with an only daughter, she has lived for several years in retirement. She was obliged to give up lecturing while still young, on account of the loss of her voice, brought on by constant and severe use. Nobly she did her work, and nobly has it been crowned: let her rest on her laurels until the great deliverer, Death shall bring her the higher emancipation.

KERSEY GRAVES.

THE author of "The Biography of Satan," and "The World's Sixteen Crucified Saviors" was born of Quaker parentage and was reared in the peculiar doctrines of that quiet sect. He was early of a studious turn of mind and fond of philosophical and scientific investigation and his friends wished him to become a preacher in the sect to which his parents belonged, but as none are allowed to preach unless they have a "divine call," and observing that some who claimed to have a call from God to preach were opposed by others who claimed "to be moved" by the same power to oppose their preaching, young Graves' mind became much confused and unsettled respecting the "call" and he concluded he had had none.

When quite a young man he met some works on phrenology which he read with avidity and became a convert to that science to the extent that he lectured upon the subject, examining heads in various towns of the Western States. In persuing this study he gradually became an unbeliever in the dogmas of orthodoxy and as he saw that men's minds and actions corresponded to the conformations and character of their brain he came to think that "divine agency" had but little to do with it. In due course of time he developed into a decided Liberal thinker and embraced the Spiritualistic philosophy, such facts having been brought to his observation as were sufficient to convince him of its general truth.

He ultimately gave a large portion of his time and services in the lecture field and advocated the leading reforms of the day. His favorite themes were temperance, anti-slavery, anti-capital-punishment, labor reform, Spiritual philosophy, etc. As a speaker he is forcible, logical and earnest. Being favored with a retentive memory he easily arranges his facts and authorities and spreads them before him like a panorama and thus delivers an extemporaneous lecture with the regularity and precision of one carefully written; and such was the retentive-

ness of his memory that hours after he had rendered a lecture, he could repeat it almost word for word and reverse it, beginning at the end and traversing to the beginning. He frequently engaged in public debate upon his favorite themes and usually acquitted himself with acknowledged ability.

In 1844 Mr. Graves married Lydia Michener, cousin of Edwin M. Stanton, Secretary of War in Lincoln's Cabinet. By this marriage he has two sons and two daughters who are giving promise of future usefulness.

Mr. Graves' great literary production is, "The World's Sixteen Crucified Saviors," a thorough examination in the history of the demi-gods and Saviors the world has had in former ages and a complete extinguisher of the claims to originality and priority on the part of the Christian Savior. It has met with a most flattering reception and very extensive sale, one edition following another in rapid succession. Probably no work from the Liberal press within twenty-five years has been so largely patronized. It hits heavy blows at Christian mythology and shows the pagan origin of every dogma it holds to-day. It is extremely damaging to the Christian system and carries conviction to the candid reader.

A single quotation is here given. "Reader, look for a moment at some of the many childish incongruities and logical difficulties this giant absurdity drags with it. It represents Almighty God as coming into the world through the hands of a midwife, as passing through the process of gestation and parturition. It insults our reason with the idea that the great, *infinite* Jehovah could be moulded into the human form—a thought that is shocking to the moral sense, and withering, cramping and dwarfing to the intellect, imposing upon it a heavy drag-chain which checks its expansion, and forbids its onward progress."

Mr. Graves is at present engaged in bringing out another work, "The Bible of Bibles," which it is too soon yet to say much about. He has also other works projected, all of which will doubtless appear in due time. His energy and application are equal to the task he has imposed upon himself.

E. H. HEYWOOD.

E. H. Heywood was born September 29, 1829. Reared in the strictest school of Calvinistic theology, to emerge into the realms of mental light and freedom he had to pass through earnest and protracted mental struggles. His Christian faith was early shaken by the perusal of Garrison's "Liberator," and Theodore Parker's inimitable "Discourses on Religion." He soon became disgusted with the Christian clergy as mediums of thought, and the imperfect borrowed system which they promulgated. He also became indignant with the equivocal position which the clergy occupied toward such reforms as anti-slavery and temperance, and the tendency which they exhibit to uphold the established institutions and to oppose reforms and innovations. When he found the exponents of Christianity opposed to progress — "a suspense of faith" — he realized the truth of the poet's maxim, "Near the Church is far from God," and he felt forced to separate himself from the Church "to save his soul," though he had prepared himself for the ministry. The right of the mind to dispense with a mediator, with "second-hand" truths, and to enjoy original relations with the source of thought and being was the main-spring of his principles and purposes as a reformer. Hence in seeking the abolition of war, of the speculative property system, of compulsory government, and of the current system of marriage, he says he "appealed from God's wife — Mrs. Grundy — and from the conventional opinions and customs called 'laws' to the laws of Nature," which he deems to be good enough for him until better ones can be found or made. Mr. Heywood graduated at Brown University in 1856, and studied as a resident graduate two years longer.

In 1865-6 he called the first meeting and wrote the first draft of declaration of sentiments and constitution of the Universal Peace Society, which still flourishes and has its headquarters in Philadelphia. In 1867 he organized in Worcester, Mass., the first

Labor Reform League, which ultimately developed into New England American Labor Leagues. In 1873 he inaugurated the New England Free Love League, the object of which is to enable husbands and wives to know each other better, and to treat each other truly; in a word, to locate the nuptial knot in the hearts and in reason, and not on the house tops as now.

In May, 1872, Mr. Heywood issued at Worcester, the first number of his monthly paper, "The Word," which is still living, and earnestly advocates his leading measures on labor reform, the abolition of interest, dividends, profits, rents, the tyranny of capital, the coercion of governments, the principle of oppression, etc. He has it on his programme to organize in the near future other cognate movements, one of which he designates "The New England Anti-Death League," the objects of which will be to abolish Death and bring the theological God into court to answer for his bad management of human affairs. It will be seen that Mr. Heywood is very radical, and much in advance of the ideas which the conservative class hold, but he is honest, earnest, and sincere. He cares not whether a measure is popular or unpopular; if he deems it right he advocates it all the same. He is a genial, amiable gentleman who is filled with the "milk of human kindness," and whose great object is to ameliorate the ills and sufferings which bear down upon his fellow men, and to remove, so far as in his power, the impediments to their prosperity and happines. It will be a long time before his views are generally adopted by the oppressing aristocratic classes, and it will also be a long time before a more earnest, disinterested and self-sacrificing worker is found in the field of reform.

Mr. Heywood is tall and slender of frame, of sharp and rather delicate features, of a nervous and flexible temperament, animated in style, has a pleasant voice and manner, fluent in speech and ready, in debate.

He has written and published several pamphlets advocating with ability the views which he entertains. Over 150,000 of these have been sold. The titles of some of them are "The Labor Party," "Hard Cash," "Uncivil Liberty," "Yours or Mine," "The Good of Evil, "War Methods of Peace," "Cupid's Yokes," etc.

R. PETERSON.

Colonel R. Peterson, editor of "Common Sense," was born in Dublin, Ireland. At the age of twelve years his father sent him to New York to learn the mercantile business with an uncle who then kept a store on William street. The situation becoming unbearable, he ran away and began life on his own hook as a newsboy, sleeping under stoops and in crockery crates on the docks. One winter night some malicious person rolled the large cask in which he was lodging into the river; and it was only through the intervention of Jupiter Ammon and a long rope let down from a coal-dealer's office window that he was saved from a watery grave.

After a few months of this sort of life, he emigrated to Ohio, where he learned the printing business. Then he went to school summers and taught district school winters in Ohio and Pennsylvania. Next he concluded to study law; and after reading some years, he went to Paris, Texas, where he now lives, and was admitted to the bar. Soon after the war of the Rebellion, he started, and published for several years, the second Republican paper in the State. It was not long before he attracted the attention of the Ku Klux; and one night about twelve o'clock they surrounded his house to the number of one hundred and fifty disguised men, armed with six-shooters, knives, and double-barrelled shot guns. They bullied and threatened for a while and then rode away. Since the war he has held the office of County Clerk, County Judge, and District Attorney.

He is now engaged in the publication of "Common Sense," a Freethought journal, "devoted to the rise of Reason and the downfall of Faith." It is an ultra-radical, spicy little sheet, and is the only Liberal paper published in the South. It is a valuable auxiliary to the Infidel cause; and its able editor, we are glad to state, has the grit, the means, and love for the work, to make "Common Sense" a permanent institution.

A. L. RAWSON.

Albert Leighton Rawson was born in Chester, Vermont, in 1829, and raised in Weedsport, New York. His father, Alpheus Cleveland Rawson, a descendant of the famous Secretary Rawson of Boston, was a man of good common sense, respected for his judgment in business matters, and of decidedly advanced ideas and opinions in religion. In science his chief service was the introduction of the drug *veratrium viride*, whose valuable properties he was the first to recognize in treating diseases of the heart. His idea in the education of his son was that it was important to give a right direction to the desire for knowledge, and that the conclusions of one well-trained mind was of more value than those of a body of men (as a council of a church) who were only able to agree on a compromise. The son was sent to the common and select schools, but was finally (at the age of seven) placed under the tuition of Mr. John Bemus, M. A., a graduate of Oxford, England, whose hobby was oral and blackboard teaching.

His mother (Elizabeth Armington R.), was a woman of rare abilities, having been known as "The Living Cyclopedia" among her friends. Her influence was supreme in molding her son's habits of thought and research.

He united (by immersion) with the Baptist church at the age of twelve years. The pastor, "Elder" James S. Ladd, was a man of more than average ability, and had a rare library which was freely opened to the young student. The new field of research and inquiry was diligently worked, and so rapid was his progress that at the age of fifteen he began to write on "The Divine Origin of the Holy Bible," occasional articles for the secular press (the religious press having rejected them), and which two years later were published in a volume which was reprinted in London.

His first work in science was in setting up an anatomical collection, gathered in various parts of this State and Canada. His father gave him a work room, which was about fifty by

twenty feet, and supplied with tools, such as are used by carpenters, (a well filled chest) turners, engravers, opticians, gunsmiths, and many well-selected books. Besides indulging in a general use of tools, he made a clock, and began a perpetual motion, but abandoned the work with the remark written in pencil on the works, "This is a mechanical insanity or absurdity."

He translated Virgil's "Bucolics" and "Æneid," and at the age of sixteen offered them to a publisher, when he learned that the work had been done before, and better. This experience was the turning point in his life. He felt that a year or two had been wasted through ignorance, and he decided to leave home in search of more copious materials for information. His early habits of study had apparently affected his bodily health, and it was decided that a foot journey would afford relief. This idea was suggested by Mr. John Sawyer, who had instructed him in the art of surveying (afterwards supplemented by several trips in New England with Mr. Andrews, the optical instrument maker of Albany, N. Y.), and was carried out in company with Doxtater, an Indian chief, a graduate of Union College. They walked to Alabama along the western flank of the Alleghanies, returning on the eastern. The result of this trip were a collection of geological exhibits, 1,800 varities of flowers, many sculls of supposed pre-historic men, and implements of flint, bone, etc., from the mounds and shell heaps, and an essay on "American Archæology," A part of this paper was published with illustrations in Well's "Phrenological Journal," February, 1874. Another journey reached the ancient cities of Palenque and Uxmal in Central America, and a third, (guided by Hole in the Day) penetrated the Hudson's Bay region as far as Fort Albany on James' Bay. From there were brought 1,700 varities of bird's eggs and skins, among which were several ducks not described in any work in natural history. (These were destroyed in the great fire in Chicago.) An account of a trip around Lake Superior was published in "Harper's Magazine," May, 1867.

His love of athletic games led him to engage in a foot-race at Bangor, Maine, in 1849, when he won a five mile race against a Penobscot Indian of great reputation for speed.

His earliest desire was to learn, that he might teach others

the way to knowledge and enlightenment—the true salvation. Influenced by his Sunday-school lessons and early religious instructions, he studied for the ministry. In that course new light was found which seemed to require a different explanation from any found in books, and he resolved to visit Palestine and other parts of the East, and has made four journeys in Bible lands. As an instance of his success in different enterprises, his visit to the Bedawins, in Moab, is in point. While no other traveler has escaped paying tribute in money and valuables to that covetous horde of freebooters, he visited them several times as an artist, sketched scenery, and painted portraits of many of their chiefs and noted women, and was escorted royally from place to place without one demand for backsheesh, and many invitations to come again instead. He thinks this treatment was because he advocated fidelity to one's own religious belief, respect to others, instead of denouncing the Arabs as heathens and infidels, as most travelers do.

While in Arabia he wore the costume of the country and walked with the guides rather than ride in the dusty train. The great Sheikh, Ali Diab Adwan, offered to give him his favorite daughter in marriage and adopt him as the "only son of the Sheikh," as a recognition of his "personal presence and manly abilities." The Arabs united in pronouncing him "worthy of being counted one among them," and voted by acclamation his adoption as an honorary member of his tribe. He is, therefore, a Diab (Wolf).

One of the results of his travels and residence in Palestine is the belief that the early history of the Hebrews was invented after the Greek invasion of Asia Minor, or about the age assigned to the "captivity in Babylon," the writers using the local names of the country as hints for their mythical names, and giving those characters histories that embodied certain leading ideas in morality and religion. Local traditions were extended by Greek and Assyrian literature, and ennobled by the infusion of the theocratic idea of government.

His views on the questions of the day are in harmony with the great thinkers who have advanced from the fixed opinions of the past ages and dared to assert their belief in the impersonality of the Most High.

He has been honored, both in this country and in Europe, by the several honorary degrees of Master of Arts, Doctor of Divinity, and Doctor of Laws, none of which are used by Mr. Rawson, who is intensely democratic in all his instincts.

Among the books illustrated by his art work, from sketches made on his travels, are "The Life of Jesus Christ," by Henry Ward Beecher; "Jesus, His Life and Work," by Chancellor Howard Crosby, D.D.; "Jesus," by Charles F. Deems, D.D.; "Commentaries," by Daniel D. Whedon, D.D.; "Commentaries," by Alfred Nevin, D.D.; "Youthful Explorers in Bible Lands," by Robert Morris, LL.D.; "Freemasonry in the Holy Land," by Robert Morris, LL.D.; "Virgil's Æneid." Ed. by Prof. Edward Searing, A.M.; "History of Medford, Mass.," by Edward Brooks; "Heroes and Martyrs," by Hon. J. T. Headley; "Bible Lands Illustrated," by Rev. H. C. Fish, D.D; "Commentaries," by Lyman Abbot; "Hand-Book for Sunday Schools and Bible Readers;" "Pronouncing Bible Dictionary;" "Comprehensive Bible Dictionary;" "Introductory to the Holy Bible;" "Bible Dictionary;" "Illustrations in Catholic Bible Dictionary;" "Illustrations in Introductory to Holy Bible.

He has edited a "History of All Religions," "History of the Roman Catholic Church in America," "History of the Mormon Church," "History of the Quakers," "Statistics of Protestantism," "Antiquities of the Orient," "Introductions to the Holy Bible," "Natural History of Bible Lands," and several Bible dictionaries. These works contain in all over 3,000 illustrations.

He has now in preparation a work on the Antiquities and Explorations in Palestine and other Bible Lands, to include the results of all important travels in the East, from the earliest to the present, with several hundred illustrations, maps, and plans. He has also delivered lectures and published essays on "The Historical Confirmation of Bible Text; or, Biblical Archæology;" "The Wanderings of a Scribe in the East;" "The Mysteries of the Nile; Egypt and the Bible:" "The Mohammedan Pilgrimage to Meccah;" (from personal experience) "Oriental Traditions, Myths, and Opinions in Religion;" "American Archæology;" "The Early History of Mankind;" "The Attitude of Christianity to Science;" "The Fine Arts Applied to Industry;" "The Messiahs, True and False."

W. S. BELL.

William S. Bell, was born in Allegheny City, Pa., February 16, 1832. His parents were Methodists and brought him up in the same faith. In early manhood William S. formally united with the Methodist church and began to preach. In 1853 he began to prepare for the ministry. In 1858 was graduated from Adrian college, Mich., and soon thereafter began to preach in Brooklyn, New York .

When John Brown made his raid on Harper's Ferry Mr. Bell took occasion to speak of the significance of the event. This raised a cry of "Mixing politics with religion." This was atrocious. And before many days he was locked out of his Church. This was telling experience, and had much to do with the advance he subsequently made in Freethought.

After several years of uneventful life in the Christian ministry he had so far outgrown his faith and zeal for supernatural things that he gave up preaching and applied himself one year to the study of medicine; but his mind was not at rest here.

In 1872 he went to Harvard Divinity School to fit himself for some Liberal ministry. After two years of study he went out candidating among the Unitarian and Universalist congregations for a pastorate. In 1873 he was engaged by the Universalists of New Bedford to supply their pulpit indefinitely. It was here that the rapid development in Mr. Bell's mind took place. There was in New Bedford an excellent Library from which he could take the best and most liberal literature of the day. But the study of science is not a healthful exercise for a minister. It proved so in the case of Mr. Bell. His sermons were not of "the good old fashioned Universalist style." "If he don't believe in the Bible he might as well quit." And he did quit. In his sermon on the last Sunday, December, 1874 he publicly renounced the Christian Church and all its follies. Since that time he has been engaged in lecturing before Liberal societies in different parts of the country with very good success.

MOSES HULL.

Moses Hull was born in Delaware County, Ohio, January 16, 1835. When four years of age his father moved to Indiana. His early schooling was quite limited; indeed, it may be said that the most of his education has been picked up since he left his father's roof. His parents were members of the Baptist church, as his ancestors had been for generations back. At the age of fourteen, Moses became a very devoted member of the church of the United Brethren. But some tracts placed in his hands soon after, effected a change in his belief; and becoming identified with the Adventists, he commenced preaching their novel doctrines at the age of seventeen, and soon became widely known through the country as the "Boy Preacher." He everywhere met with much prejudice and opposition, and clergymen of other denominations frequently attended his meetings for the purpose of silencing him; but the same clergyman was never known to make a second effort.

At the age of twenty the Advent Conference sent him to Illinois as a missionary. Here he met with some Seventh-Day Adventists, and affiliating with them, was ordained as a minister, and sent by them as a proselyter through Iowa and Missouri. His brethren furnished him a tent, in which they kept him every summer while he remained with them. He traveled through nearly all the states of the North and West, everywhere throwing out challenges to all of different belief to meet him in public discussion. He became known all over the country as the champion of Adventism.

Among his many debates, the most noteworthy was one with the renowned Spiritualist, W. F. Jamieson, at Paw Paw, Mich., in 1863. It was during this controversy that he became aware of his theological errors; and ever true to his own convictions, he again changed his belief. This subjected him to the most violent persecutions from his Advent associates.

However unpopular may be some of the doctrines advocated

by Mr. Hull, and however ill-judged may be the exemplification of them in his life, the public is rapidly becoming convinced of the honesty of his convictions and of his rare fidelity to principle. His unquestioned talents, forcible logic, and eloquence, compels the world to listen to his peculiar views. He draws crowds of eager listeners wherever he moves with his tent. When a preacher his regular pay was never less than twenty-five dollars and often seventy-five dollars per Sunday; but since he commenced the advocacy of his liberal and radical opinions, he has generally depended on the generosity of his audience, never taking any admittance fee.

In 1865 he commenced the publication of the "Progressive Age," which, before the close of the year, he sold to the "Religio-Philosophical Society." Shortly after he commenced the publication of "Hull's Monthly Clarion" and the "Temperance Clarion," at Milwaukee. In 1868 he issued another magazine, entitled the "Spiritual Rostrum." In the meantime he published several pamphlets, which have done more to agitate and advance his Spiritualistic and social doctrines than anything issued from the press. His trenchant tracts and pamphlets are too numerous to receive special notice in this brief outline of his career. His "Crucible" was established in 1872. His brother, Daniel W. Hull, and W. F. Jamieson were connected with him in its publication. The paper was suspended about the close of the second volume. The Hull brothers afterwards decided to re-issue the "Crucible;" and on the 1st of October, 1874, the first number of Vol. III. appeared.

His writings are characterized by clearness, logic, a terse and trenchant style, and often by severe and scathing sarcasm. He has sought to warn the world that old institutions are sliding from under it, and that the time has come when men and women cannot longer afford to be untrue. He avows his determination to continue for life the warfare against what he honestly holds to be the greatest evils that afflict humanity, and especially against slavery of every kind. And it is to be hoped that he may live to see the day when slavery *shall* be done away, and truth, and right and virtue, shall fill the earth, as the waters fill the sea.

HUDSON TUTTLE.

In 1830 the parents of Hudson Tuttle purchased a tract of wood-land in Berlin township, Erie Co., Ohio. They cleared and fenced a few acres, and rolled together logs for a house. In this log cabin, in 1836, Hudson Tuttle was born. They were honest, earnest souls, endowed by nature with rare good sense.

There was no time nor opportunity for sentiment or dreaming in the untamed Ohio wilderness. It was a hard, desperate struggle for existence with the forest, wild beasts, and insidious miasma.

Hudson was a frail boy, sensitive and reticent. His timidity kept him apart from those who came to visit his parents, and he never mingled in the sports of the rough and rollicking boys of his own age. The result was a life of isolation — of self-dependence. He spent his time with nature — birds, trees, flowers were his teachers. His first term at school was passed in a house of unhewn logs; the benches were of the same material rough hewn on the upper side. Then a better school-house was built, and he had a more comfortable seat. Thence he attended what was then called an academy. His attendance was interrupted by long intervals of sickness and by the long vacations of the early country schools, so that the sum of his entire school days does not quite reach fourteen months.

He had learned something of geography, history, mathematics, and as he claims wasted six months of this precious time on the Latin and Greek grammars.

At the age of sixteen he became a medium. It is thought the angels saw in the tall, bashful boy, the prophet, poet, seer; henceforth they were his teachers, he their patient pupil.

Beginning with moving of tables and other objects his mediumship rapidly culminated in a high sensitive and impressional state, in which he always writes and usually speaks. There is no mistaking the physiological systems of this intensely nervous condition.

His first work, "Life in the Spheres," was written and published while the medium was still in his teens. While the public were reading and wondering over that strange story of the Beyond, he was busy with the first volume of the "Arcana of Nature." It was a strange sight, the farmer boy, without books or any apparatus, with none of the appliances and aids of the schools, composing a work which began with the constitution of the atom and ended with the laws of spirit-life! But he trusted to the invisible influence which compelled him onward.

He might be weary with physical labor, and sit down to his table with aching muscles, when the guides came, he was at once refreshed, elastic, happy, and sat and wrote far into the night.

The first volume was published in 1860. The first and second editions were soon exhausted. The advanced minds in Germany saw in the "Arcana" the solution of the problems for which the thinking world had long been looking. The work was at once translated into German, and has had a good circulation in that country. Büchner in his popular work on "Matter and Force," quotes largely from it.

In his preface Mr. Tuttle says with characteristic modesty:—

"For years I have been led through the paths of Science by invisible guides who have manifested the earnest zeal of a father for a feeble and truant child. They have upheld my faltering footsteps; they have supported my weary frame, and in darkest hours thrown their sacred influence around me. Like the readers of these pages, I am a student in their portico, receiving any mental food from their hands. From these invisible authors I draw the concealing veil, and to them dedicate this volume."

The daring conception of the work will be understood by the most cursory glance at the following "plan" by which it was prefaced:—"I. To show how the Universe was evolved from chaos, by established laws inherent in the constitution of matter. II. To show how life originated on the globe, and to detail its history from its earliest dawn to the beginning of written history. III. To show how the kingdoms, divisions, classes, and species of the living world originated by the influence of con-

ditions operating on the primordial elements. IV. To show how man originated from the animal world, and to detail the history of his primitive state. V. To show the origin of mind, and how it is governed by fixed laws. VI. To prove man an immortal being, and that his immortal state is controlled by as immutable laws as his physical state."

How well this grand task was performed, the popularity of the work indicates. The ideas it contained of Evolution antidated Darwin by two years, and his ideas of Force were entirely in advance of the existing status of thought.

Speaking of this work and "Origin and Antiquity of Man," the able thinker B. F. Underwood says:—"It is no small credit to Mr. Tuttle that these works, written I am sure more than fifteen years ago, contain very little that may be considered crude or obsolete to-day, while most of the positions taken and views advanced have been confirmed by subsequent discoveries and developments."

The second volume of the "Arcana" soon followed, and in 1866 he published "Origin and Antiquity of Man," a work of great merit. In conjunction with his wife, Mr. Tuttle published about the same time, "Blossoms of our Spring," a poetical work, containing, as its title implies, their early poems.

His next works were, "The Career of the Christ-Idea in History," "Career of the God-Idea in History" and "Career of Religious Ideas: Their Ultimate the Religion of Science," which rapidly followed each other. Soon after he published "The Arcana of Spiritualism, a Manual of Spiritual Science and Philosophy," wherein he condensed the study and the best communications of fifteen years of mediumship. All these works have been revised by Mr. Tuttle and are now being issued by Mr. James Burns of London, England.

Mr. and Mrs. Tuttle in 1874 issued a volume of "Stories for our Children," especially designed for the children of Liberalists, supplying them with mental food free from theological dogmatism. Among the many tracts he has written the most notable are "Revivals, Their Cause and Cure," and "The Origin of the Cross and Steeple."

On the return of Mr. J. M. Peebles from Europe Mr. Tuttle proposed to him to unite in editing a "Year Book of Spiritual-

ism." This volume presents a summary of the philosophy and status of Spiritualism for that year which is unequaled. It was the design to issue a volume annually, but the difficulties in the way of anything like a complete presentation was so great the project was abandoned.

To all this literary labor must be added his editorial duties, and continuous contributions to the press, both Reform and Secular. For years he has written on an average one review each week. These reviews are mercilessly honest, and at times are specimens of unequaled sarcasm. He has no pity, or mercy for a sham or fraud, and is not content until he has beat it to dust and blown it away.

Mr. Tuttle has never entered the field as an itinerant lecturer, yet his leisure time has been fully occupied by calls from various societies. He is a calm, logical, scientific thinker, impressing his auditors with the earnestness of his convictions. His style of speech like his writings, is compact, incisive, condensed to the last degree. Hence he requires close attention and is more popular with the thinkers than the masses. All this literary work has been accomplished outside of the ordinary routine of business.

He has a productive farm, with orchards and vineyards, to which he gives the closest attention, attending to every detail.

When he entered the field of Reform, he says he knew he never should receive renumeration for his labor. In fact it is a favorite saying of his that: "Thought should be free, and not bought and sold like corn in the market." "A new thought belongs to the world and is no man's patent."

He chose the farm as an empire which should yield him and his ample support, and from which he could think and write and speak what he regarded as true and no one might interfere.

He is a child of Nature. She is to him a priestess and lawgiver; her altars are his altars; her many voices, benedictions. The fern, flower, tree, grass, insects, birds, are all his teachers; from them he learns the living, loving gospel that will help humanity heavenward. He is emphatically a type of the new order of things; of the true nobility of labor.

In 1857 Mr. Tuttle was united in marriage to Miss Emma D. Rood a lady of rare poetic and artistic talent. It has been said,

"her poetry itself is music." A great number of her inimitable songs have been set to music by eminent composers; among the best of which are "The Unseen City," "My Lost Darling," "Meet us at the Crystal Gate," "Claribel," etc.

Near the close of the conflict which furnishes the theme for its changeful and airy narrative she published "Gazelle; a tale of the Great Rebellion." She has continually contributed her sparkling poems to all the leading reformatory journals and many to the secular press.

The "Lyceum Guide" owed much of its value to her genius. She is a lady of quiet, dignified manners, self-poised and self possessed, with exquisite sensibility, and finest appreciation. Home is her paradise and to those who share it with her it is really such. We read of united lives, of love-linked souls, but these happy hearts usually live in the poets' dream-land. Mr. and Mrs. Tuttle actualize most completely this exquisite dream. They are bound together by the ties of a common belief, aspiration, desires, pursuits, enjoyments and in the highest, truest sense are helpmeets to each other.

Mr. Tuttle has scarcely reached his fortieth year. Only the initial chapter of his biography can yet be written. His has been a strange education, one of especial significance to those who accept Spiritualism. The full fruitage prophesied will form the more interesting concluding chapters.

A single quotation from Mr. Tuttle will be given: "The weapons furnished theology by metaphysics are now useless. The war has changed its base. It has been fought on the damp marsh-lands, and the combatants have been guided by will-o'-the-wisps, which they mistook for stars of heaven. Now the light of certain knowledge floods the world, and the systems of theology and metaphysics disappear. They can never change front and battle with new weapons. Knowledge not only destroys dogmatism; it renders its existence impossible. The Goliaths of theology, arrayed on the battle-field of science, become phantasms, the attenuated shadows of ghosts, which amuse rather than annoy with their incoherent gibberish. Knowledge carries men away from Christianity. The leading minds of Europe and America stand outside of its influence."

MONCURE D. CONWAY.

THIS distinguished Radical clergyman and author was born in Stratford County, Virginia, March 17, 1832. He received his early education at the Fredericksburgh Academy, afterwards entered Dickinson College, Carlisle, Pa., and graduated in 1849.

He began the study of law at Warrenton, Va., but abandoned the same to enter the Methodist ministry. He joined the Baltimore Conference in 1850, was appointed to Rockville circuit, Maryland, and in 1852 to Frederick circuit.

Having undergone a change of political and religious opinions, he left the Methodist ministry and entered the divinity school at Cambridge, Mass., where he graduated in 1854. He then returned to Virginia, but was obliged to leave the State on account of his political opinions, having become convinced of the wrongs of the institution of slavery. The same year he became pastor of the Unitarian church in Washington. Some anti-slavery discourses, and especially one delivered after the assault on Senator Sumner, led to his dismissal, and in 1857 he was settled over the Unitarian church in Cincinnati.

The publication of some books on slavery and its relation to the civil war, led to his invitation to lecture on this subject in New England, as he had already done in Ohio. During the war his father's slaves escaped from Virginia, and were taken by him to Yellow Springs, Ohio, and settled there.

In 1863 he went to England and there wrote and lectured on the anti-slavery aspects of the war, and contributed to "Fraser's Magazine" and the "Fortnightly Review." Toward the end of the year he became minister of South Place chapel, Finsbury, and in 1867 of a chaped formed at St. Paul's Road, Camden Town, for evening service only, which posts he still occupies.

Mr. Conway has published "Tracts for To-Day" (1858), "The Rejected Stone" (1861), and "Republican Superstitions" (1873), and a large work of 474 pages, entitled "Sacred Anthology," which has attracted much attention.

TYLOR.

Edward Barnet Tylor was born at Camberwell, England, October 2, 1832, and educated at the school of the Society of Friends, Grove House, Tottenham.

He seems to have made good use of his time as a student, especially of Archæology and Antiquities, for in 1861 he published "Anahuacs, or Mexico and the Mexicans;" in 1865 "Researches in the Early History of Mankind," and in 1871 "Primitive Culture: Researches into the Development of Mythology, Philosophy, Religion, Language, Art and Custom."

He was elected Fellow of the Royal Society in 1871; and received the honorary degree of LL. D. from the University of St. Andrews in 1873.

Towards the conclusion of his "Primitive Culture" Mr. Tylor makes use of the following pointed language;—"Among the reasons which retard the progress of religious history in the modern world, one of the most conspicuous is this, that so many of its approved historians demand from the study of *mythology* always weapons to destroy their adversaries' structures, but never tool to clear and trim their own. It is an indispensable qualification of the true historian that he shall be able to look dispassionately on *myth* as a natural and regular product of the human mind, acting on appropriate facts in a manner suited to the intellectual state of people producing it, and that he shall treat it as an accretion to be deducted from professed history, whenever it is recognized by the tests of being decidedly against evidence as fact, and at the same time clearly explicable as *Myth*." Let any competent student apply this well-defined "qualification of the true historian" to the *Bible*, and he will find out how much residue of history remains after extracting all the myth out of it. With reverence it may be said that, so depleted, it will bear close resemblance to a squeezed orange or a milkless cocoanut. Its myths are by far the best part of it, *considered as myths:* its history is as dry as a husk and as untrustworthy as a weather-vane."

LECKY.

W. E. H. Lecky was born in the neighborhood of Dublin, Ireland, March 26, 1838, and was educated at Trinity College, Dublin, where he took his degree of B. A. in 1859 and M. A. in 1863. Devoting himself to literature, he soon gained great distinction as an author. In 1861 he brought out, anonymously, "The Leaders of Public Opinion in Ireland," and republished it in 1871–72. In 1865 he published a "History of the Rise and Influence of the Spirit of Rationalism in Europe," and in 1869 a "History of European Morals, from Augustus to Charlemagne." The three works have been translated into German, and are highly appreciated in the land of patriot work and honest criticism. His two later works, especially, stamped Mr. Lecky as one of the most accomplished writers and one of the most advanced thinkers of the time. They are brimful of cultured Freethought and Infidelity, and generously appreciative of these wonderful Modern Times, as against the hey-days of either Primitive or Medieval Christianity. We have room but for one extract from these scholarly and exhaustive volumes:—

"The efforts of self-sacrifice that lead to the beatitude of heaven—all of these have now lost their power. Even that type of heroic grandeur which the ancient missionary exhibited though eulogized and revered, is scarcely reproduced. The spirit of self-sacrifice still exists, but it is to be sought in other fields—in a boundless philanthropy growing out of affections that are common to all religions, and above all in the sphere of politics. Liberty and not theology is the enthusiasm of the nineteenth century. The very men who would once have been conspicuous saints are now conspicuous revolutionists, for while their heroism and their disinterestedness are their own, the direction these qualities take is determined by the pressure of their age."

Mr. Lecky's intellectual contributions have added largely to the advanced literature of the time. His scholarship, his culture, his freedom from antiquated crudities and myths are his distinguishing characteristics.

MRS. HENRIETTA BUCKNER.

This estimable lady was born in the State of Maine about half a century ago, and resided there through childhood and youth. Both her father's father and her mother's father were Baptist clergymen, and she, of course, very naturally inherited the Baptist faith. When still a child she was thoughtful and serious, and often pondered with tearful eyes and an aching heart on what are termed "religious subjects." The only library which she had access to for many years consisted of the "New Testament," "Baxter's Call," "The Saint's Rest," "Pilgrim's Progress," and "Welcome to Jesus." These she read and re-read until the cold, cruel theology which they contained crushed all the joy and gladness of her young heart into an unnatural state of gloom and apprehension. From this sort of reading, and from the conversation of the ministers and pious persons who visited her father's house, she was impressed with the idea that she was a most wicked little piece of humanity, despised of God and his angels, and that it was only through the coaxings and pleadings of Jesus that kept an angry God from plunging her into a real lake of fire and brimstone.

The terror which this style of belief engendered was not solely on her own account. She had learned that by far the greater part of the human family were doomed to be lost. In view of this she often begged and pleaded in her prayers that all innocent babes might die in babyhood and thus escape the burning lake. She believes that had not her mother been an invalid, necessitating hard labor and constant occupation from herself, she would, during the years of early womanhood, have become insane. At the age of sixteen she attended camp-meeting and became "awakened." Those who made it their business to pray and shout warned her of "the wrath to come" in the most zealous manner, and enjoined her to "give her heart to Jesus" and "get religion," and she tried as faithfully to do so as she knew how.

Years of distress sped by. Darkness hung over her like a pall. At length a reaction took place, and she felt that *perhaps* God would save her, and a kind of peace took possession of her mind. She related her experience, and the minister told her "Jesus had visited her soul" and that she was "one of the elect." But notwithstanding this, she was often disturbed with the old perplexing doubts and fears. Thus time passed with her till nearly nineteen years of age. Her only education consisted in knowing how to read and to cypher in the four ground rules of arithmetic. She left home determined to labor until she could earn enough to enable her to go to school and acquire an education. At twenty-two she entered school; at twenty-four she commenced teaching, accompanied with the study of some special branch. She has taught twenty-four years, a part of the time in Philadelphia and more in the South, and she has been a successful and popular teacher.

In 1866 she married Mr. Buckner, a preacher and the father of two preachers, and the grandfather of another preacher. It thus became her duty to entertain, from time to time, many of the clergy. She maintained an honorable position in the church many years, and freely gave time and money for church purposes. She was perfectly honest in the matter, and conscientiously refused to let reason or common sense have anything to do with her theology. But as year after year of her life passed away she found herself almost unconsciously wearing away from the old faith.

It is within the last two years, however, that she really entertained serious doubts of the truth of the Christian faith. In re-reading the Bible in a critical manner she found much that she could not reconcile with science and reason, and she very naturally came to the conclusion that through all her life she had been wrong. The belief which she had so long entertained that the Bible was a truthful and divinely-inspired book, was dissipated. She even became disgusted with its cruelties and obscenity. She procured and eagerly read standard scientific and Liberal works. These confirmed her in the conviction that her skepticism had not been ungrounded. Her faith in myths and supernaturalism was gone.

When this fact was learned by her church, anathemas were

dealt upon her head. Persecutions followed, and efforts were made to injure her and the school of which she was at the head. Although she strove more earnestly than ever to discharge every duty that devolved upon her, and though she felt conscious that she was really a better and more patient teacher than ever, she received more unkindness than in all her life before. When she fully realized that the honest convictions she had arrived at placed her virtually outside of the pale of the church, she trembled for the future. She counted the cost carefully. On the side of the church she would have respect, friendship, aid, and distinguished recognition. On the other side she would meet frowns, coldness, neglect, and enmity. As much, however, as it pained her to break off old ties and old associations, she felt impelled to yield to truth wherever it might lead her.

At the time this change of views took place she had a volume of poems of her own composition, written when she was a Christian and from a Christian standpoint, which were approved and applauded by all who had read them. This volume was in the hands of the publisher, but she felt constrained to recall it, though many of her near friends were thereby disappointed.

Mrs. Buckner's case is one of unusual rapid evolution of thought. It usually takes many years for a person standing in orthodox ranks to emerge into the full light of scientific Rationalism; but she has effected the change in less than two years. Early prejudices and early superstitions have all departed and she enjoys the perfect freedom and peace of mind which only the progressed thinker can enjoy. She is far happier than when she counted herself a devoted Christian. In a recent letter to the writer she says: "I am now fifty-two years of age. The past with all its anguish and its small joys is behind me. The present is full of peace and a kind of triumphant gladness. The "eternal future" for myself and my fellow beings I do not dread. I try to do my duty; I love Nature as I never loved her before; but if death comes this evening or to-morrow I feel sure I could lie down to my last rest in perfect trust that the Great Power working through all things will keep me safe from any real harm, and I am as sure and trusting for the general, final good of humanity as for myself."

C. M. WEATHERBY.

The Mississippi Valley is becoming eminent for the number of Freethinkers who are locally prominent in disseminating the truths that will eventually liberalize the world. But very few of them, however, were born in the State in which they now reside. Among such men is Charles Murray Weatherby, of Dubuque, Iowa.

Like thousands of other genuine Liberalists, he was a native of that American home of selfish, prejudiced and intolerant Puritanism — New England. A contemplation of the West, twenty-five years ago, with its grand rivers, bordered by majestic forests, and its broad, intervening prairies, enlarged his comprehension as to Nature, and expanded his views in relation to his race and in reference to the Universe.

Mr. Weatherby was born in New Market, Rockingham Co., New Hampshire, in 1835, and is now in the strength of life at the age of forty-one. His father was for a long time what the Catholics call a Protestant or heretic, but with increasing years he observed that much of what is called religion was mere hypocrisy in disguise, and that superstition was the ground-work of all the creeds. By degrees he made such progress in duty and principle that he became a Unitarian and next a Universalist, and now at the age of eighty years he lives, a highly respected citizen at Fulton, Jackson County, Iowa. His son, the subject of this sketch, removed, with his father's family, to the West in 1852, and to Dubuque in 1857.

After a year of hard work, he sought more intellectual employment, and became chief clerk in an insurance office, a business in which he is still engaged. Twenty years ago he began earnest and industrious investigations of all the doctrines of the many religions. With only a moderate salary, his prudence and economy enabled him to purchase books, from time to time, until he has now one of the best private libraries in a city of twenty-five thousand people and twenty kinds of churches.

His theological and and scientific books having a bearing directly or indirectly on the grand thought that man is man and nothing else, now number twelve hundred volumes, and his other books as many more. He has been no less a student of the Bible of the Jews and Christians than of the Bibles of more millions of peoples of other religions.

He devoted a part of his spare time to natural science and literary labor for journals and periodicals. One of his papers, on "Insect Senses," though unpublished, was an honor to him as a scientist. Mr. Weatherby is one of the most unassuming men in the community. The duties at his desk are discharged so faithfully, and his business intercourse is conducted with such a gentle manner that the patrons of his employer only know him as a polite clerk, attentively correct in all business affairs.

It is to such industrious and freethinking men of the living, active present age that the world is indebted for the promulgation of the new truths that will, by steady progress, soon teach good men and true women a higher law than is to be found in the Bibles or the statute books. Mr. Weatherby likes to hear popular lecturers on subjects pertaining to the free school of public thinking as much as his fellow citizens love to hear him from the same stand on similar subjects.

Mr. Weatherby is distinguished for geniality, sociability and warm-hearted friendship. He is a liberal patron of Radical publications and lectures, generously contributing from his moderate income for these objects. He is not one of the class of Liberals who when they feel that they have themselves escaped from the meshes of theology and priestcraft have no care or concern for those still remaining in bonds. He is willing to aid in spreading the truth.

The world needs more men like Mr. Weatherby, of pure character, spotless reputation, with freethinking and judicious expression of the great and grand truths which modern science is placing before the world. He has many years of usefulness yet before him, and when, in the fullness of his time, he shall depart, in obedience to the natural laws that govern the human race—laws under which he lives his good life—few men will be more missed among his friends than Charles M. Weatherby.

W. F. JAMIESON.

W. F. Jamieson was born in Montreal, Canada, April 24, 1837. Early in life he was apprenticed to the Hon. William Phelps, Detroit, to learn the business of a confectioner. His parents were pious people, and he had a thoroughly Christian training; but about the seventeenth year of his age he began to reason and to search for truth for himself. It was not long before he delivered himself from the dogmas of theology. He has often been heard to say that a happier youth never trod the earth than he when he found himself free from the horrible nightmare of Christianity. In 1854 he entered Albion College, Michigan, but the death of his father a few days after, necessitated his leaving to care for the family (he being the eldest of six children).

In 1859 he married, and soon after commenced lecturing. In 1862 he held his famous debate with Elder Moses Hull, the then renowned champion of Adventism, at Paw Paw, Mich., which resulted in the immediate conversion of Mr. Hull to Spiritualism. Since then Mr. Jamieson has held many debates with the clergy of various denominations, and has been instrumental in converting two other ministers, Rev. Mr. Butterfield and Elder Robert G. Eccles, to Liberal thought as exemplified in modern Spiritualism. At the close of the thirty-two sessions' debate with the latter gentleman, Mr. Jamieson, perceiving his genius, advised him to devote his life to scientific pursuits. Mr. Eccles accordingly devoted four years to the study of science; and to-day he is recognized as one of the profoundest and most promising young men in the scientific world.

He afterwards held a closely-contested debate with Elder Miles Grant, editor of the "World's Crisis," who was unsparing in his denunciation of him as a "bold blasphemer." The title of the first article Mr. Jamieson ever wrote for the press furnishes the key-note of his character—"Duty *vs.* Policy"—published in the "Illumanati" in 1855. He has always abomin-

ated expedients, and although a zealous Spiritualist, has always condemned such manifestations as would not bear the fullest investigation and the light of day. He is a geologist and astronomer, and a devoted student of the sciences.

For years he has, in an earnest way, been shouting in the ears of apathetic Liberals the ringing words of Jefferson, "Let the eye of vigilance never be closed!" He insists that the friends of liberty in America are slumbering upon a volcano of religious strife. The proofs he gives that such a war is inevitable are clearly and conclusively set forth in his great work, entitled, "The Clergy a Source of Danger to the American Republic." Every page of this book is crammed with information, and his words of burning earnestness are calculated to open men's eyes to the danger of the God-in-the-Constitution movement. He is bold and aggressive in his treatment of creeds and churches, and shows but little respect for the priesthood.

From the commencement of his public career he has been an earnest advocate of the equal rights of woman with man in all the relations of life. As a debater, Mr. Jamieson is severely logical and radical, quick at repartee, unsparing in criticism, but yet courteous and winning in manner. Prof. S. B. Brittan describes him as "the man with the long arm and naked lance." Mr. Jamieson is vehemently iconoclastic in his crusade against every sort of slavery and iniquity, but is an active and efficient worker in every cause which has for its object the well being of mankind.

> "Friend of the slave, and yet the friend of all;
> Lover of peace, yet ever foremost when
> The need of battling Freedom calls for men
> To plant the banner on the outer wall;
> Gentle and kindly, even at distress
> Melted to more than woman's tenderness,
> Yet firm and steadfast, at his duty's post
> Fronting the violence of a maddened host,
> Like some gray rock from which the waves are tossed,"

Such is our friend, W. F. Jamieson.

CHARLES BRADLAUGH.

Next in our library of the lives of the world's progressive heroes, is this Hercules of English Secularism, one of the most invincible vindicators of Freethought now alive. A few years ago the readers of Liberal literature in Europe and America were asking, Who is Iconoclast? To-day the name of Bradlaugh is an inspiration to all the fighters of civil and mental tyranny, and the great generous heart of humanity acclaims it all honor in the Old World and the New.

Charles Bradlaugh was born September 26, 1833. His father was a poor, but Industrious man—a solicitor's clerk with a small salary. But little needs to be related of the early life of the son. His schooling, like that of most poor men's children, was small in quantity, and indifferent in quality. His education was completed before he was eleven years of age. At the age of twelve he was employed as errand boy in the solicitor's office where his father remained his whole life. After staying two years at this occupation he became wharf clerk and cashier to a firm of coal merchants. At this time he was a member of the Church of England and teacher of a Sunday-school; but while preparing for confirmation he studied the thirty-nine articles and the gospels, and came to the conclusion that they widely differed. Venturing to set forth his difficulty in a respectful letter to his incumbent, he was denounced by him as an Atheist, and suspended from his office of Sunday-school teacher. In his "Autobiography" he tells us that at that period he shuddered at the very notion of becoming an Atheist.

Participating in the open air debates on Bonner's Fields, he always espoused the orthodox Christian side; and it was not till after a debate with Mr. Savage, in 1849, on the "Inspiration of the Bible," that his views became tinged with Freethought. His having become a teetotaler being regarded as conclusive testimony of his Infidel tendencies, he was given three days by his employers in which to change his opinions or lose his situ-

ation. On the third day he left home and situation, and never returned to either.

Being a fluent speaker he was called upon to speak frequently at the Temperance Hall, and in Bonner's Fields, where scores of hundreds congregated to hear him. His views were then Deistical, but rapidly tending to the extreme phase which has characterized his later life. He soon met the Holyoake brothers and Emma Martin, and began to take an interest in that famous Infidel sheet, the "Reasoner." In 1850 he wrote his first pamphlet, "A Few Words on the Christian's Creed," and was vigorously assailed by the "British Banner."

When he left home he was but sixteen years of age, and without one farthing in his pocket. He was very poor, but also very proud. He tried to earn a living as a coal merchant, but could not raise means enough to make the business profitable. Rejecting a subscription offered him by a few Freethinkers, he went away, telling no one where he was going, and joined the Dragoon Guards. This regiment, during the time he remained in it was quartered in Ireland. He used to lecture to the men in the barrack-room at night, and frequently broke out of the barracks to deliver teetotal speeches in his scarlet jacket, along with James Houghton and Rev. Dr. Spratt, in the city of Dublin.

Upon the death of his aunt, in 1853, he was left a small sum, out of which he purchased his discharge and returned to England, to aid in the support of his mother and family (his father having died). He obtained employment in the day time with a solicitor, and in the evening as clerk to a Building Society; but he still continued to write and lecture. To avoid the efforts made to ruin him on account of anti-Christian views, he adopted the *nom de plume* of "Iconoclast," under which all his writings appeared down to 1863. In 1855, in conjunction with John Watts and others, he commenced the publication of a series of papers entitled "Half Hours with Freethinkers."

In 1858, when Mr. Truelove was suddenly arrested for publishing the pamphlet, "Is Tyrannicide Justifiable?" Mr. Bradlaugh undertook his defense, at the same time conducting the defense of Simon Bernard, who was arrested for alleged complicity in the Orsini tragedy. In June, 1858, he held his first formal theological debate with the Rev. Brewin Grant, B.A., a

dissenting minister, at Sheffield. During the same year he was elected President of the London Secular Society, in place of George Jacob Holyoake. In November he took the editorial chair of the "Investigator," formerly occupied by Robert Cooper. Want of room precludes detailing his eventful lecturing tours through the large towns of England and Scotland, the halls in which he was to speak being frequently garrisoned by police, and the lecture prevented; as also his many important debates, one with a Jewish Rabbi at Sheffield, one with Mr. Court, of the Glasgow Protestant Association, one with a Mr. Smart at Paisley, and one with T. D. Matthias, at Halifax.

In the early part of 1860, aided by friends in different parts of England, he started the "National Reformer," which still continues under his management. Public discussions continued to grow on him thick and fast. In 1860 he engaged in several, a second debate with Rev. Brewin Grant, lasting four weeks. In Guernsey the hall in which he was lecturing was broken into by a pious, drunken mob with shouts of "Kill the Infidel!" At Plymouth the Young Men's Christian Association had him arrested at an open air meeting. In 1868 he became a candidate for Parliament, but considering his ultra views, and that all the journals in England, except three, were against him, it is not a matter of surprise that he was beaten. He has twice since, however, been a candidate, the last time coming very near being elected. The increased vote for him each time indicates his growing popularity; and the Secular party are sanguine in the expectation of yet placing Charles Bradlaugh in Parliament. During the later years of his life he has written much, edited the "National Reformer," made two visits to the United States, and encountered upon the platform some of the ablest Christian debaters in England. Three times he has measured swords with the government with reference to the "right of meeting," and each time the victory has been his.

In all the radical reforms of the time he has been a true worker. His career has been marked by a determined opposition to error in every creed and injustice in every country. He is a man who has made himself, despite of conditions; and whom, despite the bitter breath of bigotry, the world is beginning to comprehend and admire.

CHARLES WATTS.

THIS energetic and able worker in the unpopular cause of Freethought was born in Bristol, West of England, February 27, 1835. His parents were pious Christians, being members of the Methodist body to which Mr. Watts belonged until he reached the age of sixteen years.

From his boyhood days young Watts showed a fondness for intellectual pursuits, for when only nine years of age he joined a favorite debating class and immediately after an elecutionary society. His first lecture was given at the early age of fourteen years; the subject "The Curse of the Nation and its Remedy."

He was duly indoctrinated with the Christian creed, including "the divine plan of salvation of the world"—the great atonement—by which the innocent Son of God was put to a painful, ignominious death to appease the anger of the kind father of all, and to render it possible for a small fraction of the human race to be saved from a never-ending hell of burning fire and brimstone which he had prepared for the whole world. All books calculated to show the absurdity of this most abhorent doctrine, and all works of a skeptical character, were carefully kept from him by his watchful parents.

At the age of sixteen he left home and found his way to London where he made the acquaintance of Charles Southwell and other advocates of Freethought. He now read secular literature with not a little avidity. He found in it a more reasonable and more acceptable system of belief than the Methodist Church had afforded him. Ere long he became a Deist, and lost faith in the marvelous, impossible story of the miraculous conception of the God of heaven, and that nearly nineteen hundred years ago he passed through the nine months of gestation, the puling years of infancy, adolescence and youth, with all the rest of that mythical legend which his parents and pastors had instilled into his young mind.

For several years he worked in his brother's printing office

in London and became an adept in the printer's art. In 1859 he was introduced to Charles Bradlaugh, since which time a fast friendship has existed between them. In 1860 he became assistant editor of the "National Reformer," which position he has continued to hold up to the present time, and ably has he discharged the arduous duties of that post. Large numbers of his able, clear and logical editorials have been perused with due appreciation by the Secularists of Great Britain and in other countries.

In 1866 he avowed himself an Atheist. That central superstition around which all others cluster became entirely removed from his searching, grasping mind. In 1869 he was elected special lecturer of the National Secular Society, which office he continued to fill till June, 1876, when he resigned, as the duties as Editor, Printer and Publisher of the "National Reformer" required his constant attention. During the last ten years he has delivered several hundred lectures in England, Wales and Scotland on theological, social and political subjects. He is a very interesting speaker, excelling in elocution and eloquence, while his clear logic has carried conviction to thousands of hearts. He is a man of unusually fine presence, a handsome, genial face, a commanding figure and distinguished bearing. He has met in debate all the leading exponents of the Christian faith and he has invariably acquited himself to the satisfaction of his friends. He is very fond of debate.

He has written numerous pamphlets on Secularism, the Bible, Monarchy and Republicanism. As a writer he is strong, clear and comprehensive.

In politics Mr. Watts is a thorough Republican, and ably by pen and voice has he advocated republican principles. He is eminently a Humanitarian and the labor of his life is to spread light among his fellow men and to use his efforts in elevating them to a higher degree of intelligence, usefulness and happiness.

WILLIAM CROOKES, F.R.S.

It is but proper that this distinguished scientist should occupy a brief space in these pages, though it is to be regretted that the desired biographical data concerning him is not at hand. He has resided in London many years, is a member of the Royal Society, is noted as one of the first chemists of the age, and for some years edited with ability "The Journal of Chemistry," published in London. He is a man in middle life, but has been prominent before the public for many years.

Aside from his scientific pursuits and attainments, he has distinguished himself greatly within the last few years as an investigator into the phenomena of Spiritualism, to which he has rigidly applied the tests of science in connection with the most accurate and sensitive apparatus. He devoted much time to the pursuit, and the tests he applied and the results he arrived at were deemed most satisfactory to his friends and the devotees of Spiritualism. His investigations were published at length in "The Quarterly Journal of Science," and from this they have been reprinted in pamphlet form and largely sold.

Prof. Crookes coöperated with Prof. Wallace and Prof. Varley, the electrician, in the researches alluded to, and in their testimony as to the character of the phenomena agrees very closely. The Spiritualists of Europe and America have abundant reason to be proud of such acquisitions to their ranks. These men have done more to give character to the large and varied class of peculiar phenomena that have taken place in the presence of certain persons called "mediums" than any persons living. The concurrent evidence of three such eminent scientists and specialists has carried conviction to the minds of thousands. Fraud has unquestionably been practiced in many instances; the public has often been imposed upon, and the credulous easily gulled, but with the time, the care, the watchfulness and precaution used by these three gentlemen named, it is hard to think they were the dupes of fraud and trickery.

ROBERT G. INGERSOLL.

With pride we add the name of Col. Robert G. Ingersoll to the list of the World's Infidels and Thinkers. He is eminently worthy of being so enrolled. His eloquence, his rhetoric, his boldness of utterance, his deep thought, his advanced views, and his firm convictions have endeared him to the Freethinkers of America and the world. His utterances are probably more eagerly sought for by Liberals and Rationalists than the utterances of any living man. The grand, glorious things he has said will live long after his body has returned to Nature's embrace.

Not having been fortunate in securing accurate data as to his birth and early personal history, we can only say from such information as we have, that he was born in Yates Co., N. Y. some forty-five years ago; that he was the son of a clergyman, but that while still a youth he ceased to believe the doctrines his father taught, and had the independence to step forward and occupy higher ground where he could feel that he had perfect mental liberty, and where he was not asked to give assent to the antiquated creeds and dogmas that are the relics of the myths and superstitions of ages long past.

After completing his education he studied law and he is now regarded as the leading lawyer and advocate in the West. His home for many years has been in Peoria, Illinois, where, surrounded by his estimable wife, Eva, his lovely daughters, hosts of admiring friends and neighbors, he is passing an active and happy life. He has a fine physique, and a ple sant, genial face. He stands nearly six feet in height, and weighs fully two hundred pounds. He is the very picture of geniality, good nature and good health. He enjoys good living, good society, good friends, good citizens, good sense, and is emphatically a good fellow.

It would be a great source of gratification to the thousands of his admirers in the Liberal ranks if he would oftener give

them specimens of his unequaled eloquence and his matchless oratory; but his business so engrosses his time and attention that he does not find it possible. The orations he has delivered, "The Gods," "Thomas Paine," "Humboldt," "Individuality," and "Heretics and Heresies," will long live in the hearts of men, and will be handed down to the latest posterity. These have been published in a unique volume, and also in a cheap style. Every man who has a mind of his own, who enjoys the bold utterances of a brave exponent of Reason, Truth, and Mental Progress, will hardly fail to have by him the inimitable orations of Robert G. Ingersoll.

We can do no better than present the reader a few quotations from the favorite author: "Custom meets us at the cradle and leaves us only at the tomb; our first questions are answered by ignorance, and our last by superstition."

"Heresy is what the minority believe; it is the name given by the powerful to the doctrine of the weak. This word was born of intellectual slavery in the feudal ages of thought."

"Give me the storm and tempest of thought and action, rather than the dead calm of ignorance and faith. Banish me from Eden when you will; but first let me eat of the fruit of the tree of knowledge."

"The enfranchisement of the soul is a slow and painful process. Superstition, the mother of those hideous twins, Fear and Faith, from her throne of skulls, still rules the world, and will, until the mind of woman ceases to be the property of priests."

"A believer is a bird in a cage, a Freethinker is an eagle parting the clouds with tireless wing."

"The Church has been, and still is, the great robber. She has rifled not only the pockets, but the brains of the world. She is the stone at the sepulchre of liberty; the upas tree, in whose shade the intellect of man has withered; the Gorgon beneath whose gaze the human heart has turned to stone."

"We are looking for the time when the useful shall be the honorable; when the true shall be the beautiful, and when Reason, throned upon the world's brain, shall be the King of Kings and God of Gods."

HAECKEL.

Ernst Heinrich Haeckel the eminent German naturalist was born in Potsdam, February 16, 1834. His early predilections were for botanical studies and while still at the gymnasium prepared a work upon that subject. He studied anatomy and histology in Wurzburg and in Berlin under the ablest teachers. In 1858 he settled in Berlin as practicing physician, but a fifteen months' residence in Italy during 1859-60, which he employed in zoological researches finally withdrew him from the practice of medicine and confirmed him a professed zoologist. In 1862 he was made professor extraordinary, in the University of Jena. In the same year he wrote an essay on radiating rhizopods for which a gold medal was awarded. He introduced forty-six new genera and one hundred and forty-four new species, before unknown. He avowed his conviction "of the mutability of species and of the actual genealogical relationship of all organisms." He recognized the great merits of the Darwinian theory and pointed out its logical consequences. This was before the doctrines of Darwin were as popular as they have since become. When in September, 1868, he appeared before the convention of German physicians and naturalists held in Stillin as an enthusiastic advocate of Darwinism he stood almost alone. Thenceforth he determined to devote his life to the extension, establishment and promulgation of the doctrine of evolution. In 1865 the University of Jena created a regular Chair of Zoology especially for him and he began to perform by personal collection a museum which has since become one of the most valuable in existence. His numerous lectures and essays made the University at Jena extremely popular. He has refused numerous advantageous offers from other institutions of learning, chiefly, perhaps, because he wished not to be separated from his friend and co-laborer, Gogenhaur.

In 1866 he completed a work which, though eclipsed in popularity by two of his later works, the *Naturliche, Schopfungsge-*

schichte and *Die Kalkschwamme* must be considered one of the landmarks of biological science; this is the *Generelle Morphologie der Organismen* (2 vols. 8 vo). Its purpose was to trace for anatomy and embryology "immutable natural law in all events and forms." The amount of positive information which this work contains is remarkable. We are told in the preface that twenty years previously (that is, when he was only twelve years of age), he had two herbariums; the official one containing typical forms, all carefuly labeled as separate and distinct species, the other a secret one, in which were placed the "bad kinds" of *rubus*, *rosa*, *salix*, etc., presenting a long series of individuals transitional from one good species to another. These were at this time the forbidden fruits of knowledge, which in leisure hours were his secret delight. He had, later in life, greeted Darwin's revival transmutation theory with enthusiasm. Again and again in existing forms he traced development from preëxisting ones. Many biologists, among them Professor Huxley, have pronounced this the most important work of the kind ever published.

During the winter of 1866 Haeckel made a zoological excursion to the Canary Islands, remaining three months at Arecifi, the harbor town of the island Lanzarote. His report of the trip and his discoveries were published upon his return, and passed through several editions. The German reading public were thus made familiar with his labors. The work was translated into several languages. Darwin says of it in the introduction to his "Descent of Man": "If this work had appeared before my essay had been written, I should probably never have completed it. Almost all the conclusions at which I have arrived, I find confirmed by this naturalist, whose knowledge on many points is fuller than mine."

Haeckel's "*Biogolische Studien Protisten*" (1870), is a collection of papers on *Moneres*, "On Catallacts, a new Group of Porotists." In 1869 a gold medal was awarded him at Utrecht for an essay on the development of siphonophores. He spent the months of August and September of that year on the coast of Norway, and March and April of 1871 on the Dalmatian coast at Loesina and Frieste; while in 1873 he made a more extended excursion into the East. During the last four years he

has delivered popular lectures at Jena and at Berlin, which have been extensively published. He has also written largely on various subjects for scientific journals and literary periodicals. In the investigation and pictorial representation of new genera and species, and the description of the structure and functions of comparatively unknown members of the animal kingdom, as species of crabs, sponges, etc., he has enriched the knowledge of the world more than all previous investigations put together. His aim is to prove the theory of descent in a way that had never before been attempted, namely, analytically, by collecting the genealogical connections into complete group of organisms of the various forms distinguished from each other, as species, genera, etc. What Darwin and all others had attempted was to solve the origin of species synthetically, *i. e.*, to prove the truth of the transmutation theory by arguments, from philosophy and biology, from comparative anatomy and paleontology, by considerations of mutual affinities of organic beings, of their embryological relations, their geological distribution, geological succession, etc. To such considerations Darwin had added the theory of natural selection. Haeckel had applied the synthetical method to organic forms. But experience has shown that the synthetical proof alone is not esteemed sufficient by all biologists. Many have asked for analytical proof, and such proof Haeckel has undertaken to furnish. He selected the group of calcareous sponges, and has shown by thousands of examinations, the gradual transition from the most simple to the most perfect sponge form. This was the first attempt made to follow up the *bona species* into its last and darkest nook, to bring it to the light, and to show that it is originally and always a *mala species*.

In 1874 Haeckel's "Gastræa Theory, the Phologenetic Classification of the Animal Kingdom, and the Homology of the Germ Lagus" appeared, in which his theory is further elaborated He holds that the infusoria and still more simple organisms have nothing which corresponds with the gastrula stage; and he divides the animal kingdom into the two great groups *protozoa*, including moneres, amœba, and gregarina (which together he calls *ovularia*), and infusoria; and *metazoa*, or *gastrozoa*, the descendants of the gastræa, which include on the one hand the

zoophytes, or cœlenterates, and on the other the worms, with the four higher classes (mollusks, echinoderms, anthropodes and vertebrates) which have sprung from worms.

Prof. Haeckel's latest and greatest work, "The History of Creation, or the Development of the Earth and its Inhabitants by the Action of Natural Cause," a popular Exposition of the Doctrine of Evolution in general, and that of Darwin, Goethe, and Lamarck in particular. Published in Germany in 1875 and re-published by D. Appleton & Co., New York, 1876. It is an elaborate and clear work, and enters into the task in hand in the most fearless manner. In treating the doctrine of Descent, he does not hesitate to expose in fitting terms the utter fallacy and absurdity of the Bible story of creation, the flood, etc. An ultra-Freethinker could scarcely express his entire want of confidence in the legends of Genesis than does the professor as he arrays the teachings of science in contrast with the fables attributed to Moses.

"Although the geocentric error of the Mosaic history was demonstrated by Copernicus, and thereby its authority as an absolutely perfect divine revelation was destroyed, yet it has maintained, down to the present day, such influence, that it forms in many wide circles the principle obstacle to the adoption of a natural theory of development. Even in our century many naturalists, especially geologists, have tried to bring the Mosaic theory into harmony with the recent results of natural science, and have, for example, interpreted Moses' seven days of creation as seven great geological periods. However, all these ingenious attempts at interpretation have so utterly failed that they require no refutation here. The Bible is no scientific book, but consists of records of the history, the laws, and the religion of the Jewish people, the high merit of which, as a history of civilization, is not impaired by the fact that in all scientific questions it has no commanding importance, and is full of gross errors."

Haeckel has done very much for the world. There is hardly another living man of his age who has accomplished so much. His application, his energy and his independence of thought are remarkable. He is yet a young man, and will doubtless greatly increase the debt which the world owes him.

SWINBURNE.

Algernon Charles Swinburne, the famous English poet, was born in Grosvenor Place, near Henly-on-Thames, London, April 5, 1837. His father was Admiral Charles Henry Swinburne, his mother Lady Jane Henrietta, daughter of George, third Earl of Ashburnham. He entered as a commoner at Balliol College, Oxford, in 1857, but left the University without taking a degree. He afterwards visited Florence, and spent some time with the late Walter Savage Landor.

In 1861 he published two plays—"The Queen Mother" and "Rosamond," which attracted but little attention. These were followed by "Atalanta in Calydon," (1864,) "Chastelard," a tragedy (1865,) "Poems and Ballads," (1866,) tragedy in (1870). Among his later works are "A Song of Italy" (1867,) "William Blake; a Critical Essay," (1867,) "Science," a poem first published in "Lippincott's Magazine," (1868,) "Ode on the Proclamation of the French Republic," (Sept. 4, 1870,) "Songs before Sunrise," (1871,) in which he glorifies Pantheism and Republicanism, and "Bothwell, a Tragedy," (1874.) At an earlier date "Laus Veneris," which excited great comment.

Mr. Swinburne's chief poetical characteristics are a teeming and inexhaustible opulence of imagination. His imagination plays around every mental object with lightning rapidity, and transfuses it with emotional fervor. His melody is not that of the professional versifier, a mere reverberation of senseless vacuity, but a subtle music of words in complete unison with the wedded harmony of emotion and thought. His characters are exquisite creations, instinct with life, and consummately beautiful. Of all living poets he is most akin to Shelley, both in religious and social conceptions and in lyrical power. His matchless verses to Walt Whitman concludes with these words:

"The earth-soul Freedom, that only
Lives, and that only is God."

LEON GAMBETTA.

This French statesman and bold Freethinker is of Genoese-Jewish descent, born in Cahors, October 30, 1838. He studied law and became a member of the Paris Bar in 1859. In 1863 he acquired eminence as an ultra-Liberal. In 1868 he became still more famous by his denunciations of the arbitrary measures of Louis Napoleon. In 1869 he was elected Deputy by the so-called party "Irreconcilables" for Paris and Marseilles. He meant to take his seat for Marseilles, but was prevented by illness until the beginning of 1870, when he protested in the Corps Legislatif against the imprisonment of his friend and colleague, Rochefort, and shortly after, against Louis Napoleon's new plebiscte, which he declared to be a violation of the Constitution.

On the news of the surrender of Napoleon at Sedan, he proposed to depose the imperial dynasty, and was among the first to proclaim the Republic, September 4, 1870, and on the 5th he became Minister of the Interior in the Provisional Government of national defense. He took measures for convoking the electoral colleges; but Paris being invested by the Germans, no election could take place

Early in October he escaped in a balloon to join his colleagues at Tours. Here and afterwards at Bordeaux, he assumed the general direction of the movements outside of the Capital, taking charge of the interior, war, and finance departments. He made desperate efforts to organize new armies, issuing unfounded reports of victories and understating the importance of the defeats, which he generally ascribed to treason, especially the surrender of Metz by Bazaine. When all his efforts to raise the siege of Paris had failed, and his colleagues in that capital had concluded the armistice and convoked all electors without regard to political parties to elect a constituent, he issued a decree at Bordeaux, January 31, 1871, disfranchising all functionaries and official candidates of the second

empire and all members of royal dynasties, and announced his determination to continue the war to the last. Though his decree was declared null and void by his colleagues in Paris, he persevered in his active opposition, but finally tendered his resignation, which only increased his popularity with the masses of the people.

On February 8, he was elected to the National Assembly by ten departments, including those destined to be included partly annexed to Germany. He gave the preference to that of Bas-Rhine, though it was certain he would lose his seat by the detachment of Alsace from France.

On July 2, he was reëlected in the departments of the Seine, Var., and Bouches-du-Rhone, and took his seat for the last, which he had formerly represented.

In November, 1871, "The Republique Francaise" appeared as his special organ, and he was recognized as the leader of the radicals.

In the early part of 1872 he visited Southern France, stirring up the populace everywhere. In the autumn of the same year he visited the Southeastern part of France and made telling speeches at Grenoble, in which he attacked Theirs and the Bonapartists alike.

His opposition to the promulgation of the powers of Marshal MacMahon, the new President, proved unavailing, but he is biding his time. He has a very active, vigilant mind, and is destined to distinguish himself in the future of France. He is a total unbeliever in the claims of Christianity, and an ardent friend of Freedom and Progress for the human race.

Gambetta is one of the most active men in France. It will be very singular if he is not again heard from in the changing political movements of the elastic people of that country. He is one of the class who are not easily suppressed. In the field of politics or literature he is destined to attract attention in the future that is before him. It is well that his incentives and impulses are of a noble character, and that they cluster on the side of humanity and are opposed to tyranny, kingcraft, and despotism. He is emphatically a lover of liberty, both physical and mental. Oppression and despotic rule hardly has a more deadly foe.

PROCTOR.

Richard Anthony Proctor was born at Chelsea, England, March 23, 1837, and in boyhood was educated chiefly at home, having had bad health for several years. Subsequently, he pursued his studies at King's College, London, and St. John's College, Cambridge. He graduated (B.A.) as twenty-third Wrangler in 1860. He was appointed Fellow of the Royal Astronomical Society in 1866, and Honorary Fellow of King's College, London, in 1873. In February, 1872, he was appointed Honorary Secretary of the "Astronomical," and Editor of its Proceedings, but resigned these offices in November, 1873.

He has at no time been a candidate for any appointment or salaried office of any kind, and he has not proceeded to his M.A degree, for the reason that it is not, like the B.A. degree, (at least at Cambridge,) a title representing work done, but money paid. Having analyzed results collected by the Herschels, Struve, and others, and carried out a series of original researches, including the construction of a chart of 324,000 stars, Mr. Proctor was led to a new theory of the structure of the Stellar Universe; investigated the conditions of the Transits of Venus in 1874 and 1882, and published many illustrative charts. He maintained, on theoretical grounds, in 1869, the since established theory of the solar corona, and also that of the inner complex solar atmosphere, afterwards discovered by Young.

Mr Proctor's works are: "Saturn and its System" (1865), "Hand-book of Stars," and "Gnomonic Star Atlas" (1866), "Constellation Seasons, Sun Views of the Earth" (1867), "Half-hours with the Telescope" (1868), "Half-hours with Stars" (1869), "Other Worlds than Ours," and large Star Atlas (1870), "The Sun," "Light Science for Leisure Hours," and "Elementary Astronomy" (1871), "Orbs Around Us," "Elementary Geography," "School Atlas of Astronomy," and "Essays on Astronomy" (1872), "The Moon," "Borderland of Science," "Expanse

of Heaven," and Second Series of "Light Science" (1873), "Universe and Coming Transits," and "Transits of Venus" (1874).

Our readers will remember Mr. Proctor's two lecturing visits to this country, one in 1873-4, the other in 1875-6. In one of his lectures in this country—"Religion and Astronomy"—Mr. Proctor came out boldly as an Infidel of the most positive type. In the course of his remarks he said: "Between Astronomy and Dogmatic Religion there has been a long-standing feud. Astronomy, first of all the sciences, introduced doubts respecting the truth of portions of the Bible record. These doubts were not met by reasoning or expostulation, but by a resort to force and cruelty. Galileo was tortured for opposing the doctrine of a central earth. Giordano Bruno, venturing further to assert that other worlds besides our earth exist, was for that and similar heresies burned at the stake. . But soon after securing the first success, science raised new and more troublesome issues. Again, Astronomy was the offending science. . . . This attack, as it was considered, on the Bible narrative, though fiercely opposed by the few among the theologians who understood its significance, caused by no means so wide-spread an excitement as the first attempt to introduce the system of Copernicus. It was not till geology began to present the evidence of the earth's crust, indicating a history far older than the Bible account, that theologians began to be notably disquieted. I need not remind you of the fierce contest which thereupon ensued."

After this he goes on to show how at every step theology was wrong in its Cosmogony, and how Science ever pointed to the *truth of things as they are*, in this, as in all other subjects, and that when Science could no further go, it honestly confessed its own limits, while Theology raved and ranted impossible explanations of the ever-hidden mysteries of the Universe! Truly may it be said that the Church will have yet to learn, on its very marrow-bones of defeat and confusion, that grandest of all confessions, "I did not know," extracted from her very soul by her fast forthcoming trial and torture in the high court of the relentless Inquisition of Science.

FREDERICK HOLLICK.

THE subject of this sketch was born in Birmingham, England, December 22, 1818. He was educated at the "Mechanic's Institute" of that city. He became one of the lecturers in the socialistic movement under Robert Owen, both in England and America. When that movement failed he removed to the city of New York, which has since been his home. He subsequently engaged at lecturing on Anatomy, Physiology, and accompanied his lectures with anatomical models and charts, which aided very materially in giving his audience a proper understanding of the subjects treated upon. He was probably the first who traveled over this country with such a splendid anatomical apparatus in connection with lectures delivered. He visited the principal towns and cities of the United States and imparted a vast amount of useful information to the public upon such subjects as they most needed information upon. The writer distinctly remembers hearing some of Prof. Hollick's admirable lectures on Physiology, as far back as 1850, and was much interested with them. The Doctor was a lucid, interesting, and instructive speaker.

Dr. Hollick has published a series of works cognate to the subjects of his lectures, which have met with an extensive sale. Among them are "The Nerves and the Nervous," "The Marriage Guide," "Diseases of Woman," "The Matron's Manual of Midwifery," "Diseases of the Generative Organs," etc.

Doctor Hollick is an advanced thinker, and long since discarded the creeds of Christendom and all other creeds that depend upon the existence of a personal God in the form of a man who has a throne somewhere in the sky, from whence his all-seeing eye views not only what takes place on one side of the globe, but on the opposite side as well; not only what is taking place in this comparatively small world, but in the countless millions of other worlds which revolve in infinite space. Such crude ideas, and a belief in such an impossibility have passed entirely from his mind.

B. F. UNDERWOOD.

Benjamin Franklin Underwood was born in New York City on the sixth day of July, 1839. He is descended on the maternal side from an old Long Island family and on his father's from good Rhode Island stock.

At an early age he acquired a love for reading, and before he was twelve years of age his desire for knowledge was marked. He read many pious books and studied the Bible with great interest, and found much in that even to his immature judgment which seemed contradictory, unreasonable and absurd.

When about fourteen he became acquainted with a sceptic who owned a copy of "Paine's Theological Works," he borrowed and read them, and they made him an unbeliever in the Bible.

A Christian friend loaned him a copy of Watson's "Apology for the Bible," assuring him that he would find it a complete refutation of Paine's arguments; he read it carefully, but did not find it what the friend had represented. He found that Watson did not attempt to refute a large portion of "The Age of Reason," did not even notice many of the arguments which had made the strongest impression on Underwood's mind, and several of the parts which Watson undertook to disprove he most egregiously misrepresented. He also read "Paley's Evidences," "Butler's Analogy," and other works in favor of the Christian religion. Thus he was a sceptic at twelve, a Deist at fourteen, and before he attained the age of eighteen became an Atheist or Materialist. He did not become a Materialist until on the one hand he had acquainted himself with "Paley's Natural Theology" "Dick's Future State," a number of the best works on Spiritualism and other works in defense of God and a future existence, and on the other with "Holyoake's Paley Refuted," "D'Holbach's System of Nature," and "Good Sense," "R. Cooper's Lectures on the Soul," and several other works in favor of Materialism. The result was he became convinced that Christianity is a superstition, that all systems of superstition

are deadly enemies to man, and that it is the duty of every person, so far as he is able, to oppose everything which he believes inimical to the happiness of his fellow beings, and to promote whatever he thinks conducive to their felicity.

He was one of the leading spirits in a Lib ral association organized in the village of Westerly, R. I., which place was for many years his home, and, despite his youth, he was in 1857 elected a delegate from that association to the Infidel Convention held in Philadelphia that year—he being the only Rhode Island delegate present—and the minutes of that convention, as published at the time, show that he made a brief speech, although he was then scarcely eighteen years of age. It was about that age, too, that he gave his first public lecture in the city of New Haven, before a Liberal association, at which lecture he was very kindly introduced to the audience by the well-known lecturer, Dr. H. B. Storer, of Boston.

He was a member of the Wide-Awake organization in 1860, and was among the first to offer his services to the Government in 1861 on the breaking out of the civil war. And those services were not offered without some sacrifice on his part, for though he had at that time only recently attained his majority, yet he had already made his choice of a life partner, one of like views with himself. A somewhat romantic acquaintance with a young lady correspondent, an acquaintance which began with literature and ended in love, was to be appropriately consummated by their marriage early in the year in which the war broke out. It was not pleasant for either of them to give up their cherished plans for the uncertainty and risk which ever attends a soldier's life, but they were both too young and too enthusiastic in the cause of liberty to make it even a question as to his duty in the hour of his country's need. Had they been ten years older, they might have felt and acted differently.

In June, 1861, there was a second call for troops, and the Fifteenth Regiment Massachusetts Volunteers, among others, was organized and accepted. In Company H, of this regiment B. F. Underwood enlisted as private. In July he accompanied his regiment to the seat of war along the Potomac.

He was captured on the Upper Potomac, near Ball's Bluff,

Va., October 22, on the morning after the battle of Ball's Bluff; a battle in which the Federal soldiers fought for hours against three times their own number, and which finally resulted in their defeat with terrible loss.

As no news was heard from him by his friends at the North for upwards of a month after this sad affair, his name being reported among the missing, he was given up as dead, and a year later he experienced the odd sensation of reading for himself the many letters of sympathetic condolence and posthumous praise which poured in upon his home friends at this period.

After nine wearisome months of imprisonment he was released on parole in July, 1862. In the interim he had experienced many of the vicissitudes of prison life. He was obliged to exchange the hospitalities extended to Union soldiers in the tobacco warehouse at Richmond, Va., for the prison hospital, where, for six weeks, he battled for life and was once given up to die, by reason of a fever brought on by neglect of his wound. In December he was sent — though scarcely recovered from his fever — with one hundred and seventy-five other prisoners to Salisbury, N. C. Here he was fortunate in being employed as hospital clerk, and in gaining the confidence and good will of the Confederate surgeon, which gave him many little privileges not otherwise attainable, and probably saved his life by giving him the means of exercise. Yet with these things in his favor he returned home on his release very much broken in health, and but a shadow of his former self. So ill was he that he obtained his discharge from his regiment by a surgeon's certificate of disability soon after his return North

In September, 1862, his marriage took place, having been delayed more than a year by reason of the war and his imprisonment. But his zeal for the Union was still unabated, and we find him writing again to the local paper under date of March 3, 1863, from Newbern, N. C.: —

"After several months' absence I am again with the army of the Union. Several months ago I was in the old North State under widely different circumstances. Then I was held a prisoner of war by the enemy, and guarded by rebel bayonets with apparently no prospect of returning within the Union lines until the end of the war. And when released at length, con-

trary to expectation, it was on condition that I was 'not to aid by arms, information or otherwise, the United States, in the war being waged against the Confederate States until regularly exchanged.' In consequence of these terms I was virtually a prisoner, even after my release, until an exchange of prisoners a few months since relieved me of all obligations imposed upon me by the enemy. I am now with the Fifth Rhode Island Artillery."

He remained at Newbern with this regiment until the close of the war. Enlisting as a private he was gradually promoted to the office of Adjutant of the regiment, which position he held until the regiment was mustered out of service in July, 1865.

Although the war interfered with, it did not entirely break up his philosophical studies or literary pursuits. Not caring for the dissipations common to army life, he found leisure, without neglecting his military duties, for reading the current literature and pursuing his favorite studies. Besides keeping up a large private correspondence, he was the regular army correspondent for several Rhode Island newspapers—among them the "Newport Daily News"—and wrote frequent articles for the press upon various subjects.

It would be pleasant, as evidence of the high estimation in which Mr. Underwood was held, not only by his comrades in the war, but by his superior officers also, to quote numerous, letters, including documents from his Colonel, Henry T. Sisson, Col. George W. Tew, Gen. B. F. Butler, and others, but want of space will not permit. He entered as a private, and was promoted to corporal, sergeant, and lieutenant. Suffice it to say, he was a general favorite in his regiment, both with officers and men, as he is in private life.

Soon after the close of the war Mr. Underwood joined the Freemasons and in 1866 was sent as delegate from the Palmer Chapter of Royal Arch Masons, and Howard Council of Select Masters, to the Grand Chapter and Grand Council of the State of Connecticut, which convened at New Haven, Conn.

On his return from the army he found the Village Library of Westerly at a low ebb, in debt, neglected and almost forgotten, but with the help of a few other earnest workers and thinkers he gave new life and impetus to it—funds were raised,

new books added, and a library association formed of which he was elected President, which office he held until he left the place in 1867.

In 1867 he went to New York where he remained upwards of a year. He was a member of the Secular Association and other Liberal Societies while there, and took an active part in the arrangement of matters for the Paine Anniversary Celebration held in that city, January 29, 1868.

In the autumn of 1868, seeing the need of lectures upon the subjects which he had made his life study, and feeling that Scientific Materialism needed a thoughtful, candid, and earnest interpretation to make it understood and respected in the popular mind, he determined at all hazards to throw himself into the breach and do all that within him lay to become that needed interpreter. It was not a rose-strewn path he had chosen. *How* hard he found it for a year or two no one but himself probably knows. But we can guess what it must have been. To stand up firmly but still respectfully against superstition, bigotry, and religious zeal; to conquer in the popular mind the horror raised in it by the word Infidel; to be courteous and calm under insulting and furious religious rant; to enforce a hearing in the most untoward localities by a persistent, respectful manner, but indomitable will; to be "instant in season and out of season," traveling long distances between appointments in inclement weather, at whatever pecuniary loss to himself—these are but a few of the many hard things he had to do. But he did them all without a murmur or complaint, and failed not—and to-day he finds himself able to obtain a respectful and earnest hearing before large audiences wherever his appointments take him; and his appointments have already included nearly every state from Maine to Oregon. The leading dailies of the large cities no longer sneer at Infidelity and Materialism but give his lectures large space and respectful mention, often publishing the "Infidel's" lecture entire.

Mr. Underwood's published lectures and discussions with orthodox clergymen have met with a ready and rapid sale, and the following commendations from the press speak for their solid worth and literary merit: The "Christian Register" says of his lecture on "Christianity and Materialism": "Mr. Un-

derwood is a clear writer and a systematic thinker; he knows how to state his position, to weave his logic, and to set in contrast ideas which seem to him to be opposed to each other."

The London "National Reformer," noticing his "Influence of Christianity on Civilization," says: "It is a grave and stern impeachment of Christianity, and the indictments set out, one by one, the historic facts which disprove the claims of Christianity to be the great civilizing agent of the world. It is the most crushing and well-sustained attack on Christianity that we ever met with, and will be most useful to Freethinkers, both as a text-book and as a directory, telling them many facts, and showing them where to look for more."

Of late years there has been a grand tidal-wave of Freethought sweeping over the minds of men, and Mr. Underwood has nobly done his share in urging it onward in its work of breaking down the barriers and rubbish of superstition which keep men from right thinking. Let us hope that he may live to see the great aim of his life thoroughly gratified—the coming day when a person's *opinions* will not make or mar his character in public estimation; when people will first hear before they decide, especially on purely speculative subjects; when Christianity and Materialism will stand on their own intrinsic truth and merit, and not in the dictum of a self-constituted body of spiritual directors.

During Mr. Underwood's public career he has held numerous debates with distinguished representatives of the various Christian churches, among whom may be named Rev. O. A. Burgess, President of the Northwestern Christian University, Indianapolis, with whom he has debated three times; Rev. Clark Braden, the head of an Illinois Theological Institution, three debates; Rev. John Maples, of Ontario, two debates; the Rev. Mr. Campbell, of Oregon, and others. At the time this page is being written he is engaged in holding a protracted debate with Rev. Clark Braden at Jacksonville, Ill. In these several debates Mr. Underwood uniformly acquitted himself to the entire satisfaction of his friends. His style is clear and logical, he fully understands the subjects he handles, he is entirely courteous and gentlemanly, and becomes a favorite with his audiences.

FRANCIS E. ABBOT.

The founder and editor of "The Index" is understood to be a son of New England, and that his youth was passed in Boston. He graduated at Harvard College and Divinity School, in each of which he ranked high for scholarship, intellectual ability and independent tendencies of mind. His early writings show an unusual maturity of intellect. When quite a young man he wrote elaborate articles on metaphysical themes in "The North American Review," which won for him very complimentary encomiums.

His first settlement as a minister was over the Unitarian church of Dover, N. H. Here his relations eventually became disturbed by the growing Radicalism of his thought and utterance. Two parties arose in the church—one for him the other against. The case was at length carried into Court to decide which should enjoy the legal rights in respect to the property, etc. It was, however, decided against Mr. Abbot and his friends.

In the controversies which grew up in the Unitarian denomination between the two wings—the Conservatives and the Radicals—Mr. Abbot was acknowledged a leader among the latter, and when the resolution was passed at its Saratoga Convention, some eight years since, committing the denomination to a belief in the supernatural claims of Christianity, Mr. Abbot took his place outside.

In the following year (187) "The Index Association" was formed, and the publication of "The Index" commenced at Toledo, O. Mr. Abbot has since been principal editor of this able paper, with the exception of a short interim. It has been noted for its cultured, intellectual character, both its editorials and its contributed articles. "The Index" was published four years in Toledo, when it was removed to Boston.

Like all Radical and Reform journals, "The Index" has had its troubles and difficulties, but has it performed its duty faithfully; it has and is aiding materially in the advancement of Radicalism in America. It fills a niche in the great public

field of thought, which, perhaps, no other paper has so long and so ably filled. It has been the organ of what is called the Free Religious Movement; an organization whose religion is entirely free from supernaturalism and superstition of all kinds. It is Radicalism in the freest sense of the term.

Mr. Abbot is also the founder of the Liberal League movement, the objects of which are as follows: 1. That churches and other ecclesiastical property shall no longer be freed from taxation. 2. That chaplains shall not longer be employed at the national expense in Congress, and in the army and navy. 3. That no further public appropriations be made for schools or other institutions of a sectarian character. 4. That the Bible, as a text-book, or as a book of religion in public schools, shall be abolished. 5. The abolition of the appointment by the President and Governors of religious festivals and fasts. 6. That judicial oaths in Courts of justice be abolished, and simple affirmation be substituted in their place. 7. That all laws enjoining the special or religious observance of Sunday be abolished. 8. That all laws enforcing *Christian* morality be abrogated, and to be substituted by laws conforming to *Natural* morality, equal rights and impartial liberty. 9. That the government shall not be administered in the interest of Christianity or any other special system of religion, but upon a strictly secular basis.

Upon the basis of the foregoing propositions Liberal Leagues have been formed in various cities and towns of the country. On July 1, 1876, delegates from these several leagues assembled in Philadelphia and held a Liberal Congress, which continued its meetings four days. A National League was organized—of which Mr. Abbot was elected President—a constitution adopted, as well as a series of resolutions expressive of purposes, objects and aims. Several able addresses were delivered, and the Congress was pronounced a decided success.

In addition to Mr. Abbot's editorial labors, he has delivered many addresses from time to time, on various occasions. They have been characterized by his usual depth and soundness of thought, philosophical and logical argument, and finished diction. Several of these have been published in pamphlet form and have been extensively disseminated.

A. J. BOYER.

This fellow-worker in the Liberal cause was born near Roxbury, Pa., August 5, 1839. He was raised in a log cabin, and his early education was such as was afforded by a school taught only in the winter, and whose whole instruction was confined to reading, writing and arithmetic. Such books and papers as he could obtain he was obliged to hide away and read in secret, lest his father should discover his predilection for them instead of the practical lessons of the farm. Early in life he became converted to Methodism, often performing the duties of class leader. He read and thought much upon the popular theology, all the while growing more skeptical, until an elder sister became insane through religious excitement and died in the lunatic asylum, a victim of revival fanaticism; since then he has been a bold and defiant foe of Christianity, and has fought it with tongue and pen.

At about the age of twenty-six he went to Dayton, Ohio, and began the publication of the "Workman's Appeal," a radical journal devoted to Labor Reform. In 1868 he issued the "Woman's Advocate," which he edited for two years. In 1871 he commenced the publication of the "Nineteenth Century" at Chicago, a reform journal, which was discontinued after the great fire. He had lost his wife while living at Dayton; he now married Dora Darmore, a lady somewhat celebrated as a poetical writer, and removed to San Francisco, Cal., in 1872. Soon after their arrival his wife commenced the publication of the "Golden Dawn," a journal for women.

In November, 1875, Mr. Boyer issued the "Pacific Liberal," a journal devoted to Freethought, radical reform, and the secularization of the State, an able journal which he is at present conducting. In theology Mr. Boyer claims to be a Hylotheist; in science, a Materialist; in morals, a Utilitarian, and in religion a most positive and confirmed Infidel. May he be successful in inducing others to see the truth as he does.

JOHN FISKE.

This young American thinker and philosopher was a student in, and a graduate of, Harvard University. Shortly after receiving his diploma he found his way into the sanctum of an editor of a daily paper. He was then about twenty years of age. The editor being a man well informed in regard to the philosophical tendencies of the times, called the young student's attention to the fact that the indications were that the philosopher of the future must base his theories upon the world and man as interpreted by science, and advised him to shape his course accordingly. After the subject of this sketch became famous, he reminded his adviser of the incident referred to, in the beginning of his career.

Prof. Fiske first came prominently before the public as the author of a series of lectures on the Positive Philosophy, which were delivered before the students of Cambridge University, and published at the time in "The New York World." These lectures gave that journal an extensive circulation among thinking people. They were subsequently revised and extended, and published under the title of "Cosmic Philosophy." This work displays great ability, but is very unequal in merit. The portion devoted to the discussion of Cosmic Theism being purely fallacious, and in no wise warranted by *positive logic*. On the other hand, certain portions of the work display great power and sound philosophy. "The Influence of Infancy as a Social factor," is a display of profound and original thought rarely equaled. Also the correlation in the development of language and social life, is a specimen of analytical reasoning which places Prof. Fiske in the front rank of the thinkers of our time.

The Professor has contributed to the "North American Review" an exhaustive analysis of the etymology of the term "God," which should be read by all students whose speculations tend in that direction. He has written extensively for the "Reviews," both in England and America. Many of his papers

have been reprinted in book form, and are extremely popular. Prof. Fiske is at present Assistant Librarian of Cambridge. He is married and has a family of four children. He is only about thirty years of age; and perhaps this fact is worthy of notice, as the Professor has a theory that a high order of intellectual endowment is incompatible with the reproductive powers of men and women. In his own case his theory seems to be at fault.

In the February and March numbers of "The Atlantic Monthly" 1876, appeared a very able treatise from the pen of Prof. Fiske, entitled "The Unseen World," which attracted unusual attention. It has since been revised and published in book form. He enters elaborately into the original condition of the Universe, the evolution of matter, and barely admits that from a scientific standpoint, a spiritual existence may be possible, inasmuch as a possibility exists that there may be forms of material existence of which we are unable to take cognizance.

We will quote a single paragraph: "Compared with the life and death of cosmical systems, which we have heretofore contemplated, the life and death of individuals of the human race may perhaps seem a small matter; yet because we are ourselves the men who live and die, the small event is of vastly greater interest to us than the grand series of events of which it is part and parcel. It is natural that we should be more interested in the ultimate fate of humanity than in the fate of a world which is of no account to us save as our present dwelling-place. Whether the human soul is to come to an end or not is to us a more important question than whether the visible Universe, with its matter and energy, is to be absorbed in an invisible ether. It is indeed only because we are interested in the former question that we are so curious about the latter. If we could dissociate ourselves from the material Universe, our habitat, we should probably speculate much less about its past and future."

Prof. Fiske is still a young man and is destined to add much to the thought of the world. He is among the most brilliant philosophical minds of the age, with a bright future and a life of usefulness before him. His mind and his pen will doubtless still lay the world under heavy indebtedness.

JOHN A. LANT.

JOHN A. LANT was born at Blairsville, Pa., December 9, 1842. He learned the printer's trade in Pittsburgh, commencing when fourteen years of age. After he became a journeyman he removed to Cincinnati and worked upon the "Daily Enquirer" of that city. After this he started the publication of the "Sharon Times" in Pennsylvania. From thence he went to Toledo, O., where in 1870 he was married to Anna M. Lawton, and soon became editor of the "Toledo Democrat," which paper is still continued. After severing his connection with that paper in November, 1872, he started "The Toledo Sun," devoted to free speech and radical sentiments. Mr. Lant is very outspoken and fearless in style, and his "Infidel sheet" soon attracted the attention of the Christian authorities. He was arrested on the ground of obscenity for publishing some of the epigrams and letters of George Francis Train. He was arrested at the instance of Anthony Comstock; he was tried in the United States District Court, and was fined $500; but the fine was not paid.

In the fall of 1874 he removed the publication of his paper to Berlin Hights, Ohio, where he continued it till June, 1875, when he removed to New York and continued his paper. But it was not long before the vigilant and the obscenity-smelling Comstock, who acts under a commission or authority of the Government, was again on Mr. Lant's track. For printing some rather sensational articles of Train's, notably Beecher's prayer, and an article by Dr. E. P. Miller, Mr. Lant was arrested on the charge of "obscenity" and thrown into prison; his family, strangers in the city, being sick at the time. The real offense with Mr. Lant's paper was its bold infidelity and blasphemy, but as there is now no law against blasphemy, obscenity was selected as the charge to try him under, as Congress has passed special laws against that, empowering the detective who acts under its authority with sufficient power to deprive many an honest and good citizen of his liberty.

The manner in which Mr. Comstock took to make a case

against Mr. Lant is characteristic of the man and perhaps of the persecuting cause which he serves. He wrote, or caused to be written, a false, hypocritical letter to Mr. Lant, speaking in high terms of his paper as an advocate of Freethought and free speech, and urging him to press forward in the good work he was pursuing, at the same time ordering back numbers of the "Sun." Mr. Lant supposing the despicable hypocrite who wrote the letter to be an honest, truthful man, sent him the back numbers of his paper, including some that had been published in Berlin Hights. In these copies the extra-virtuous, extra-Christian Anthony Comstock—chief henchman for the Young Men's Christian Association, and who is paid by the United States Government a liberal salary to smell around honest people's private rights and private business who are pursuing an honest livelihood, and has invested him with almost imperial power to arraign such persons before a high government court to answer to the crime of publishing *obscenity*—this Comstock found in Mr. Lant's paper, thus dishonorably obtained, sufficient to base a charge upon. Lant, as remarked, was thrown into prison, where he laid a month, when, by the aid of kind friends, he was bailed out. He was arrested July 26, and his trial came off in December. A Christian judge, employed at a high salary by the United States and paid with the people's money, and a Christian prosecutor, a Christian witness, and a Christian jury, found Mr. Lant *guilty*. He was sentenced to eighteen months' imprisonment at hard labor in the Albany Penitentiary and a fine of five hundred dollars; and the poor man, with delicate, impaired health, with a wife and three little children dependent upon his daily toil, is now in prison serving out the cruel sentence for exercising the rights of a free man and for publishing matter much less obscene than every daily paper in New York has repeatedly published.

A law for the suppression of literature that is really obscene is right, but Congress did wrong to give Anthony Comstock the power to drag a man from his family and his business because he entertains and expresses views not in accord with his own. It is saddening in this Centennial year of the nation to see the liberties of the people thus infringed by such a man, in such a manner, and for such a cause.

SUSAN H. WIXON.

Susan Helen Wixon is a native of Dennis Port, (Cape Cod,) Mass., the daughter of Captain James Wixon. She is of worthy parentage. While she was quite young her father removed to Fall River, Mass., and amassed a handsome fortune, Susan receiving the advantage of it in her education, etc. But believing in the necessi y of an active and independent life for women, she taught school for some time, and has ever been actively engaged in all enterprises which had the good of the world in view.

A few years since, when the operatives were on a strike in that city, she enlisted ardently in their cause and took an active part in their meetings, although her father was a capitalist or a large stockholder in the various mill corporations. As a proof of the esteem in which she is held, it may be stated she has been elected a member of the School Committee for several years, and is now on that committee.

She was educated in the Universalist faith, and for a while entertained Spiritualistic views, but more recently she has unreservedly adopted the views of Materialists or Freethinkers, and may be ranked as one of their boldest writers and speakers. She has delivered numerous public lectures on radical educational and reform subjects. She is an easy, interesting speaker. Her pleasing, unaffected manner, with the deep thought and sound reason which accompany her utterances make her a popular speaker. She is thoroughly devoted to the cause of truth and is decided in her opposition to the myths and shams of false theology. She has made no inconsiderable sacrifices in avowing her honest convictions upon theological subjects. It has not yet become popular, especially for ladies, to acknowledge themselves unbelievers in the creed of orthodoxy, and when a young lady decides to exercise the independence to admit that she is a Radical, that she has thrown aside the darkening dogmas which have so long enslaved the world, she well understands that she has to face the coldness, unfriendliness and per-

haps scorn of the pious, intolerant and hypocritical adherents to popular but fallacious doctrines. Miss Wixon has been one of this class; in arriving at the conclusions which she has reached she has alike disregarded the powers and smiles of those who would hold her within the bonds of bigotry and ecclesiasticism. She has dared to be independent; she has dared to be unpopular.

Miss Wixon abounds in the graces and excellencies peculiar to the gentler sex. In cases of sickness, suffering and distress, she has repeatedly proved herself an angel of mercy, and a true friend in affliction. As a nurse in the chamber of sickness and death she has done most efficient service, and has carried consolation to many a weary, afflicted heart. Were she a *Christian* lady she would be counted worthy to be enrolled among the saints who do everything for Jesus' sake. The good deeds which MissWixon performs are for poor Humanity's sake, and not for Jesus, who stands in no need of her kind acts.

She is a most pleasant correspondent. Her letters overflow with the genial, sympathetic qualities of her nature. Henry C. Wright once made the remark that he had received tens of thousands of letters from ladies and gentlemen in this country and in Europe, and among them Harriet Martineau and others, and that Miss Wixon's surpassed them all.

Several years ago Miss Wixon was affianced to a distinguished reformer and lecturer, but death took him away before the union was consummated; but it cannot cause her to forget him. His memory is revered by her in the most affectionate spirit.

Some of the facts in this imperfect sketch are obtained from Mrs. Sophia W. Kent, a great admirer of the many excellencies and virtues of Miss Wixon.

Since the publication of the first edition of this work, Miss Wixon has brought out a volume of beautiful stories and essays entitled "Apples of Gold." They are more particularly designed for juveniles, but are instructive to people of all ages. They are written in a pure, familiar, pleasing style, and have been well received by the Liberal public in all directions. The book will doubtless be a favorite one with young people for many years to come.

MRS. ANNIE BESANT.

This lady who has become so eminent as a leader in the ranks of the Secularist movement in England, is the daughter of a doctor who died while she was very young. She was born in October, 1847, and is therefore nearly thirty years of age. She belongs to a family of high position, and received in early life an excellent education. Much of her time was passed, as a girl, in Paris and other places on the continent, where she acquired a knowledge of French, German, and Italian. But little more than a girl when she returned to reside in England, she was married at an early age to a clergyman of the English Church, and for a time indicated tendencies favorable to High Church theology, her first literary effort being a tractate written in that sense. But as time went on her views became much modified, and the differences of opinion between her and her husband became such that a legal separation resulted. As she has herself expressed it, "the choice was between conformity and expulsion," and loving truth above every other consideration, she chose the martyr's course.

She wrote first to Mr. Thos. Scott, of Norwood, who publishes monthly a number of freethought tracts. Her first article was published by him in 1873, and since that date she has written steadily for him, and still continues to do so. In August, 1874, Mrs. Besant began to write for the *National Reformer*, over the signature of "Ajax," and her articles, indicating a fine literary art and sholarship, while they were trenchant in substance, excited very great interest. She now appeared also as a public speaker, her first lecture being delivered at the Coöperative Institute, London, in July, 1874. The following February she began to occupy the platform regularly, delivering lectures in London before large and cultivated audiences on the French Revolution, the True Basis of Morality, and other themes, which awakened the greatest interest and the highest anticipations for her further career. Those anticipations have

been more than fulfilled. Mrs. Besant has now become the most popular lecturer, perhaps, in England.

Her personal attractiveness, her youth and grace, her tasteful dress and presence, and her flexible voice, are of themselves sufficient to account for much of her popularity; but the continued growth of her influence and success must be ascribed to other and deeper qualities than these. She has evidently mastered the subjects of which she treats by long study and earnest thought. Her spirit is that of one who seeks the triumph of truth, and of one animated by a benevolent devotion to human welfare. Although, since her separation from her husband, she has had the care of a little daughter, she has, nevertheless, managed to travel through the greater part of England and Scotland, and lecture before large numbers of people. She has devoted herself not only to subjects of a religious and philosophical character, but also to social and political problems; and her good influence among workingmen has been several times proved, among others in the case of the recent strike of miners at Barnsley, where she successfully exerted herself to persuade the men that they were in the wrong, and thus prevented much useless suffering.

Mrs. Besant, during Mr. Bradlaugh's absence in America, in large part conducted the *National Reformer*, and is at present associated with that journal, the increased circulation and influence of which may in no small degree be attributed to her powerful contributions. She writes over her own name, and weekly gives a vivid interpretation of current events in the religious and political world under the title "Daybreak." She is also a regular writer for the *Index*, one of the leading literary and philosophical journals in this country. Those who peruse her articles, from time to time, can hardly fail to note as a more significant sign of the times than any on which she remarks, the fact that a cultivated and refined lady of her acknowledged abilities should have recoiled with such intensity from the conventional organizations and opinions of the community, and taken her part with the Secularists, whose main principle is the substitution of human service for Divine service. Mrs. Besant has not been free from the persecutions which still attend the fearless freethinker, but she has never been bent from her

independent course. At present no woman in England of her age has achieved such a wide reputation for eloquence and scholarship, and even those who disagree with her very pronounced opinions can hardly fail to admire the courage with which she has cast behind all the happy prospects which conformity could offer her in the society amid which she was born, to devote herself to the humble cause of the poor and to the principles which she believes true, but which can offer so little reward to their defender.

Mrs. Besant was coëditor with Mr. Charles Bradlaugh and Mr. Charles Watts, of the Free Thinker's Text Book which has recently been published. Among the works which she has produced and which have been received with great favor by the Secularists of Great Britain are her "History of the Great French Revolution." "The Political Status of Woman." "Auguste Comte; his Philosophy, his Religion and his Sociology." The True Basis of Morality." "Civil and Religious Liberty." "Liberty, Equality and Fraternity." "Landlords, Tenant Farmers, and Laborers." "Giordano Bruno." "The God Idea in the Revolution." "Catholicism and Rationalism." "The Gospel of Christianity and the Gospel of Freethought." "The Secular Song and Hymn Book," etc., etc.

Mrs. Besant was brought prominently into notice before the English public in the Spring and Summer of 1877, by being prosecuted in connection with Mr. Charles Bradlaugh for publishing Dr. Charles Knowlton's pamphlet entitled "The Fruits of Philosophy," which is an advocate of the principles of Malthus as to the evils of over-population, and which prescribes certain means for the prevention of too large families among the poor and laboring classes. The laws of England discountenance everything of this kind and the publishers were arrested for issueing obscene literature. The trial was held in "The High Court of Justice," Queen's Bench Division, when Mrs. Besant and Mr. Bradlaugh ably defended themselves. Mrs. Besant especially distinguished herself by the learned and powerful defense she made. Her appeals in favor of the poor, the female operatives and the working classes were eloquent and touching.

Although it was shown that the pamphlet contained nothing more objectionable than what is presented in various medical

works. Mr. Bradlaugh and Mrs. Besant were found guilty and a sentence was pronouced against them of a fine of £200 each and imprisonment of six months. A stay of proceedings was obtained and an application filed by the defendants for a new trial. At the present writing it is not known what the result of the same will be. In the meantime Mrs. Besant continues her able lectures in various parts of England, which are largely attended by her admiring friends.

The lengthy address referred to, made in defense of herself and Mr. Bradlaugh, will long be remembered as the most able argument in favor of mothers retaining the control of their own persons, especially so far as the propagation of offspring and the number of children they shall bear, that has ever been presented. Her remarks upon this question were advanced and a trifle startling to very conservative people, but they were eminently correct, and should be familiar to every adult person in the United Kingdom, as well as in America. It must be admitted that Mrs. Besant is one of the ablest females of the present time. The boldness and clearness of her arguments, the earnestness and purity of her character are alike worthy of admiration and of being a guidance to others.

SCHUENEMANN-POTT.

THIS indefatigable Freethinker was born in Hamburg, Germany, April 5, 1826. His parents moved to a small village in Hesse-Cassel in 1836, where they lived in very moderate circumstances, compelling them to apprentice him to a baker. When nearly despairing of his ever being able to indulge in his wellnigh irrepressible taste for letters, an old teacher of his, then a high church dignitary in Cassel, came to his relief, and succeeded in persuading his father to liberate him from the bakery, so that he might continue his studies.

In 1840 he was admitted to the celebrated "Gymnasium" at Cassel, and in 1845 successfully passed the examination and went to the University. He studied for two years and a half at Marburg and Halle, giving theology his most thorough attention, with the fixed intent of enabling himself to combat it. He then preached often, until prevented on account of his "heresies."

At this juncture the "Freie Gemeinden" had been established in Germany. He joined the organization, and in 1847 received a call as speaker to Nordhausen. In the very next year, however, he was expelled from Prussia, doubtless as one of "the intellectual malefactors" which absolutism and tyranny so deeply hate. But on the first of the very next month (April), after the revolution in Berlin, he returned and took the entire charge of the Free Congregation in Nordhausen.

During the remainder of "the revolutionary year" (1848) he took part in the Democratic agitation, for which, in December, he was tried for high treason, but was finally acquitted. From January, 1849, to April, 1850, he was speaker in Halberstadt, and was there adopted by a Prussian nobleman, Baron von Pott, in order to insure him against another expulsion. Afterwards he was speaker in Guedlinburg until November, 1851, when he married, and whence he was called to Luebeck, where he edited a monthly paper, which was soon suppressed. In July, 1854, he moved with his family to America.

After lecturing a few weeks in the Brooklyn Athenæum, he received a call as speaker to Philadelphia, where he settled on New Year's day, 1855, and lived and worked for more than sixteen years, publishing his Monthly there for most of that time. During his stay in Philadelphia he made many lecturing tours through all the Eastern, Middle and Western States.

In 1871, following a call, he removed to San Francisco and took charge of the Society which he had established there a year before. Here he has lived and worked ever since, upheld by a flourishing Radical congregation. After publishing his Monthly for twenty-one years, a few months ago he combined it with a Weekly—"Der Werker"—of which he is editor and co-proprietor.

He is also one of the Vice-Presidents of the "Free Religious Association," as well as of the "National Liberal League," and his name is a tower of special strength to German Liberalism, and through it to the general Freethought of this country and the world.

SCHOPENHAUER.[1]

Arthur Schopenhauer was born at Dantzic, Feb. 22nd, 1788. His family were of Dutch extraction, but had long settled in this ancient Reichstadt. His parents made many journeys during his youth, to places of interest, he always accompanying them. The education he thus gained was an additional inducement for these trips, and one his father held as by no means least important. Above all, he was anxious his son should have cosmopolitan training, see everything, judge with his own eyes, and be free from those prejudices that too fatally doom "home-keeping youth" to "homely wits." Arthur ever expressed himself thankful for this inestimable advantage; it exercised great influence upon his life, his character, and his philosophy. His travels brought him into contact at an early age with some of the best minds of the time. As a child he was acquainted with many celebrities, such as Baroness Staël, Klopstock, Reimarus, Madame Chevalier, Lord Nelson and Lady Hamilton.

In his youth he showed a strong inclination for the study of philosophy, and entreated his father to grant him the happiness of a collegiate education, a request that met with stern refusal. However as time went on, and he saw this yearning was no passing fancy, he condesended to give it a more serious consideration, especially as the testimony of the masters endorsed Arthur's prayers. He almost yielded; but the thought of the poverty too often attendant on a votary of the muses, was so repugnant to the life plans he had formed for his only son, that he determined on a last resort to divert the boy from his purpose. He took refuge in strategem to effect what he was too just to accomplish by force. He brought the lad's desires into conflict by playing off his love of traveling, and his eagerness to visit his dear young friend Gregoire, against his longing to study philosophy. He put this alternative; either to enter

[1] The biographies of several are here inserted which properly belong in Part III, but which were unobtainable when tha t was completed.

a high school, or to accompany his parents upon a journey of some years' duration, planned to embrace France, England and Switzerland. If he chose the latter he was to renounce all thought of an academical career, and to enter business on returning to Hamburg. It was a hard condition to impose on a boy of fifteen, but the plot had been well laid. The lad could not withstand the inducement, he decided in favor of travel, and turned his back upon learning, as he deemed, forever.

The tour included Belgium, France, Switzerland, Germany and England, and lasted over two years. True to his promise, on his return he entered a merchant's office, as the beginning of a life-long mercantile career. A few months after, he had the misfortune to lose his father, who fell from an attic window into the canal.

Sometime afterward he went to Gothe where he remained but a few months engaged in academic studies. On leaving Gothe he repaired to Weimar and for two years applied himself arduously to the study of Constitutional History, Natural History, Mineralogy, Physics, Botany and the History of the Crusades. He also found time to attend lectures on Astronomy, Meteorology, Physiology, Ethnology, and Jurisprudence.

In 1811 he went to the University of Berlin, and attended the lectures of Fichte on Philosophy, besides attending lectures on Experimental Chemistry, Magnetism and Electricity, Ornithology, Amphibiology, Ichthyology, Domestic Animals, and Norse Poetry. It was Fichte's fame that drew Schopenhauer to Berlin, but his "reverence *a priori*" soon gave place to contempt and gibes. His disparaging opinion of Fichte has been quoted as a proof of conceit, but passages in his works prove that it did not spring from mere arrogance. It is not denied that his nature was proud and sensitive. But he was also sincere, thoughtful and freedom-loving. He knew he had genius, that he was no ordinary man, and he acknowledged it with his usual sincerity of speech.

Among the friends of young Schopenhauer Goethe stood foremost in his esteem. "Goethe educated me anew," he said, and indeed, excepting Schiller, there was no one to whom this mighty spirit became so stimulating, or on whom his influence proved so beneficial.

The great work on which Schopenhauer rested his reputation is, "Die Welt als Wille und Vorstellung," which in some sense indicates that transition of the European mind from monotheistic to a pantheistic view of the universe which began with Giordano Bruno, and of which the end is not yet. In attempting by his philosophy to give a rational account of the universe, he represents the cause as Will. "The world itself," to borrow Mr. Oxenford's condensation of Schopenhauer's principle, "is one enormous Will constantly rushing into life."

Will is the condition of all existence, sentient and insentient. "Others," he proudly says, "have asserted the Will's freedom, I prove its omnipotence."

The Will recognized by Schopenhauer as the basis of Being must be a Will to Live, and the question immediatly arises whether this Will be a good one or a bad one. He holds with the Indian and Singhalese schools of Buddhism (northern Buddhism seems to teach otherwise) that desire is the root of all evil, and that all desire may be reduced to the affirmation of the Will to Live. By suppressing desire, we suppress evil, but we suppress existence also. The whole world therefore "lieth in wickedness;" it is a world that ought never to have been. No foundation is left for his universe but a blind unintelligent force, which could not reasonably be an object of reverence. No religion consequently remains, except that of simple philanthropy and self-denial.

Although a Necessarian, he would not concur that "man is a creature of circumstances," but would agree with Mr. Mill that our character is formed by circumstances, and that our desires do much to shape those circumstances, and that, "our will, by influencing some of our circumstances, can modify our future habits or capabilities of willing."

"When a man ceases to draw an egotistic destination between himself and others, and takes as much part in their sorrows as in his own, it naturally follows that such an one recognizing his own self in all being, must regard the endless griefs of all living as his own, and thus appropriate to himself the sorrows of the whole world. He apprehends the whole, seizes its being, acknowledges the nullity of all struggle, and his cognition becomes the quietus of Will. Will now turns

away from life, man attains to the state of voluntary renunciation, to resignation, to negation of the will to live. The phenomenon by which this is shown, the aversion to the world, to the Will to live, is the transition from virtue to asceticism." As before remarked his ethics are little else than a re-statement of Buddhism.

The Pessimism of Schopenhauer may be traced largely to his peculiar constitution—a nature proud, sensitive, and touched with the spirit of genius. The common-place people and their shallow conventionalities, whether in customs, laws or religion, excited his disgust and anger. The Lilliputs did not fail to sting him and thus keep his wrath aflame. The energies of this great mind were comparitively lost, because of the metaphysical method he employed to explain the problem of the universe. Had he devoted his immense powers in the use of the scientific method he would have been a star in the intellectual heavens of the first magnitude. His name will, however, be cherished among the sages of earth, if for nothing else but his *sincerity.*

In the cemetery of Frankfort-on the-Main is a grave stone of black Belgian granite, half hidden by evergreen shrubs. It bears this inscription: "Arthur Schopenhauer, no more." neither date nor epitaph. The great man who lies there had himself ordained this. He desired no fulsome inscription on his tomb; he wished to be recorded in his works, and when his friend Dr. Gwinner once asked where he desired to be buried, he replied, "No matter where; posterity will find me."

LESSING.

Gotthold Ephraim Lessing, the son of John Gottfried and Justina Salome Feller Lessing, first saw the light in the small town of Kamenz, Jan. 22. 1729. His mother was the daughter of the *pastor primarius* of Kamenz, to whose place her husband succeeded. Thus Gotthold was descended on both sides from a theological and ecclesiastical family. At the age of eight years the boy entered the city school of Kamenz, which he attended for several years.

At the age of thirteen he pursued his studies at the grammar school in Meissen, and thence after four years he entered the University of Leipsic in September, 1746. His admission as academical citizen took place on the same day on which, twenty years later, another youth for whom he was destined to prepare the way, was matriculated as a Leipsic student, namely, John Wolfgang Goethe. It was here that he wrote his drama, "The Young Scholar," which met with very flattering approval by the public. The study of literature in general and the practical culture of the histrionic art were the aims of his highest ambition. He consequently wrote plays for the stage, and was delighted to witness their performance.

Germany was without a national literature, and without a national love of or aspiration for the German Drama. All was French or English. He felt the stirrings of genius, which bade him struggle for such reform as would create a national literature and a national drama. No writer ever roused up Germans so thoroughly from the conceit of their scholarship and the unfruitful tendencies of their literature as he.

The episodes of his life we have not time to trace; it is sufficient for our present purpose to call attention to the success of his labors and the freedom-loving spirit he cherished. His principal writings are Letters on Literature, Miss Sara Sampson, Minna von Barnhelm, Emilia Galotti, Nathan the Wise, the Education of the Human Race and his Laocoön. These works, most of which are so well known, have immortalized the mem-

ory of Lessing. Goethe said, "Lessing wished to abnegate the title of a genius, but his enduring works testify against himself."

We are interested to know what was his religion and moral character. His biographer, Adolf Starr, remarked of him, that "his love of truth" was indeed the passion of his soul, and he strove after it with a singleness and simplicity of purpose that extorted admiration from his adversaries. His nature was free from the faintest taint of the partisan or the theorist. He was everywhere the high-minded as well as the broad-minded man of letters. 'I hate,' he says, 'from the bottom of my heart, all who wish to found sects.' He was at once the champion of tolerance and humanity. He pointed out the barbarous cruelty of the Christian judges, the theologians whose sentence against the heretic, even after he had professed repentance and promised amendment, amounted to this: 'Off with his head first! we can see about the amendment afterwards, if God wills.'"

His judgments on the nature of religion are exceedingly liberal and wise. He says: "Only a misapprehended religion can remove us from the Beautiful; and that religion is true and rightly understood which *everywhere brings us back to the Beautiful!*"

Lessing was a Freethinker. "What is more necessary," he asks, "than to be convinced of one's belief? and what is more impossible than conviction without previous investigation? Let it not be alleged that the examination of ones own religion is sufficient; that it is not necessary to seek in other religions the marks of divinity when they have already been discovered in the accepted form. Let it not be said that if the right way has already been found, there is no need of taking the trouble about the wrong ways. These are not learned by that, but by these." On one occasion, in a controversy with Götze, he says of himself, that he had long regarded it his duty to test with his own eyes "what may be authentic in the faith of Christians." His apostrophe to Luther gives us some insight into his spirit: "O, Luther! noble, misapprehended man! And by none more misapprehended than by the short-sighted bigots, who, with their shoes in their hands, saunter, clamorous but indifferent, along the way first trodden by thee! Thou hast

freed us from the yoke of tradition; who will free us from the yoke of the letter?"

In a discussion with Götze Lessing laid down the following ten propositions as incontrovertible:—

1. The Bible obviously contains more than belongs to religion.

2. It is mere hypothesis that the Bible is equally infallible as regards this excess.

3. The letter is not the spirit, and the Bible is not religion.

4. Consequently, objections to the letter and to the Bible are not objections to the spirit and to religion.

5. There was also a religion before there was a Bible.

6. Christianity existed before the evangelists and apostles had written. Some time elapsed before the first of them wrote, and a very considerable time before the whole canon was completed.

7. However much, therefore, may depend upon these writings, the whole truth of the Christian religion cannot possibly rest upon them.

8. If there was a period when Christianity had taken possession of many souls, and when, nevertheless, not a letter of what has come down to us was written, then it must be possible that all which the evangelists and apostles have written might be lost, and yet the religion taught by them would abide.

9. Religion is not true because the evangelists and apostles taught it; but they taught it because it is true.

10. By its (religion's) inner truth the scriptures must be interpreted; and no traditions or transmitted records can give it inner truth if it has none.

It was most natural for so liberal a mind to burst forth with—"O, out upon the man who claims, Almighty God! to be a preacher of thy word, and yet so impudently asserts that In order to attain Thy purposes there was only one way in which it pleased Thee to make Thyself known to him! O, out upon the divine who, with the exception of this one way which he sees, flatly denies all other ways because he does not see them! Gracious God, let me never become so orthodox, in order that I may never be so presumptuous!"

"You do not know the Christians;
You will not know them. 'Tis this people's pride
Not to be men, but to be Christians. Even
What of humane their founder felt, and taught,
And left to savor their fond superstition,
They value, not because it is humane,
Lovely, and good for man; they prize it only
Because 'twas Christ who taught it; Christ who did it."

When he came to die, he did not wish the presence of clergymen. When it was told him that the rector of St. Sulpice had molested with admonitions the last hours of Voitaire, he said to his friend, "*When you see that I am about to expire, call the notary that I may declare that I die in none of the prevailing religions.*" He died Feb. 15, 1780, as he lived, like a phllosopher.

The following lines were dedicated to him by his best friend Eliza Reimarus:—

"I am the truth! and here is Lessing's grave.
As suns go down, so sank he to his rest
In fullest splendor, and lights other worlds.
Yet as the sun, in his eternal course,
The seed-corn opens, which, with thousand fruits
Its blessings scatters to infinitude,
So he too, in thy realm! And till this realm
In God's Wide Universe shall be but one,
I watch here by this urn, and gather in
The oaths of those who him their brother called,
And know that myriads on myriads
Are scattered even now in every land,
To arm themselves against you and your power;
Yet ye who mourn around your Lessing's dust,
If all your tears are not to be grimaces,
Then swear in earnest, on his ashes swear,
For truth and manhood's sacred right, like him,
In spite of Prejudice, and Prince, and Priest,
With pure and dauntless heroism to fight,
Till God shall call you to the realm of Truth."

THOMAS HERTTELL.

This able and courageous Freethinker—a Judge of the Marine Court of New York, and a member of the New York Legislature—made himself famous in his day, and earned for himself the high esteem of posterity by his strong and successful advocacy of simple justice for the oppressed of both sexes.

His Essays in favor of certain much-needed reforms are even now highly prized by our foremost Liberals, who look upon him as one of the great pioneers of recent American Reform.

As far back as the year 1819 he published his "Exposé of the Evil Effects of Intemperate Drinking and a Plea for Total Abstinence," the first essay on that subject in the city of New York, and for which he was censured and abused by the clergy, This pamphlet was published by order of "The New York Society for the Promotion of Internal Improvement," and presents powerful arguments against what was then a prevalent and even fashionable vice. The Judge declares it as his solemn conviction that "probably no single cause tends so much to the debasement and demoralization of the human family as the intemperate use of ardent drink. . . . . In relation to poverty and vice, it may be emphatically styled the *cause of causes*. . . . And it is truly mortifying that candor demands the acknowledgement that our country is distinguished among the nations most adicted to intemperate drinking." He quotes John Adams to the same effect. His prophecy of the terrible national effect of all this has veritably come to pass! His proposed remedy, alas! has never been tested.

Another able essay of his was "The Demurrer," controverting the justice and the sound policy of the law as it then stood in relation to the incompetency of persons who did not believe in future punishment to testify as witnesses in courts. The Judge exhibited with great force the inherent absurdity of this law, inasmuch as it made the proposed witness fully competent to testify as to his or her own competency. He showed that the dishonest and unscrupulous, having an interest at stake or a

purpose to serve, would be almost sure to profess a creed of the legal length, breadth and thickness to answer his purpose, while the honest doubter and unbeliever would speak the truth and be shut from the witness-stand, often defeating the ends of justice.

About the same time the Judge also published an essay against the compulsory Sunday laws, so far as they compelled the observance of Sunday as a religious dogma or ceremony, but not objecting to civil Sunday or rest-day as a humane and sanitary institution and public convenience.

He still published another essay, exhibiting the great wrong suffered by many married women in not having any right of control over their own property, whether it came to them by inheritance, gift, or from their own industry and toil, and in their not having the right to carry on an independent business of their own when this might be necessary or desirable. The position of a married woman at that time who was so unfortunate as to have a drunken, worthless, or very depraved husband was often most deplorable. The Judge urged a radical reform in the laws relating to married women. This essay was republished in 1867 by order of the will of his wife under the title "Remarks Comprising in Substance Judge Herttell's Argument in the House of Assembly of the State of New York, in the Session of 1837, in support of the Bill to Restore to Married Women The Right of Property, as guaranteed by the Constitution of this State. New York, 1839."

In the year 1832 he was elected a member of the Legislature from the city of New York. It was the year in which Andrew Jackson was reëlected President. It was a very important election, and the Judge was put on to conciliate what was called the Fanny Wright or Workingmen's Party. Many of this party looked upon the Judge as not sufficiently radical, while the Conservatives regarded him as too radical and destructive. He was elected that year, and reëlected in 1833 and 1834. During these three terms he urged the measures mentioned in the essays referred to, and if the memory of his surviving friends serves them rightly, they were all carried through during these terms. The religious opinions of witnesses was no longer inquired into. The compulsory Sunday laws and customs were

materially relaxed. The relation of married women to the possession and control of their own property, however, was only partially changed until the year 1848, when the provisions of law on that subject were greatly extended.

He distinguished himself in the State Assembly by several able speeches, among which was one in favor of excluding from the Constitution all recognition of religion, and the removal of chaplains and religious services from the Legislative Halls.

The Judge figured in, and, we believe was President of a Convention of Infidels held in New York more than thirty years ago, at which Robert Owen was present in person and power, and the memory of which is still held fresh and green by the few survivors.

Herttell was looked upon by men of all parties as an able and upright dispenser of justice, rather inclined to look beyond legal technicalities to natural equity. More than one of our city ordinances which were contrary to these principles were nullified and set aside by his decisions. Both as a private citizen and as a member of the Legislature he was an earnest and efficient laborer in many other reforms, such as the abolition of imprisonment for debt, a lien law for laborers on buildings, and the exemption of a certain amount of property from seizure under execution for debt.

He lived to about the age of eighty-seven, and died with philosophic resignation. His religious views, which were eminently broad and liberal, resting on the materialistic order of natural phenomena, served him well in life, and abandoned him not in death. Death! it is not so. He lives to-day in memory and influence in the very hearts of our best reforms and reformers, and especially in those of our most daring and hardest-working Freethinkers—a very well-spring of hope and cheer and faith in the good time ever coming.

CHARLES KNOWLTON, M. D.

When Goethe was at the height of his eminence, and when he was familiar with all the literary celebrities of Europe, he said he had been acquainted with many persons who had lived and died only known in their own small circle, who had more genius, and minds more profound, and knowledge more extensive than those who had attained the greatest honors of fame and consideration. Charles Knowlton, the subject of this brief sketch, was an instance of this kind. It is not enough to possess genius and intellect; there must also be a field in which to display them. Fortune located Dr. Knowlton in a rural district, tied him to a laborious profession, and kept him nearly all his life employed in providing for the need of his family. Thus a mind that was capable of the highest metaphysical thought, was kept in the routine of constant occupation that prevented him from pursuing studies and sciences which he was peculiarly adapted to illustrate.

Dr. Knowlton was born in the town of Templeton, Massachusetts, on the 10th of May, 1800. His father was a New England farmer of frugal and industrious habits, of good information, and a man of more than common intellectual ability. By assiduous labor he supported and brought up his family, and by close economy was able to lay up something for old age or a "wet day;" but he had not the means to give other education to his children than that which could be obtained by two or three winters' attendance at a common school. This was all the opportunity which young Knowlton ever enjoyed, but such was his natural capacity, such his quickness of acquirement, his power of assimilation, his retentive memory, that he gained in this restricted manner more useful knowledge than, aside from the dead languages, is generally attained in a college course. While thus maturing and furnishing his mind, he was working all the year except the winter on his father's farm, and so continued till he reached his eighteenth year.

At this time his health, which had always been delicate, became so impaired that he was unable longer to perform agricultural labor. He was under the charge of several physicians without much benefit, and this led him to turn his attention to medicine, and he commenced a course of studies with doctor Charles Wilder, of Templeton and made good progress. Thus, studying medicine, and undergoing medical treatment, he reached the age of twenty-one. At this time the employment of electricity was recommended in his case, and in order to avail himself of its full employment he became a tempory resident in the house of Richard Stuart, of Winchendon, Massachusetts, who was expert in the management of electrical machines, and also a manufacturer of them. Mr. Stuart was a man of uncommon intellectual faculties, an excellent reasoner and observer, and a bold thinker. He dared to question the divinity of the Christian religion, the inspiration of the Bible, and the whole theological creed of the various religious sects. Young Knowlton had been brought up in the odor of so-called sanctity, and the scepticism and unbelief of Mr. Stuart were at first terrifying to him ; but reflection, examination, and the conversation of his host compelled him to surrender the views in which he had been reared. Another event of great importance occurred to him while he was at the house of Mr. Stuart. There was in it a Miss Stuart whose beauty and various accomplishments, whose sweet voice, skill in music, deft housewifery, and agreeable manners led him with her to the matrimonial altar. But his medical studies were still uncompleted, and he found some difficulty in procuring the means for carrying them on and paying for medical lectures. He persevered, however, and in 1824 he graduated at the Medical College of Hanover New Hampshire.

He went immediately into practice, and soon became known as a physician of uncommon resources and ability. But much as he delved in the works relating to his profession, his busy and acute brain was engaged in exploring things beyond mere physiology and the treatment of disease. He engaged deeply in metaphysical thought, and the fruit of his studies was the composition of an octavo volume entitled "The Elements of Modern Materialism." This work, considering the time when it was

written and the circumstances under which it was composed, was one of the most extraordinary which had appeared on that subject. In it he undertakes to solve the mystery of thought, and to show that the brain is the organ and source of all intellectual operations. He explains sensation and the various faculties of the mind, and shows that the brain has a similar agency in their evolution as the liver in the secretion of bile. In the course of the book there is a vast amount of useful and physiological information, and a great deal of acute argument and sound reasoning. As a pioneer in works of that character it is still, notwithstanding later discoveries, an excellent one for perusal and reference, and it exhibits Dr. Knowlton as a thinker of the first force and order.

But whatever might be the value of th e work, and however much it might exalt its author in the opinion of men of sense, it aroused against him the army of bigots, and led to attempts to deprive him of professional business and make him a pariah in society. Besides, it also entangled him in the meshes of the law. He undertook to sell his work, and because he did so during a journey made for that purpose, he was prosecuted under some statute about "peddling books," and the character of the work provoked against him the relentless intolerance of the magistrate who sat on his case, and who availed himself of all his power in the way of fine and imprisonment.

After many vicissitudes, and after practicing in several towns, he settled in 1835, in Ashfield, Massachusetts. Here, in spite of religious bigotry and the *odium theologicum*, his great medical skill procured him a wide-spread and lucrative practice. But the activity of his brain and his progressive ideas led him to publish another book—a book destined to procure prosecutions not only in this country, but in Europe. This work was a small treatise entitled "The Fruits of Philosophy, or Companion of Young Married People;" (sustantially the same work for whose publication in England Mr. Bradlaugh and Mrs. Besant lately underwent a lengthy trial). Robert Dale Owen had published his "Moral Physiology," and considered the question of over-population, and the burden to poor people of large families. Dr. Knowlton perceived the case was not adequately met, and applied his mind to it.

He discovered a means of limiting offspring which was entirely within the control of the mother, which was not only healthy in its application but beneficial, attended by no sacrifice in the process of reproduction, and which would enable parents to limit their children to the number which they could educate and support. He set forth these facts in his book, he filled it with useful physiological and scientific information, conveyed in a chaste and appropriate manner, and was only actuated by philanthropic and benevolent motives. But this little medical treatise drew down upon him new prosecutions and persecutions. While on a visit at Boston he was prosecuted, convicted, fined and imprisoned for thirty days in jail, on the ground that he had published an indecent and immoral work.

He was also prosecuted in Franklin county, Mass., where he resided. All the the artillery of the Church militant was arrayed against him, and the flunkies of bigotry used their utmost endeavors to convict him. But he was not made of that stuff which wilts and yields. He made a vigorous and able defence, and to the credit of the jury that tried him, they refused to render a verdict against him. Thereafter he disposed of the work unmolested by prosecutions, but his rivals and enemies ever availed themselves of this treatise and his "Elements of Modern Materialism" to deprive him of business and to injure him. In this they were not largely successful. The sick and diseased had learned where to look for health and medical aid, and when they were racked with pain and in danger of death, they no longer asked about the creed of him who could relieve them.

Dr. Knowlton was now known throughout Franklin county, and had visited patients in every town in it, and also extensively practiced in the neighboring counties. His professional talents were deservedly held in very high esteem, and his skill in medicine was so evident that, from the good effects which followed his prescriptions, his life was one of incessant labor in order to attend to the calls which were made for his services. It is no flattery to say, that among the first physicians of Western Massachusetts, none surpassed him in medical skill, acumen or knowledge. In his profession he was most thoroughly versed, and notwithstanding his extensive ride, he

was a close and indefatigible student. His desire for medical improvement was great, and after a long day's work, many is the time that his office lamp has burned when the other inhabitants in his village were asleep, and he was investigating some intricate case, and searching to find means to baffle and subdue some formidable disease. In examining a patient he was careful, scrutinizing and thorough. He was none of those physicians who hastily and heedlessly prescribe. Hence he was uncommonly accurate in diagnosis, or the art of distinguishing one disease from another. He never dealt out a medicine without having in his own mind a clear conception of the reason which induced the prescription, and of the effect which he expected from it.

These habits of close thinking and accurate observation, combined with his complete (so far as it can be complete) knowledge of the resources of medicine, made him wonderfully successful as a practitioner. In spite, therefore, of his known and never concealed heterodoxy in regard to the Bible and Christianity, those qualities secured a run of business which no physician in Franklin county ever exceeded. He thus gained a position of pecuniary ease that placed him above the malice and spite of those who desired te persecute him for his adherence to Freethought. But busy as he was kept by the demands of his profession, his active mind was not to be confined in any "pent-up Utica." He was a frequent and esteemed correspondent of the "Boston Investigator"; he delivered public lectures on theology and materialism; he held a noted discussion on the Bible and Christianity with the Rev. Mr. Thacher, of Hawley, Mass.; he wrote articles for political papers, and was a popular speaker on political topics, always exerting himself in favor of liberty, labor, the working man, humanity and progress. As a citizen he was upright, patriotic and just. In business transactions, no one exceeded him in strict honesty and the most undeviating rectitude. His adherence to truth was rigid and inflexible. He enjoyed society, was attached to his friends, and his heart ever responded to melting charity.

He loved games of skill, and seldom found his equal in chess, and never in checkers. He has been known to go twenty miles out of his way to engage with a noted checker player,

and whenever he heard of one he was never easy till he had tried him. His medical office in all its appointments was the best in the country; his medical library was the largest, and his collection of books on theology, history, poetry and general literature was numerous and excellent. He had a taste for humor, and enjoyed wit as well as argument, not unfrequently indulging himself in humorous verse.

Dr. Knowlton died in the town of Winchendon, Mass., on the night of Wednesday, Feb. 20, 1850, not having quite completed the fiftieth year of his age. He had for some weeks previous been complaining of dyspeptical symptoms, but was, for the most part, able to attend to his customary business, and did not suspect that he was afflicted with any serious disease. Feeling, however, that the state of his health demanded some respite from the fatigues and cares of his profession, he left Ashfield on the morning of the day before his death, and went to Templeton, where he spent the night and part of Wednesday, Feb. 20th, with his father and brother. On the afternoon of the last mentioned day he went to Winchendon, walking the distance of a mile on his way. On reaching the house of Mrs. Simonds, his wife's sister, he only complained of fatigue, and pronounced his health better than it had been. He sat up conversing cheerfully till ten o'clock in the evening, when he retired to bed. About midnight Mrs. Simonds, hearing a noise in his room, hastened to it, and found him partly rolled over on his face, and *dead*. He undoubtedly died of *angina pectoris*. For years he had been troubled with such disturbances of the heart as often to oblige him to get out of his carriage and lie by the roadside till he was somewhat recovered of them. For several of the last years of his life he had no recurrence of these attacks, and both he and his friends flattered themselves that they had only been functional instead of organic affections of the heart. These hopes were fallacious. The disease formerly so feared, had only paused to make its next assault a fatal one, and Dr. Knowlton was cut off with that suddenness which attends cardiac complaints.

A wife, two sons and a daughter survived him, and before his own death he had lost one son and a daughter.

MICHAEL C. KERR

Was born at Titusville, Crawford County, in Western Pennsylvania, on the 15th day of March, 1826. His parents were in moderate circumstances, respected among their neighbors for their frugality, and regarded as among the most enterprising citizens of the place. Their want of means made it incumbent upon their children, in a great measure, to hew their own fortunes from the rough mine of a busy world. Mr. Kerr, by the same indomitable spirit which he displayed in after life, largely devoted his time to self-instruction and acquiring the means to complete an education and enter upon a profession which he had chosen as the goal of his ambition. In 1845 he graduated at Erie Academy, ranking high among the class of that year. It was while in attendance upon this Academy he formed the acquaintance of Miss Coover, and soon after his graduation he married her, the marriage upon agreement being kept a secret between the parties until such time as he could find a location and home in the West. Mr. Kerr shortly visited Louisville, Ky., where he devoted himself to the profession of school teaching for a short while, at the same time attending the Law University, in which he graduated as Bachelor of Laws in 1851. Soon after graduating, in 1852, he removed to New Albany, Indiana, with his wife, where he resided up to the date of his death, which took place, from gastric consumption, at Rock Alum Springs, Virginia, on the 19th day of August, 1876.

In 1854 he was elected attorney for the city of New Albany, Indiana. In 1855 he was chosen Prosecuting Attorney for Floyd County, Indiana. In 1856 he was chosen to represent Floyd County in the Indiana Legislature. In 1862 he was chosen for Supreme Court reporter by the people. In 1864, 1866, 1868 and 1870, he was elected to represent the 3d Congressional District of Indiana in Congress. In 1874, he was elected to Congress, and by the House of Representatives its Presiding Officer, which position he held at the time of his death.

Mr. Kerr was a forcible and logical speaker, but disdained all mere eloquence. He was a man of almost unparalleled perseverance, which was only equaled by his invariable courtesy and politeness. We have the clear testimony of an intimate friend of his to the effect that he was not only, in general terms, a Freethinker and Skeptic, but an unmistakable Infidel and Materialist, though he used to say but little about his views and belief. His library was well stocked with Infidel books, which he freely lent.

"Michael C. Kerr died as he had lived—a polite, kind, courteous, obliging friend,—and an Infidel." This is the literal testimony of a gentleman who knew him well, who conscientiously opposed him in politics, who "stumped" his district against him and thereby came nearly defeating him, who, however, never dreamed of breathing an unkind word against him personally, but remained his warm and welcome personal friend up to the day of his death.

Another gentleman testifies that Mr. Kerr was entirely outside of the petty grooves of the average mental machine, and that he had attained the rare height of being able to think, and when occasion absolutely required it, to speak right out for himself, as was amply proven by repeated interviews, which a country minister had with the Speaker during his last days. The Rev. Mr. Harris was a red-hot gospeler, who had never labored with any sinners but those of the ordinary kind. He saw here an opportunity for fame and profit. To convert Kerr was his one great object and dearest triumph, even at the expense of all the kindly delicacy which ought to surround as with a halo the final hours of every human being.

To this vulgar and pertinacious man's question, "Do you believe in the other life?" Mr. Kerr replied that most unquestionably he did. But when he asked him if he believed in the scheme of salvation laid down in the code of those who professed to follow Jesus Christ, Mr. Kerr replied that he did not. The minister here broke out into holy horror at this statement from a man so near death. He begged permission to pray by the dying man's bedside.

He was waved back imperiously. Said Kerr, in that clear, concise way of his when talking from the inner, "I have

thought and read much upon this subject of religion. I believe fully in another life, and a higher power that governs this through the laws of nature. I have read more upon this subject than you. and I dare say have thought more, and yet you presume to come to me now at the end of my life and teach me how to die. I have no belief in the change of heart that comes to man impelled by a fear of death. When a man comes to the end of his life, he must go into the other world with the record of his entire past life with him. He cannot, in my opinion, be judged by anything else. Certainly the record of an upright, honest life, that has never bowed to the demands of intolerant bigotry, but has moved clear and free in a channel of its own making, cleft by its onward rush of thought, must weigh against the record of a bad life, that is only supposed to be cleansed for the next by a death-bed repentance. My conscience does not trouble me. I do not fear death. *I shall die as I have lived.*"

The minister pleaded with him, but Kerr was too weak to talk further. This ardent bigot did not have the tact to see that his every word was an irritating insult to Kerr's intelligence after the above free expression of his belief. He persisted until one day, Kerr, exhausted by the daily calls of the minister, told a friend to instruct the hotel clerk to never again permit that "d—d gospeler" to come near him. Now, if ever the recording angel dropped a tear of obliteration upon the record of an oath, it was in this instance. Here was one honest man going to his death with his mind clear and untroubled. His belief was to him an earnest faith. To attempt to shake the peace of these last hours shows a narrowness of mind, a vanity, and a conceit hard to comprehend. After Kerr's last order he was never disturbed. Unmoved in his calm belief that he should be fairly judged, he passed away without a murmur.

D. M. BENNETT.

Last and least comes the writer of these pages. Possibly the reader would not be detained with the reading of this sketch of an unimportant life had not several requests been made that it be added to this volume. If fuller details are given in this case than in some others it is because the information in this instance is somewhat fuller than of persons of more consequence. It is not altogether vanity.

D. M. Bennett was born in Springfield, New York, on the eastern shore of the beautiful little sheet of water called Otsego Lake, December 23, 1818. He should not have made his debut in this troublous world till February, 1819, and probably would not have done so had not an unlucky strain on the part of his mother in lifting a "Dutch bake-oven" brought on the event two months too soon. He was very small and puny as an infant and continued to be small for his age through childhood and youth. An unfavorable circumstance connected with his infancy was being weaned at the age of seven months. His young mother having at that time occasion to perform a journey wished to leave the little "torment" at home or with a friend, a decision he did not quite approve at the time and never has fully, since.

His father, an honest, hard working man followed farming until the lad was ten years old when he moved into the village of Cooperstown, where the lad spent four years of his boyhood days and acquired such rudiments of education as are obtained in district schools. At the age of twelve and when he weighed just fifty pounds by the steelyards he obtained a situation as "roll-boy" (similar to "printer's devil") in the printing establishment of H. & E. Phinney, who at that time were one of the heaviest publishing firms in the country. The "hand presses" were the only kind used then and they required roll-boys to apply the ink to the type, to wash the stereotype plates, etc. The lad filled this important position the best part of two years and

for tolerably faithful services received the salary of $1.50 per week and boarded at home. A new invention at length superseded the roll-boys and the young printer retired to private life.

Many homes have had their family troubles. The Bennett family had theirs. The father and mother were not congenial and did not live happily, and finally separated, the father leaving for another part of the state. The mother retained the children, the boy and two younger sisters, the youngest of whom, a pretty child of seven years, died a few months later. Soon after this the lad obtained a position in a wool-carding establishment, where he officiated a few months until he could make rolls which the farmer wives pronounced "first rate." Then by instructions from his mother, he performed a journey of one hundred miles to Berkshire county, Mass., to live with Dr. Barker, a brother of hers, who, when the lad was four years old, promised that when large enough he would take him and make a doctor of him. Pursuant to this promise the journey was made. The lad rode with a teamster, carrying a load of grain to Albany (sixty miles), and thence by stage.

The uncle, when he beheld the young candidate for medical honors—a demure, slender lad, past fourteen, and weighing but seventy pounds, very naturally concluded he was a very small specimen of which to manufacture a doctor, and deemed it best, after a visit had been made, that he return and "tarry in Jericho," if not till the "beard was grown," until at least a more respectable *size* was attained. After visiting other relatives in the vicinity, two Shakers from New Lebanon, N. Y., called to pass the night where he was stopping. They offered to carry him some twenty miles to their home, helping him that far on his journey. He accepted the offer, and on Sept. 12, 1833, he arrived at their beautiful Shaker home, where he was most kindly received in a family of some seventy-five genial, kind-hearted Brethren and Sisters who lived happily on the community plan with plenty around them on every side. The entire Society at that time numbered seven hundred persons. Everybody seemed agreeable, and everything was lovely. After making a visit of ten days, the little fellow concluded he would like to become a Shaker and spend his days among such kind and happy people. He accordingly confessed his sins (not a

very black list at that time)—the requirement of all who joined them—and thirteen years he remained with them, acknowledging the correctness of their faith and believing they were living more acceptably to God than any other people in the world, and thereby securing a higher seat in heaven than any others of the children of men.

The Shakers have a peculiar religion and lead peculiar lives. They believe that in Ann Lee, an English married woman, the wife of a dissipated blacksmith, over one hundred years ago, Jesus Christ made his second appearance, and made known the true and only plan of salvation. To her was revealed that the fall of man, in the persons of Adam and Eve, consisted in a premature and unauthorized sexual connection, and that through the indulgence in the passion of lust from that early day all the sin and misery which has since existed came into the world. She taught her followers that to become the true disciples of Christ they must lead virgin lives and wholly abstain from the pollution of the sexual embrace. Marriage is accordingly prohibited among them. They dance and march for worship, and hold all their property in common, each family by themselves. They are an industrious, frugal and honest people, and so far as religion is concerned they probably have an article that is as practical, as useful and as sincere as any in the world. The objections to them are, they are somewhat intolerant towards the faith of others. Their creed is narrow, and they hold that Nature is wrong and must be subdued and entirely overcome. They are Unitarians, or rather Duotarians, believing God consists of two persons or elements—male and female—"Power and Wisdom." Jesus and "Mother Ann" are regarded as human representatives of the Father and Mother deities or principles, and were chosen as special messengers to bring special tidings to the world. It is due to that people to say, their original exclusiveness and intolerance has become greatly modified in late years. The great law of evolution has been working with them as well as other believers in the various religious systems of the world.

When young Bennett became a Shaker he wrote to his mother what he had done and urged her to come and bring his sister with her. This she did in the following Spring. His

mother remained some seven years and then left. His sister left at the time he did. The winter of 1833-4 he attended the Shaker school which compared favorably with ordinary schools. After this he was placed in the Seed Gardens, raising seeds, cleaning them, putting them up in papers to send over the country. This he followed three years, when being some troubled with a lameness in one foot he was placed at shoemaking and learned to make many a pair of boots and shoes.

He was a disciple of St. Crispin about four years when he was placed in the Medical Department, raising medical herbs and roots, gathering the same wild, drying, pressing, powdering, making extracts, ointments, syrups, pills, etc. This was an extensive business, and he remained at it several years and had control of it. In this connection he became somewhat familiar with botany and chemistry. He was finally appointed physician to the Society. He attended no medical college nor course of lectures. He had the use of a very fair medical library and the experience of an old physician, who had been retired. Bennett continued this profession two years or more. The system pursued was the eclectic. The sick were promptly attended to, and the success was usually very good. They are using less medicine of late years than formerly, many of them believing drugs can be almost entirely dispensed with without the slightest injury to the system.

In the Summer of 1846 a spirit of dissatisfaction and discontent overspread the minds of many of the young folks in the society, and faith in the Shaker religion had lessened. This feeling was shared in by Bennett, his sister, his future wife, and others; and on September 12, four of them chartered a carriage and rode to Lebanon Springs and stopped at a hotel until four of the Shakers went up and settled with them; a letter had been written to the Elders, notifying them of the steps taken. It was an unexpected shock to the society.

The parting from the home and friends of so many years was a severe trial. It seemed almost like "pulling the heart-strings." The quartette proceeded to Cooperstown, Otsego, Co., and stopped a few weeks with relatives. On October 19, Bennett was married to Mary Wicks, and his sister Letsie was also married to George W. Allen. The ceremony was performed

with b th couples at the same time, clad as they were in the plain Shaker garb.

Soon after this a Mr. Byram, in the nursery business, from Kentucky, made a proposition that all four, yes, all five of the ex-Shakers, should go to Kentucky and engage with him in that business, giving assurance that he had the facilities for rendering all comfortable and prosperous. The offer seemed feasible, was accepted by the five, and the journey was performed, ending at Brandenberg, Ky., on the Ohio river, forty miles below Louisville, in November, 1846. It was a most uninviting locality. It was in the days of slavery, and as all parties from the North were viewed with suspicion, the reception the five met with was anything but agreeable. They found also that the representations made by Byram could not be fulfilled. Upon this unpleasant fact staring them in the face, and just as Winter was coming on, and wholly unacquainted as they were with the ways of the world, Bennett and his wife decided to leave that place and repair to Louisville. Here he soon obtained a clerkship in a drug store, where he remained the better part of a year. They commenced house-keeping upon the most frugal and economical plan, and saved every cent they could.

At the termination of a year Bennett decided to start a drug store. With the little money he had saved, and a small sum the wife had received from a deceased brother's estate, a stock of drugs was purchased, and the business commenced. It went slowly at first, but gradually improved. He conducted that store over eight years, engaging besides in several side operations and speculations, some of which proved unfortunate. In April, 1855, he sold the drug store, and upon solicitations and propositions made by relatives, he returned to New York and settled in Rochester, where his sister resided. He engaged with his brother-in-law in selling fruit trees and shrubbery for one of the large Rochester nurseries, in Wisconsin, Illinois, and Iowa. They sold largely, and would have done well, had not a heavy frost come upon them at a particularly unfavorable time — one November night when their trees were in transit from Dubuque south west, fifty miles. They froze solid, and thus $4,000 was lost He tried the fruit tree business again the following year, but with no better success. Then for four or five years he

traveled for one of the largest seed firms in Rochester, collecting for sales and taking orders.

In 1859 he removed to Cincinnati, bought a drug store, and commenced putting up a series of proprietary medicines, which he circulated through the adjoining country. He started first with one wagon, adding one after another, until, when the war broke out, he had fifteen wagons running. "Dr. Bennett's Quick Cure, Golden Liniment, Worm Lozenges, Root and Plant Pills, etc., became well known in thousands of families, and gave uniform satisfaction. He manufactured various articles besides the medicines, prominent among which was a coarse sealing wax or cement, in sticks, for fruit jars. Of this he sold large quantities, manufacturing from one to three thousand pounds per day. He conducted a successful business for six years, some years realizing a profit of $10,000.

In 1865 he sold out his entire business at a low price, but received cash in hand, enough to render him independent for life had he but put it in bonds or at interest; but thinking he could easily make more money he embarked in several enterprises, all of which proved unfortunate. He put $10,000 in petroleum and mineral lands in Tennessee, $7,500 in insurance stock, $4,000 in mining lands in Sonora, $4,000 in chromo-lithography, $2,000 in bed-spring manufacture, $5,000 in building, etc., etc. These and other investments proving almost total losses, had a most serious effect upon his finances, and the same had a very depressing effect upon his mind. It was far from quieting to the feelings to see the money made by toil and constant exertions slipping away by the $3,000, $5,000 and $10,000, and this without the power to arrest it. In the years 1865 and '66 he lost fully $30,000.

After two years of gloom he endeavored to recuperate, and tried a new enterprise, but it was not successful. In 1868 he opened a well-arranged drug store in Kansas City, but trade opening dull and expenses being heavy, he did not feel encouraged. In a few months he sold out at a heavy loss. This was done chiefly by persuasion of a boyhood friend in New York who wrote him repeatedly urging him to remove to that city and join him in the manufacture of brick. Bennett had tried so many things latterly and met failure at every turn, and regard-

ing the brick business as substantial, and presuming his New York friend had plenty of money, he concluded to join that friend in brick manufacture. He visited New York, spent some weeks in investigating the brick field, and finally purchased a piece of clay land on Long Island and started the business, but it is a tedious story, not worth telling—the friend was moneyless, other partners were taken in, matters worked unsatisfactorily—in short it was another failure.

He spent a few months next as a commercial traveler, then started, in Rochester, a series of proprietary medicines, but with very moderate success. Next, receiving an offer to go to Paris, Ill., and conduct a drug store, he accepted the proposition and passed three years there rather pleasantly. After some fifteen months at drugs he concluded to engage in the seed business, raising and putting up seeds for general sales over the country. The first year he planted fifty acres, or contracted with a party to grow that amount for him, but neglect on the part of the contractor and extremely dry weather made the crop a short one and unremunerative. To carry through the original plan—to put up 250,000 packages of seeds—more money and partners were necessary; they were found, and the 250,000 papers were put up, and distributed among the merchants of several adjoining States.

An incident that occurred in the Summer of 1872, may be mentioned. Bennett was having some ten acres of seeds put in by a farmer over twenty miles from Paris, and wishing to see the crop he hired a horse from a livery stable, which proved to be a very unsafe animal. He made the journey to the locality safely. On the following morning he mounted the horse to return home. After pursuing his course some two miles he was obliged to alight to open and close a set of bars; while re-mounting and just while he was in the act of throwing his leg over the saddle—he was clumsy withal and a poor equestrian—the animal started suddenly and threw him to the ground and dragged him some distance with one foot in the stirrup. Whether the horse kicked him or stepped on him is not known but a rib was broken and he was rendered insensible for several hours. The horse ran some four miles, and had not Bennett's foot fortunately left the stirrup, about as it did, he would

soon have been finished, and "The Truth Seeker" would not have been started, and this book never written.

The following year seventy-five acres were put into seeds but another extremely dry season caused another short crop, In the Summer of that year Bennett got into a discussion on "prayer," with two clergymen, which discussion was carried on through the local papers. The editor of one of these was unfair towards Bennett, publishing his antagonists' articles but not his. This partially touched Bennett and decided him to start a paper of his own in which he could say what he pleased. This was the origin of "The Truth Seeker." September 1, 1873, was the date of the first number. Twelve thousand copies were issued and mostly sent broadcast over the land. Considerable success was hoped for, but subscriptions came in slowly and it even seemed a matter of doubt whether the enterprise should be continued. He decided however to issue number two and number three. Subscribers, in the meantime, steadily increased and it looked more and more as though the paper would live. About this time troubles in the seed firm had culminated. Bennett had labored faithfully and earnestly, but his partners evinced a disposition to take an advantage of him which the terms of their contract and the money and influence they possessed permitted them to exercise. They used it, and forced a dissolution, thus wronging Bennett out of two years of hard labor and $2.500. Perhaps this was as well as could be expected from Christian partners. The business is still continued.

Finding that the necessity for remaining at Paris no longer existed, and realizing that it was not the best point whence to issue "The Truth Seeker," he looked about for a better location; the result was he decided to remove to the metropolis of the country—New York City. So number four of the little monthly was issued in Paris and number five in New York with sixteen pages in place of the previous eight. At the commencement of Vol. II. it became a semi-monthly and at the beginning of Vol. III., in January, 1876, it became a weekly.

It is unnecessary to detail the struggles and discouragements that have attended the existence of "The Truth Seeker" since its beginning. With the small capital it had to back it, it has many times, from week to week, been a question of life or

death with the little unpopular, fearless sheet. More than once it has been a conundrum, difficult to solve, where the money was coming from on Saturday night wherewith to pay the printers and other employees. But the Liberals of the country, though not remarkably enthusiastic, have been kind and appreciative. They have sent in funds just about fast enough to keep the little struggler from dying. In fact, although since its birth the severest financial depression has o'erspread the land that has ever been known, and although scores and hundreds of papers in the time, and many of them started with large sums of money, have, in the familiar language of the day, gone "where the woodbine twineth," "The Truth Seeker" has steadily advanced and steadily gained in circulation. With a capital not exceeding $1,000 this has been accomplished and over 8,000 stereotype and electrotype plates have been gotten up, and more than one hundred different books and pamphlets, large and small, have been published.

Hard work, long days, and strict economy have had something to do with this, and the struggle is not yet over. Much similar work is laid out for the future. By the following advertising pages it will be seen that ease and quiet is hardly expected by Bennett for some time to come.

With the opening of Vol. V., January, 1878, "The Truth Seeker" will contain sixteen pages, affording larger space for correspondents and contributors, and more scientific matter. It will then be the largest Liberal paper published in the world, and much the cheapest in proportion to reading matter furnished. The publisher hopes the circulation of the paper may be largely increased, and that the Liberal element of the country may feel interested in sustaining it generously. It is his intention, in the paper and in the books which he sends forth, to make the prices as reasonable as possible, hoping that this feature may be appreciated by the Liberal public.

In addition to editorial labors, Bennett has delivered a few lectures. These, and some of his essays and leading editorials, have been made up into a volume of seven hundred pages, entitled "Thirty Discussions, Bible Stories, Essays and Lectures;" and more will follow.

No special ability is claimed for Bennett as a writer, and

little for grace or style. If, as a writer, he has any merit, it is perhaps in being outspoken and easy to be understood. He writes for the average, ordinary class of people and not for the student, nor the highly cultured. It is unnecessary for the reader to be at a loss as to his meaning and object. He is not ambiguous, and means what he says. He understands as well as any one, that he is not a fine writer, and with his limited early advantages, and the busy life he has led, it ought, perhaps, hardly to be expected. He is willing, however, to make up in quantity, what he lacks in quality.

In belief he is very radical, and has divested himself of nearly all the superstitions to which he once yielded assent. He has been gradually emerging from the influence of these old superstitions for the past thirty years. About the year 1848 he read for the first time an Infidel book, which greatly shook his confidence in the truth of the Bible and Christianity. Two years later, while on a trip to New York, he called upon Gilbert Vale, editor of the "Beacon" and publisher and dealer in Liberal works and purchased some twenty volumes, great and small, and among others Paine's "Age of Reason." He read and re-read that and it confirmed him in the truth of the unanswerable arguments therein contained. He has since had no confidence in the Bible, as being the word God, any more than in any other ancient or modern book. It contains some good morals and precepts, some fine specimens of ancient poetry and literature but a great deal that is crude, a great deal that is obscene, a great deal that is untrue, and but little that is adapted to the present condition of mankind.

It was written by persons who had no correct ideas about the solar system, about the earth's revolving upon its own axes, or its coursing around the sun. Its writers knew nothing of the geological formation of the earth, of the immense antiquity of the globe, or of the great antiquity of man. If they knew nothing of the sciences which learned and studious men have since found to be true, how can it reasonably be supposed that their knowledge of God—the most uncertain of all knowledge—should be any more correct, or of the slightest value?

We are under no more obligation to accept as true what the Jews regard as "sacred writings" than those of the Hindoos,

the Chinese, the Japanese, the Persians, the Thibetians, the Siamese, the Egyptians, the Grecians, the Romans, the Arabians, the Druids, the Scandinavians, the Mexicans, or any other of the ancient nationalities which the world has owned. When any of these ancient legends or fables clash with the truths of demonstrated scientific facts, we are fully justified in regarding them only as the conjectures or inventions of persons in olden times, and unworthy our assent as being the eternal truths of heaven.

Bennett has thrown off all allegiance to fables, myths, and superstitions. He considers himself free to embrace truth wherever he finds it, and to discard errors and fallacies from whatever source they may come.

He believes in the eternality and infinity of the Universe: that it contains all existences and forces; that there could have been nothing before it, can be nothing above it, nor outside of it. That every result that has taken place has been the product of preëxisting and sufficient causes; something has never been produced from nothing. He regards the superstition of the belief in a God, who devised the Universe, formed it of nothing, and now keeps it running by his personal superintendence as the central superstition around which all other superstitions cluster, and the superstition that has been most detrimental to the human race.

He regards the worship and adoration that has been bestowed upon an imaginary, unknown being, somewhere above the stars, as labor entirely thrown away. Such a being can neither be benefited nor injured by anything we can possibly do. Like the sun, he is entirely beyond our reach or influence. If all the emotional fervor and worship that has been bestowed upon this unknown deity could have been directed to humanity—to beings who really have an existence and are susceptible of being benefitted by the services of others—the world would have been vastly better off. If, instead of killing each other for the love of God, nations had aided each other for the love of man, the results would have been immensely better.

He has a high veneration for humane actions, moral rectitude, disinterested motives, noble deeds, the efforts to disseminate scientific knowledge among men, and every measure calculated

to increase the happiness and well-being of the human race. He finds it as easy to accept and esteem the moral teachings of the ancient sages and philosophers, many of whom are treated in this volume, as though they were believers in, and advocates of the Christian religion. In fact he finds that the most zealous promulgators and teachers of this religion have done less to really elevate and advance mankind than almost any other class of teachers. They have rather helped to bind the human mind in chains and fetters of superstition and errors most difficult to be shaken off.

The men who have done the most to benefit the world—the men who have done most to lead mankind out of darkness and mental night—are the men who have taught real, living truths, the men who have taught science. This class of men discard mythical fables and mystical legends, and base their investigations and their conclusions upon the facts which the closest scrutiny fully establishes. One such man as Franklin, Humboldt, Darwin, or Haeckel, has been of far more value to the world than all the St. Pauls, Constantines, John Calvins and Pio Ninos that ever lived. A scientific course of study of the operations of the Universe, the nature, and the material of which the globe is composed, and the endless combinations it enters into, with the results thus reached, is the foundation of education and knowledge. In a word, Ignorance is the *devil* which has cursed the world for thousands of years, and Science is the *savior* which alone is able to lead mankind to truth and consequent happiness. Bennett rejoices to see the light of science and demonstrated knowledge spreading over the earth. As this glorious light illumines the mental horizon of the world, so the myths, the fallacies, and the superstitions of primitive times, must assuredly retire to the dark recesses of oblivion. So far as priestcraft and the existing systems of religion interfere with this inevitable evolution, and so far as they tend to burden and enslave the human intellect, he is persistently opposed to them, and has devoted his feeble efforts, for the remainder of his life, to their ultimate destruction.

Since the foregoing was printed Mr. Bennett has undergone that persecution which it has been the lot of thousands of her-

etics and disbelievers in the Christian theology to experience at the hands of the Church.

There is in the city of New York—where for several years Mr. Bennett had published "The Truth Seeker," an outspoken radical paper—a so-called Society for the Suppression of Vice, which is composed of members of the Young Men's Christian Association, one of the most intolerant ecclesiastical organizations that ever existed, which, though formed ostensibly for a good purpose, has been converted into a society for the suppression of Freethinkers. In 1877 it sought for some pretext for putting down "The Truth Seeker," and Anthony Comstock, active agent and spy for the society, visited the office of Mr. Bennett and looked over his books to see what he could find. Among the selections made were "An Open Letter to Jesus Christ," by D. M. Bennett, and "How do Marsupials Propagate their Kind?" by A. B. Bradford; the first a theological polemic, the second a scientific question in natural history. These were laid before his Christian legal advisers, and the tracts were deemed sufficient to justify a prosecution for blasphemy and obscenity. In order to bring it before his favorite court the spy must needs induce the defendant to send a copy of each of the tracts by mail. Accordingly he wrote a decoy letter in the fictitious name of S. Bender, Squan Village, N. J., inclosing the necessary money, and ordered, with other publications, the two tracts named. The order was filled.

On Nov. 12th, Comstock visited the defendant armed with a warrant from a United States Commissioner, and accompanied by a United States marshal. He arrested Bennett and took him before U. S. Commissioner Shields, and also seized and bore away all the tracts of the two kinds named which defendant had in his possession. The Commissioner fixed the bail at $1,500, which was given. Comstock went before the Grand Jury and told his story, and they found a bill of indictment against Mr. Bennett. At this juncture the condemned tracts were by Col. Robert G. Ingersoll brought to the notice of the Postmaster-General at Washington—and other officials there—and they were asked if it was their purpose to prosecute the publishers and mailers of that kind of literature. The result was that about January 1, 1878, instructions were sent from Washington to New

York that the case against Bennett be dismissed. Comstock was displeased at this, and declared he would yet "get even with Bennett," etc., etc

In August, 1878, the Freethinkers of New York held a four days' convention at Watkins, at the head of Seneca Lake. Bennett attended with an assortment of his publications for sale. Near his table was one occupied by Josephine S. Tilton, who sold several pamphlets published by her brother-in-law, E. H. Heywood, who, in the preceding June, had been sent to prison two years by the United States Court in Boston, for mailing to Comstock, under the fictitious name of E. Edgewell, a copy of "Cupid's Yokes" and "Trall's Sexual Physiology." When Miss Tilton had occasion to leave her table for a moment, Bennett frequently acted for her in her absence, serving customers with what they called for from her table. In this way he probably sold one or more copies of "Cupid's Yokes." He had none for sale himself, and all he sold was for her, in which he had not the slightest pecuniary interest. Upon the authority of Anthony Comstock's father, it may be stated that the son had written the Young Men's Christian Association at Watkins to cause Bennett to be arrested if he sold "Cupid's Yokes." A young man, named Warren Hurd, was delegated to buy a copy of the tabooed pamphlet of Bennett, and for his handing one from Miss Tilton's table he was arrested, as was also W. S. Bell, who was assisting Bennett in selling books. Subsequently Miss Tilton and George Mosher were also arrested upon the same charge. Bail was easily furnished. The Grand Jury of the county soon met, and as it was known that the arrests had been made at the instance of the Rev. Mr. Waldo and other leading Christians of the town, a bill of indictment was readily found.

When Mr. Bennett was arrested and indicted in Watkins he felt that he had been wronged. He knew the pamphlet was not obscene in the meaning of the statute. As an American citizen he considered he had a right to sell it, and although he took no particular interest in the pamphlet, he knew it was not obscene, and felt sure it was not illegal to sell it, and he announced in his paper that he would do so. Here was Comstock's opportunity. He again resorted to his system of falsehood and hypocrisy. He wrote in the name of a fictitious personage, professing

great sympathy and friendship, ordering books, among which was "Cupid's Yokes," which of course were duly sent by mail. Comstock, upon the meeting of the Grand Jury, went before them and in that *ex parte* tribunal easily procured an indictment, and Bennett was again arrested at Comstock's dictation. District-Attorney Stewart L. Woodford did not believe the Grand Jury should have found a bill; he did not regard the pamphlet as obscene in the meaning of the statute and was not in favor of prosecuting the case; but his assistant, W. P. Fiero, however, ready to second Comstock's wishes and to please the Christian community, entered zealously into the prosecution. The result was that Mr. Bennett was convicted, although one of the jurymen afterwards wrote to the New York *Herald* that he rendered a verdict of guilty, after staying out all night, simply that the case might come before a higher court. He did not believe that the book came under the statute. The case was appealed, but as one of the judges was the same that tried the case, the verdict was affirmed, and on June 5, 1879, Mr. Bennett was sentenced to thirteen months' imprisonment and to pay a fine of $300. Immediately efforts were made to obtain a pardon from the President, pending which Mr. Bennett was incarcerated in Ludlow-Street Jail, New York city. A petition bearing nearly 200 000 names was sent to the Executive, and Col. Ingersoll worked indefatigably for seven weeks to secure his release. Attorney-General Devens, in a letter to Hon. Elizur Wright, declared that he did not regard the work obscene. Mr. Hayes himself said he did not so regard it. But the Christian ministers all over the country protested against the pardon of an Infidel, and Mr. Hayes was afraid to act in the matter. Nearly fifteen thousand letters were received by him upon the subject. Anthony Comstock went around the country getting signers to a petition to *Mrs.* Hayes, a notoriously pious woman, not to have Mr. Bennett pardoned. At the behest of the church justice was refused, and on the 28th of July Mr. Bennett was taken to Albany to serve out his sentence of hard labor. He was placed in the shoe shop and compelled to associate with criminals of the worst class for doing that which the highest judicial officer in the country, as well as the best citizens, pronounced no crime. A subsequent effort was made to secure his release, but

failed for the same reason as the first. His sentence expired April 29, 1880, the officers taking off two months and a few days for "good behavior."

The whole affair, arrest, trial, and conviction, was brought about by clerical scheming aided by the unscrupulous villainy of the active agent. The design was to suppress Mr. Bennett's paper and destroy his publishing business, but the attempt was not successful. His paper and business were both continued during his imprisonment and after. The pardon was refused at the direct behest of the church, and when he went to prison one of the worst Christian outrages was consummated that ever disgraced our country.

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